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THE CHRISTIAN REMEMBRANCE.

JANUARY, 1831.

REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *Laws and Regulations of the Hackney Church of England School.* Pp. 16. 1830.
- 2.—*Rules and Regulations for the Government of the Islington Proprietary School.* Pp. 18. 1830.
- 3.—*An Address, delivered at the Opening of the Islington Proprietary School, before the Honourable and Right Reverend the Lord Bishop of London, Patron; the President, Vice-Presidents, Directors, and Proprietors of that Institution; and printed at their Request. By the Rev. JOHN OWEN PARR, M. A. Head Master.* London: Wilson. Pp. 28. 1830.

THE system of proprietary education is one of the numerous productions of the last few fertile years, which, however unnoticed in their early growth, bid fair to exercise an imposing influence on the intellectual condition of future generations. Its real value is, for the most part, very imperfectly understood; and, in some cases, its powers have been perverted to mischievous purposes by men whose assiduity in the propagation of evil lays the Christian under daily increasing obligations to earnest exertion. The papers whose titles head this article will afford us at once an opportunity of examining this interesting subject, and supply illustration and commentary.

The boast of the proprietary system is, that it combines the advantages of private and public tuition, with the superaddition of some others. The shyness, awkwardness, and inexperience of the world, which are supposed to be the peculiar results of domestic education; and that estrangement of heart from home and kindred, those rude violations of the delicate ingenuousness of youth, that absence of moral restraint in vacant hours, which are so commonly charged upon our great public schools; are, by the proprietary system, purposed to be alike

removed. On the other hand, the liberal spirit of a public education is here to blend with the sedulous attention of private instruction, and the emulation of a class with the contemplative tranquillity of a study; bookish rust and rigidity, beneath the gentle friction of choice associations and friendships, are to be succeeded by polish and ease; while all the amiable modesty of the boyish character is to be retained in its native beauty, or heightened by the continual intercourse of pure, ingenuous, and affectionate youths, having no other object of contention, save success in those pursuits, which experience has always proved to be among the best antidotes to the mean, envious, and resentful passions.

It might seem cruel to dissipate so fair an illusion, even in the sacred cause of truth. But this will not be wholly necessary. The fabric is, we are convinced, less visionary than its beauty might seem to indicate. Under a well-chosen concurrence of circumstances, it might yield almost all that its warmest friends anticipate. Such a concurrence is perfectly conceivable, but it is not, unfortunately, very frequent, or very easily attained.

In order to make the proprietary system do justice to itself, it must be purely administered throughout all its branches. Every part must be healthy; heart, head, limb,—intention, information, execution, all must be sound, or the disease will not long be merely local. The proprietors must resolve on educating their children soundly and religiously. They must be persons, too, who are competent, from the education they have themselves received, to determine what is sound, both in religion and learning; without this qualification, however commendable their intentions, their practice will be no less mischievous than that of others very different in sentiment. The conductors of the school must be judiciously selected, the subjects and plan of education intelligently chosen; *and no interference whatever with the master should be permitted.* If he be unworthy of confidence, let him be dismissed; but while he is honoured with this confidence, let it be consistent and entire, and let no man, whatever his attainments, think any thing will be gained by shewing the boys that their master has a superior. But, indeed, this kind of conduct is little to be expected from scholars, to whom its impolicy is generally evident. It is found in men whose ignorance is commonly on a par with their assurance, and who enjoy both in an unlimited degree. This is a rock on which some of these establishments have split, and on it we now erect this beacon, to warn them for the future against the admission of proprietors whose learning and character will not afford them a sufficient pledge for the head master's independence.

Wherever the evils arising from proprietary schools have not been intentional, they have, as we conceive, chiefly arisen from incompetence

on the part of the proprietors. There is in the market a superabundance of talent, learning, and experience, and an insufficient master would be a reflection on his constituents. But, in truth, proprietors have generally been guided by that common-sense criterion, *Testimonial*; and the result has been no less favourable than might have been expected. Ill chosen subjects and regulations have imposed on the master, in too many cases, a necessity of performing his duty imperfectly. How can any boy study, with sufficient effect, Greek, Latin, French, geometry, algebra, arithmetic, English grammar and geography, at once? Or even granting that some clearer intellects, by dint of vast premature exhaustion of mental power, could grasp these distinct regions of learning simultaneously, what compensation would be made for the distraction of those energies, whose united operation might have effected so much on a more limited theatre? Like the unwieldy empire of the Constantines, such acquisitions will be constantly subject to intestine jars or foreign inroads, and will sometimes spontaneously revolt to the Gothic rule of oblivion; while the solid acquirement of a few sound things at once—say the study of the classical authors, with a running comment of geography, and a little occasional arithmetic, will afford room for the erection of an Archimedian lever, sufficient to command all the territories of knowledge.

We have hinted that the evils of proprietary schools are sometimes intentional. That impatience of the mild control of the Church, and that rancorous hostility to her pure forms and holy discipline, which result from the combination of natural depravity with literary smattering, have brought into their field the enginery of the proprietary system. When we brand these qualities with the impress of natural depravity, we mean no reflection on the religious and conscientious Dissenters, who do not, in truth, possess them; who do not leave the Church for discipline's sake, and who, content with the freedom of conscience themselves enjoy, have no desire to inflict injury on that of others. Of the party to whom we now allude, treachery and deceit are the distinguishing features. All their proceedings betray the coward assassin, instead of avouching the deadly, but generous and intrepid enemy. Their hostility is studiously and cautiously concealed, and by this policy they attain several ends; they evade the observation of the sound and constant, they entrap and enlist the uninformed and fluctuating, they impose upon the guileless and unsuspecting, and they afford an admirable vantage ground for those traitors, who, with the highest professions and the most solemn pledges on the side of the Church, and even while unblushingly appropriating her emoluments, are yet meditating, by every possible means, her total corruption and abolition.

“ That our readers may be on their guard, and that they may warn their friends in time against the plan in operation, we will present them with a sketch of it. A few Dissenters, Latitudinarians, Socinians, Deists, or anything-ists, propose a proprietary school, the master to be a Clergyman of the Church of England, and a graduate of one of the Church Universities. “ What evil can accrue from a school so administered ? ” is a question which arises among the Churchmen. “ It is true A denies the God that made him, and B the Lord that bought him : but what then ? these principles will not affect a school conducted by a man thus secured by conscience and respectability to the doctrines of the Church. ” It is forgotten, however, that, in a large community like the clergy, men may be found, however few their number, who have made sacrifice of conscience and respectability to the Rimmon liberalism ; and that, by a *judicious* distribution of the shares, such may be intrusted with the solemn interests of the youthful soul. It is forgotten that the conditions imposed by the proprietary may paralyse the best efforts of the most conscientious teachers ; and that the most effective of instruments, the generous confidence of youthful friendship, may, by artful parents, be employed to ruin the principles of the young believer, and withdraw his allegiance from his Church and his God. The plan once established, and the dupes secured, the next point is to render the shares untransferable ; so that, when the cheat is developed, and the injured party desirous to withdraw, the loss of his ten or fifteen pounds may operate in counterpoise, and either induce him to countenance by his patronage an institution he deprecates, or at least make him useful in his generation, and punish his temerity.

The experiment was, we understand, tried at Hackney, and even with success. Mr. Norris rallied the energies of his active and penetrating mind, exposed the scheme, and, in conjunction with several honest Churchmen, projected a school, “ in union with the Corporation of King’s College, London, for the purpose of providing a course of education for youth, comprising religious instruction, in conformity with the principles of the Established Church, classical learning, the modern languages, mathematics, and such other branches of knowledge as may be advantageously introduced.”* The head and second masters of this school are always to be clergymen, and graduates of the Church universities ; the prayers of the Church are to begin and end the business of the day ; and “ every Saturday is appropriated to the purposes of religious instruction ; the object of which shall be to give the pupils a competent knowledge of the Old and New Testament, the evidences of Christianity, and of its doctrines and duties, as held and taught by the Established Church.”†

* Hackney School Laws, p. 5.

† Ibid. Law XIX.

We thank the Inhabitants of Hackney, not only for establishing an institution which promises to be an important auxiliary to the interests of sound religion, but for unmasking a system which was not confined to their neighbourhood, and which had elsewhere, as we proceed to show, appeared in still darker malignity,

The Islington Proprietary School was established in February last, under the patronage, if not at the suggestion, of the Bishop of London. Had it been, like the school at Hackney, originally connected with King's College, it would have afforded a satisfactory guarantee to every sound member of our National Church; but, probably, some dark and mysterious agency, the operations of which are but too traceable throughout the history of this establishment, succeeded in frustrating the intention. Of course, such a connexion would have insured the soundness of its religious principles, an object which all the secret activity before alluded to was exerted to counteract. It was even rumoured that the Bishop himself did not think the school ought to be exclusively church, or that the catechism should of necessity be taught. We mention this opinion only to avow our entire conviction of its utter falsehood, and as one instance of the unblushing effrontery with which these reckless adventurers calumniate the most venerable names. The sound friends of the institution prevailed so far as to procure the first rule to specify expressly "*religious and moral instruction in conformity with the doctrines and DISCIPLINE of the Church of England,*" as an essential portion of the system; but we shall see that even this clear and decisive regulation has been (we will not say *evaded*, but) shamelessly overruled, apparently by the same concealed agent who has been so actively at work elsewhere, and who evidently regrets that the institution has come out a Church of England establishment. A Church of England establishment, however, it is: and such being the position of facts, we can scarcely conceive a baser line of conduct than that of a man who attaches himself to such an establishment for the purpose of destroying its very essence; nothing, to our own minds, could heighten the lurid features of such a picture, except indeed it were the portrait of an avowed Churchman—of a minister of the Gospel—of a parochial Pastor.

Opposite to the rule which expressly stipulates for "*religious and moral instruction, in conformity with the doctrines and discipline of the Church of England,*" stands the following most extraordinary clause, significantly prefaced with an index hand:

The Directors are desirous that it should be understood, that while the School, as will appear from the following Rules, is founded upon the principles of the Church of England, the religious instruction will be so conducted as to embrace the children of all, who wish for an education on the basis of the great doctrines of Christianity.—P. 2.

The Directors desirous! Impossible! who will believe that any sane

educated man, much less that any *society* of gentlemen, could have framed the first rule and this *intimation*? One of these can be no act of the proprietors, and which that is requires no great penetration to determine; for we are altogether satisfied that "a multitude of counsellors" would necessarily have secured the school, not only from this glaring contradiction, but from the pre-eminent folly of the *intimation* only. A school founded upon the principles of the Church of England, yet embracing the education of Dissenters! Pity this description can no longer conciliate the sympathies "of a Tory ministry acting on Whig principles!" "*The great doctrines of Christianity!*" What are they? Who are to be the judges? When we speak of "the doctrine and discipline of the Church of England," we know what we mean; but who shall decide what are "the great doctrines of Christianity?" Not surely an authority who cannot write six lines and a half without exciting the risibilities of the Islington proprietary scholars.

But, in order to harmonize these discordancies, the head master is put forward in the gap, and made to deliver an address before the Bishop of London, which we can regard as nothing less than an insult to that illustrious prelate, and to the Church which he so conspicuously adorns. As a composition, the address is below criticism; the grammatical instruction, we presume, is delegated to the inferior masters. With Mr. Parr, we are only concerned as the unfortunate person put forth to explain an inexplicability. His situation we commiserate; but compassion must not get the better of truth. Thus, then, commences our orator:

Before I proceed to make some observations on the general system of instruction, which I propose to adopt in the conduct of this school, I cannot dismiss this most important part of the subject without making one remark on the law of religious instruction, by which this institution is to be governed. That instruction is, by the first on the code of the rules and regulations, prescribed to be "in conformity with the doctrines and discipline of the Church of England." These are distinctly avowed to be the simple and integral principles, on which it must be conducted. Such a clear and explicit enactment was, in truth, necessary to the unity, harmony, and stability of the design. But while we make no compromise of our own principles; while we cherish a sincere, conscientious, and firm attachment to the doctrine and discipline of our national Church; while we inculcate an intelligent and affectionate respect for her apostolic constitution and order; while her formularies will form the basis of our devotion and instruction; I trust we know how to respect the opinions of those, who, with equal sincerity of conscience, may unhappily differ from us in these respects. I trust we have no disposition to offer violence to the just rights of conscience. I trust we have no feeling of hostility towards any denomination of Christians. There is common ground enough, on which we may stand without debate; nay more, with mutual and friendly rejoicing, in our common Christianity. We close not these doors, for the same reason, that we close not the doors of our churches, against any, who, differing from us on points non-essential to salvation by the same faith, may be disposed to enter them. Neither *here*, any more than *there*, shall we take advantage of their confidence, to enforce upon them with an unnecessary, unwise, and uncharitable rigour, what

might wound their consciences or their feelings. And far be from us the guile, that would, by unfair arts, practise upon the honest convictions of any class of Christians; far be it from us, as fallible men, to throw a word of contempt upon opinions, in which we cannot coincide, or, as honourable men, to impugn opinions, where their assertors cannot defend them; while we hesitate not to avow, that if, by the open example of a sound doctrine and holy practice in the sight of all men, we can attract any of those, who are in separation from us, under the influence of a deliberate conviction, to return within the pale of our Church, and unite with us in a permanent communion, we should greatly rejoice; we do, at the same time, disavow all secret arts of proselytism, as utterly abhorrent to our principles and our feelings. *It gives me pleasure to know, that several persons of a different Christian communion from our own have reposed a confidence in us, of which I hope we shall not prove unworthy.*—Pp. 13—15.

“Simple and integral principles,” “distinct avowal.” These are what Mr. Parr admits to be the very essence of the laws under which he acts. And he is right. They are so “simple,” “integral,” and “distinct,” that, as no sophistry can pervert them, impudence must be invoked to deny them. *“Such a clear and explicit enactment was, in truth, necessary to the unity, harmony, and stability, of the design;”* which passage, by interpretation, signifies that this rule was “necessary” as an avenue to the pockets of Churchmen, without whom little was to be expected in the way of “unity,” “harmony,” or “stability.” This purpose being served, the rule, like the Jew’s razors, had no further application. But why so much verbosity about the rights of conscience, and hostility to any denomination of Christians? May not a society of Churchmen found a school for the education of their children without offering any violence to conscience? The Dissenters have their schools and colleges; but they are never accused, *on that account*, of any infraction on the consciences of Churchmen. As to the case of our churches, it is one which wholly differs from that which it is cited to countenance and support. We open our churches; the Dissenter knows what he will find if he enters, and he finds it accordingly. We alter not our liturgy to please schismatics, nor to conciliate heretics. Let the Islington proprietors follow this example, and we have no quarrel with them. Theirs is **AVOWEDLY**, a Church of England school; this in itself sets aside “all secret arts of proselytism;” the Dissenter knows what he will find, and sends his child with his eyes open. If Dissenters choose to do this, there can be no possible reason against it; but a school which is **PLEGDED** to instruct “*in conformity with the doctrines and discipline of the Church*,” should not, to gratify the Dissenters, violate this pledge, and instruct in **NON-CONFORMITY**. To what “Christian communion” these *dissenters* belong, who, *it is admitted*, are members of this *Church of England school*, we know not; but we cannot give them much credit for penetration. Their children will not, we believe, be corrupted into the national faith; but, “confidence” is ill “reposed” in any establishment which, wherever may be the fault,

sets out by running away from its most explicit and impervertible declaration.

Christian charity would here almost suggest a truce with Mr. Parr; and we would not further expose his wretched debilities, were it not desirable occasionally to exhibit the trash which passes current for charity in this liberal age. "Far be it from us," exclaims the orator, "as fallible men, to throw a word of contempt upon opinions in which we cannot coincide; or, as honourable men, to impugn opinions where their assertors cannot defend them." Hence nothing less than infallibility would justify "a word of contempt" on the Hindoo idolatries; and it would be utterly impossible for an "honourable man" to preach a sermon on Trinity Sunday, because a Socinian "cannot defend" his opinions in a church. But we would not push Mr. Parr to the verge of his own conclusions.

The doctrines of the Church being cleared out of the way, another heavy stone is to be removed. Our Sisyphus addresses himself to his task with success equal to that of his prototype of old:—

It is possible, that a groundless apprehension may have been excited in the minds of some persons by the use of the word "discipline" in the law, to which I have alluded. But if this be the case in any instance, it arises probably from a misconception of the meaning of that word, *in its application to the system of religious instruction prescribed for this institution.* What is implied in it here, is, as I conceive, simply a godly training in Christian habits and Christian duties. As by doctrine must be understood the inculcation of Christian principles and motives of action, so by discipline must be understood the working and following out of those principles and motives into the practical detail of Christian conduct. Discipline is the use and application of all available methods for rendering the mind not only susceptible, but obedient to those practical sanctions and obligations of Christian principle and motive, which go to form a holy life and conversation. Such surely, if the means be not substituted for the end, is, in its object and effects, the discipline of the Church of England. To this discipline, is there any Christian parent, who would not willingly submit his child? And here again I am desirous to impress deeply upon the minds of the proprietors and parents interested in this school, that, in this part also of our duty, we have a mutual and common obligation. We shall need their cooperation and assistance by private instruction, exhortation, and example, in deepening the good impressions, which, by the Divine grace, we may succeed in making here, and in fixing more firmly in the mind those principles, which, by the same aid, our efforts have implanted:—Pp. 15, 16.

It is possible indeed that most people may have apprehended discipline to mean what it does. But it seems that, as regards the Islington proprietary vocabulary, such "apprehension" was "groundless." How happy that a Parr arose to counteract so prevalent a "misconception!" Discipline of the Church of England means, at Islington, as Mr. Parr modestly conceives, "simply a godly training in Christian habits and Christian duties!" How very complaisant to the Dissenters, whose discipline, not being that of the Church of England, is no "godly training in Christian habits and Christian duties!" We have then come cant about substituting the means for

the end, which is wholly inapplicable. We will grant that discipline is only important as means to an end, and that the end is more valuable than the discipline; but the present question is not even what discipline would best attain the end in view — the merits of Church discipline have nothing to do with it:—the real question is, how Mr. Parr, and his client, the author of the *Guidepost Direction*, could reconcile it to their consciences to attain their end, through any other means than those which the proprietors of their school had resolved on; and that, too, not in open and manly defiance, but by a system of perverse annotation, which is only not Jesuitical, because it is unrelieved by a scintillation of ingenuity.

Here we leave Mr. Parr. We say nothing of his criticism on the Madras system, the basis of the education which he is to administer,* further than that it proves most satisfactorily, that he has not attained the most elementary knowledge of its character.

Let us take a glance—we can do no more at present—at the effects of such a system as that now unhappily pursued at Islington. The Dissenters stipulate, of course, that their children shall not learn the Church Catechism; we know not whether liberality is yet further extended, and whether a voice occasionally proclaims from the high desk, “Young gentlemen of the Racovian Catechism, come up and repeat!” but sure we are that the youthful episcopalians are not likely to imbibe a very high reverence for the doctrines or discipline of the Church, when they see them interpreted with so much laxity, and treated with so much levity. Equivocation and disingenuousness are taught in the first pages of their own rules. Prayers, it appears, are to be *read* daily; it is not said whether they shall be those of the Church; but the tender consciences of some youthful seceders may take offence at the mere *reading*; others may feel equally scandalized at addressing God through the Mediator. The Scriptures, too, are to be daily read. May not the young auditor of Belsham reasonably complain of violence to his conscience, when he is required to listen to the first two chapters of Matthew and Luke? or are these portions to be banished from the Islington Proprietary School?

But the name of the Rev. Daniel Wilson appears as the President of this institution. We naturally inquire, therefore, could not that gentleman's situation, both in his parish, and in this proprietary, procure him some influence to counteract all this folly, bad faith, and mischief? He would not, we conceive, allow his national schools to be conducted on such “doctrines and discipline” as these. There he would no doubt adopt, as he would be bound, the books of the National Society; those, in a word, circulated by the Society for

* Rule XLIII.

Promoting Christian Knowledge. If the doctrines and discipline of the Church have been maintained in the Proprietary School, the Society for Promoting Christian Knowledge must be at variance with them: and Mr. Wilson would be subscribing to a Society which he must deprecate, or he must introduce into a national school, what he could never report to the National Society, without covering himself with shame and confusion. Had Mr. Wilson no influence in the choice of masters? could no independent man be selected, who would have indignantly refused to countenance such gross perversion of plain honest dealing? Worse could not have been done, had the proprietors selected as the test of competency, coincidence of opinion, with some public print, or connexion with some equivocal Churchman. Let us hope that the Vicar of Islington is not so uninfluential, but that he may yet drive the traitors from the field; and that in the mean time passing occurrences will arrest the eyes of Churchmen, and impress on them the necessity of earnestly contending for the faith once delivered to the saints, and the discipline once intrusted to the inheritance of the Lord.



ART. II. — *Histoire Universelle de L'Eglise Chrétienne. Par M. J. MATTER, Inspecteur de l'Académie de Strasbourg, Professeur d'Histoire Ecclésiastique.* Strasbourg: M^{me} V^r Silbermann. Tome I. 1829. Pp. 496. Tome II. 1830. Pp. 484.

M. MATTER is already well and deservedly known to theological students, by his "History of Gnosticism," honourable mention of which has been made by the learned Professor Burton, in the preface to his work on the Heresies of the Apostolic Ages.* The work before us, now in process of publication, combines the merits and defects of the former. There is the same display of research and erudition, the same skill in grouping, the same masterly arrangement of subordinate facts, the same generalization of the materials of the subject; but there is also the same occasional carelessness of style, the same occasional misemployment of terms, the same occasional hurry and confusion and mistakes; and, we must add, the same occasional laxity of doctrine. Still it is an undertaking deserving of a favourable mention; and we take occasion to introduce it to our readers.

Ecclesiastical history has often been defined (says M. Matter, in his Introduction) to be the *history of the Church*. But (as he observes) though this definition be the simplest of all, it is the most incomplete. . . . For there has never been one sole Christian Church. The communities founded by the Apostles, which we call, for example, the Churches of Jerusalem, of Antioch, of

* Reviewed in the *Christian Remembrancer*, Vol. XII. p. 1.

Corinth, and of Rome, have never been governed by a common authority; they have had nothing in common, to use the expression of a sacred author, but faith, charity, and hope. It is true that the Founder of Christianity never speaks of *his Churches*, that he always speaks of *his Church*; but there is no doubt that under this denomination he may have understood the ideal whole of those who should adopt his doctrine and his life, his death and his resurrection. It is thus that in theory men still speak of a single Church. They mean, then, an ideal Church; for example, that of the saints, such as it will be after the consummation of ages, or else the collective body of true Christians upon earth, to whatsoever special community they may belong.—Pp. 11—13.

History, however, needs not enter into this research; her business is to describe things as they are, to generalize according to truth, and to carefully avoid any tendency to individual prejudices. And this is the danger of historians; for

To exercise this criticism, it would be requisite to belong to no particular Church, and to have in all a lively interest. This attitude, however, is impossible; but it is not only possible, it is the duty of the religious man of our days to elevate himself to the height, where he belongs to the universal Church, which is composed of true Christians of every communion. . . . Without doubt it is impossible to write the history of the Greek Church without that of the Latin Church; this latter does not shew itself in all its clearness but beside the Protestant Church, and without Protestantism no other modern Church can be understood. They are sisters who are closely united together, who cannot forget each other, who speak of each other without ceasing, and who, in the depths of their hearts, keep, with their family resemblance, such a tenderness, that unceasingly they want to run into each other's arms.—Pp. 15, 16.

Now the consideration of these facts is the field of the historian; but to enter upon the duties of such a task, his acquirements ought to be of the very highest order. The history of the Church is so blended with secular history, is so connected with all the nations who have embraced the symbol of the cross,—is so interwoven amongst the laws, the institutions, and the customs of the world,—that to unravel the destinies and to develop the connexions of the Church, requires learning the most multifarious and exact. The historian must be not only a lawyer and a politician, but a philosopher of every sect and system; he must be an antiquary and a chronologist; a geographer as well as a diplomatist; a man of literary excellence as well as of profound research; of the greatest patience, as well as of the most sound and discreet judgment. Above all, he must be devoid of prejudice, and full of the love of God; and he must, under the influence of that universal charity which the Gospel inculcates, extend the right hand of fellowship to all who keep, at the same time that he turns away with disgust from all who deny, the faith that is in Jesus Christ.

The object of ecclesiastical history should be to identify itself with Providence; to follow the steps of Infinite Wisdom, as exhibited in the changes of the world, and to derive from all the lesson which they are intended to teach—the existence of a superintending Creator,

the weakness of all human efforts to divert the course of those events which He has willed and worked. The historian of the Church is upon holy ground, and should remember that he is writing not the mere actions of men engaged in struggles after some partial or imperfect system of human authority, but is describing the series of those events in the government of the Eternal, which are but portions of the vast career which Infinite Wisdom has ordained, and Infinite Power is gradually bringing to an individual effect.

Viewed in this way, the work of the historian of the Church appears a difficult and perilous undertaking; for if he has labours to encounter, and patience to prove, he has also to be responsible for a right or a wrong interpretation of those occurrences on which the immediate interests of mankind depend.

Whether M. Matter is gifted with these requisite and indispensable qualifications for the duty he has undertaken to perform, may be, perhaps, more than questioned; but as he has shewn that he understands wherein his own requirements exist, as he has not shirked the question of the historian's responsibility, we are inclined to think that he has given as fair and as impartial a statement as his means and opportunities have allowed. The work before us is, at least, the fruit of some pains, and has been matured with considerable delay; for, we believe, twelve years ago he commenced his lectures at Strasbourg on Church history; and that these lectures have been condensed into the present publication, we have evidence sufficient from its style and language, as well as from the allusion in the Preface to those treatises which have preceded it, and which, he says, are to be received as "guarantees for the exactness of his research, and the impartiality of his judgment." (P. 8.) If we may receive the testimony of his own country, those treatises are of extreme value. The *Chronological Tables*, published some years ago at Strasbourg, in a small octavo volume, are well known; and the "*Essai Historique sur l'Ecole d'Alexandrie*," and the "*Histoire du Gnosticisme*," each work in two volumes, octavo, were crowned with prizes by the "Academie Royale;" the former in 1817, the latter in 1826. There is a progressive improvement to be perceived in the style of these consecutive works; but in the present he has not given such an evidence of their continued advancement as we might have expected. This has been a complaint of more than one reviewer on the continent; and with the reproofs of one of them in particular our strictures coincide. Whether the mass of materials accumulated in the course of his twelve years' study has encumbered him or not, M. Matter seems, at least, to have been far from free in the use of those materials; and in the multifarious authorities whom he quotes so unsparingly, he appears to have wandered far and near, without

sufficient self-control to guide him to the *few*, who, in all cases of the kind, are more than amply sufficient. He seems to have been aware how much toil he had undergone, and to have deemed its display a necessary claim upon the indulgence of the public. Yet we give him credit for a most important point—the division of his task. It is here that he has shewn his judgment: he has looked on the field before him with the eye of a skilful general, and has marshalled his troops accordingly. As the arrangement of the work depends altogether on this circumstance, we shall leave him to state the method he has pursued, and the reasons thereof.

Drawn from the purest sources, history ought to live again in our pages; as in the destinies of the human race, it ought to form a continued chain of causes and events—its narratives ought to flow without defect and without interruption. And yet the dominant cause of every thing which exists, and which is going on there, appears oftentimes to delight in accumulating a multitude of facts, in order to produce greater events to which certain series of results may happen to attach. . . . These events are called the *epochs* of history. Ecclesiastical history presents many of these epochs, which may serve as points of rest and of departure for the historian. The times comprised between them, or their *periods*, are so many isolated groups belonging to one general picture. It is essential to make good choice of epochs; a bad choice disposes of the narratives capriciously, by carrying them away from their natural connexion.

It would be a happy choice to find such events, to limit the periods, as would really make an epoch in the destinies of the entire Church. Now it is a constant fact, that these destinies are only a succession of combats,—that a struggle is carried on,—and that in this struggle, always great and universal, five capital epochs present themselves.

In fact, Christianity, in establishing itself, wrestled at first with Judaism and paganism, for the space of three centuries, and from its origin till the reign of Constantine. This is the first period of her history. A. D. 33—312.

Established on a solid basis, elevated to the throne by the sovereign who embraces it, the recently new religion takes in her turn an offensive attitude in the empire: she persecutes—she ruins paganism. But scarcely does she see the last wreck of the institutions of polytheism disappear, when a new enemy, Mahometanism, rises against her in the bosom of Arabia. Second period, A. D. 312—622.

The religion of Mahomet, accusing that of the Christians of a singular degeneration, of a superstitious polytheism, armed with the pen and the sword, wages war upon her with an equal violence. It persecutes her, it oppresses her in Asia, in Africa, in Europe. It is on the point of suspending its triumphs, but not its cruelties, when, at the voice of a pilgrim from the Holy Land, and from the Pontiff of Rome, the West arms itself *en masse*, to reject Mahometanism, even in its cradle, or at least to wrest from it the sepulchre of the Founder of the Christian society. Third period, A. D. 622—1096.

This struggle, so long, so full of brilliant episodes, and so fruitful in immortal results, conducted with more enthusiasm than prudence, and more by good fortune than by skill (*plus de bonheur que de stratégie*), terminates at length in the fifteenth century, in a lamentable manner for the Christians, and by the complete subjugation of the Greek Church.

The Latin Church indemnifies itself by the success of its crusades directed, in Spain, against the Moors; in Prussia, against the Pagans; in the south of France, against the Heretics. She consoles herself still better by the conquest of the New World, which she divides between two of her most faithful children. Yet, at the moment when the New World appears to submit to the most powerful pontiff of the Old, a new Church, carrying along in its defection the half of

Europe, detaches itself from Rome, and gives the signal of a more lively combat than those which have preceded it. Fourth period, A. D. 1096—1517.

The new Church, or, as she styles herself, the primitive Church, re-established in its evangelical purity, which is Protestantism, struggles with all her force for settlement, enlargement, and preservation; the ancient Church, or Catholicism, opposes her with all its resources, invokes against her all its power, and, exclusive in its principle, ceases not to fight, that she may have no rival. Very soon from spiritual they pass to temporal means—from argument to the sword. A struggle, every where too bloody, takes place, and is prolonged, throughout all Europe. At length, the spirits are calmed—peace is concluded: some return to the Gospel, others to reason; toleration, claimed by Jesus Christ, to found his religion, and commanded by the force of things, and the impossibility of reconciling opinions, are proclaimed anew; and intolerance is not kept up, except in countries which put themselves beyond the benefit of civilization. Fifth period, A. D. 1517—1828 (say 1830).*

Such are the principal periods, the grand parts of the immense picture which the history of the Church is bound to describe.—Pp. 22—25.

We have now given, in the words of the author, a satisfactory answer to inquiries respecting the nature and plan of the work; it remains only to state how that plan has been pursued.

Two volumes only have yet appeared. The first embraces the history of the two former of the above-named periods; the second volume is devoted to the third. Two other volumes will complete the work. But can our readers expect a particular dissection of these two former volumes, embracing, as they do, the events of more than 1000 years, in the narrow compass of a page? Let us, then, state once for all, that there is frequent evidence of the talent of the author throughout the history, but that, and even in the most brilliant and poetic passages,—for the style is, notwithstanding its German pithiness, occasionally eloquent,—there is sometimes perceived a laxity of expression, and an apparent incomprehensibility of language, which are the general characteristics of oral lectures, but which are not to

* In the "*Tables Chronologiques*," the learned author has considered the events of these five periods under a parallelism, of which the following will be found an accurate though concise abstract.

			CENTURIES.
First period . .	{ Apostolic Gnostic Novatian	} age	1st, 2d, 3d
Second period .	{ Arian Nestorian Eutychian	} age	4th, 5th, 6th
Third period .	{ Monotheletic Iconoclastic Photian Obscure or leaden	} age	7th, 8th, 9th, 10th
Fourth period .	{ Vandian (Pierre de Vaud) Scholastic Wickliffian Synodal	} age	12th, 13th, 14th, 15th
Fifth period .	{ Reformation Warlike Philosophic	} age	16th, 17th, 18th

be excused in a work which has, or ought to have, received the after consideration of the writer.

" Vos, 6

*Pompilius sanguis, carmen reprehendite, quod non
Multa dies et multa litura coërcuit, atque
Perfectum decies non castigavit ad unguem.*"—HOR.

It appears that every qualification which the critic requires, M. Matter possesses in an eminent degree; but he also seems to want, or rather to have neglected to employ, that literary skill which combines, connects, and interweaves the successive materials of a composition into one indivisible fabric. The work reads rather as a series of histories than as one continued argument; it is more like a collection of memoirs than a single memoir: but to make it one requires only a little diligence, the thousandth part of that which has laboured to bring together so many authorities, so many facts, and so much erudition, into such a compass. It is still too much like a "*cours académique*," and the passages translated above may be quoted as an example.

We wish, however, that there were no other defects: but such there are. We thank a foreign contemporary for directing our attention to one or two of those to be enumerated. At p. 55 of the first volume we have these words:—

Jésus Christ. Se présente et meurt comme la dernière des victimes, agréée par son père pour l'expiation des péchés du genre humain; le rite du baptême, emblème d'initiation et de purification, et celui de la cène, emblème de sa mort, sont tout ce qu'il reconnaît de symboles.

Again, p. 60, he says—

Ses disciples considérant avec lui sa mort comme un DERNIER acte d'expiation, comme un symbole de réconciliation entre le Créateur de l'univers et les peuples égarés de la terre, encore plus coupables par leur ignorance que par leurs vices.

Now, with all deference to the Strasbourg professor, we do think that the above passages do not give "the truth as it is in Jesus;" they certainly understate both the value and the effect of the great event by which God reconciled the world to himself. There is also, we think, a misunderstanding in the writer's mind of the use of Mosaism, as he terms the law; and upon the correct theory of the "law and the gospel" depends every thing in the teaching of the desk or the pulpit. St. Paul's view of that connexion, in the third chapter of Galatians, does not appear to have received M. Matter's full consideration. He adds, that "Jesus reformed Mosaism," &c. (p. 56). Now it is sufficient to refer for a refutation of these hasty assertions to the texts, Matt. v. 17, and Eph. ii. 20.* He says

* English divines are in no want of sources whence to draw light and instruction on these points; nor need M. Matter have forgotten his own theologians, Kleuther and Planck, Staedlin, Hess, and Biallobotzky.

(p. 58) that "*the morality of Christ is opposed to that of Moses.*" So again, at p. 58, we read, that "Jesus Christ did not appeal to his miracles to attest either the divinity of his person, or that of his mission." If this be true, however, how are we to get over the assertion of our Saviour at John v. 36, and at John x. 25?

Miracles are beyond reason, and ought not to be questioned by it. *Paulus* and *Eckermann* have probably led M. Matter astray, as to the word *εργα*. We wish that other universities, as well as that of Strasbourg, were purified from such unchristianizing philosophy! Oxford has the mark of rationalism upon it, and from a certain translation of the Psalms we begin to fear for Cambridge.

The great defect in this work of M. Matter is the degraded view which he seems to have taken of the character, and offices, and conduct of our Lord. He does not regard the Author of Christianity even as a mere historian ought to regard him; nor does he at all appear to understand, as we observed before, how we are to read or to interpret the law with the Gospel. If "Mosaism" and Christianity be merely systems of philosophy, established under certain peculiar limitations, and with a greater pomp of circumstances, what becomes of the efficacy of its doctrines to convince, or of its influence to convert, the sinner? If we are to judge the religion of Jesus by the same rules as are used in the examination of the doctrines of Plato or Pythagoras, in vain shall we ever arrive at the truth which Christ came to proclaim, or attain unto that heavenliness of heart which the mighty expiation which he wrought has power to produce when it is received into an honest and a faithful soul. We would acquit M. Matter at once of any inclination to disparage wilfully the language or the meaning of the Scriptures, especially as in a note at p. 64, of the first volume, he has unequivocally expressed himself, so as not to be misunderstood—"Je n'admets point de *mythes* dans l'histoire primitive du Christianisme;" but he certainly has not been guarded enough in various places of his work, and if he be misinterpreted, he has only himself to blame. He certainly has run the risk of being deemed, on many points, a semi-heresiarch; and we trust, in a second edition he will expunge or modify some glaring defects and inconsistent expressions.

The common mistake of all writers of ecclesiastical history is to forget how much their subject is removed above the ordinary march of narrative. If the historian of the Church fails to perceive the link which ought to connect him with the world to which his studies should invariably direct his thoughts and meditations, he is in danger not only of losing his hold upon the mind of the Christian reader, but of falling into a lowliness of argument, which he would fain persuade himself he carefully avoids. We do not even except our

own "Church histories" from this judgment, great, undoubtedly, as are the merits of some of them. We are happy, however, in pointing out the following as a few of the most interesting portions of the work, as far as has been published. The conversion of Constantine (p. 260); the monastic life (p. 408); the changes in a Christian society (p. 443); the origin, &c. of Mahometanism (Vol. II. p. 2—19); the literature of the third period (p. 243); and the separation of the eastern and western Churches (p. 111).

We cannot do better than quote the concluding passages of the second volume, as offering a pleasing example of the purer and better, though still cramped style, of this interesting writer, and with it we close our remarks upon one of the most important and valuable works with which the continent has, in these latter days, enriched the library of the theological student, and which, barring its defects, deserves a careful perusal and a laudatory comment.

Speaking of the crusades, M. Matter observes—

But at the birth of this contest commences a new drama, and ends this picture of five centuries, in which we have seen Christianity still shining, despite the troubles of the times; still inspiring transcendent virtues, despite the fatal influence which the decrepit civilization of the empire, and the native clownishness of its conquerors, were able to exercise. If, in the long interval of humiliation, the Christian society has seen a part of her glory eclipsed; if Mahometanism, seizing a few leaves torn from the sacred codes of the Church, and arming itself with the scimitar, has dethroned her in Asia, in Africa, in Spain; if, to console her sorrows and to preach the faith, she had neither her Chrysostoms nor her Augustines, she has, nevertheless, wanted neither illustrations nor conquests. She has had her Charlemagne, her Alfred, her Otho, her Wassil, her Stephen; she has taken the north of Europe instead of the shores of Asia and Africa. If she has lost her ancient independence, if she has abdicated it into the hands of the pontiffs of Rome, these pontiffs, by entirely separating themselves from degenerate Byzantium, by completely subjugating, at once, kings and people, by thoroughly organizing that theocracy from which arose bishops and kings, have made of twenty nations only one, the Christian nation, which they have been able at length to oppose, by the same word, to the eternal enemy of every thing of the most glorious nature which Christianity and civilization, who are the work of them, bring into their bosom.

It was Mahomet arming Arabia alone against the Christian society which we have seen at the commencement of this period; it is Urban II. alone arming the whole of Europe against the Mussulmans, which we perceive at the end of these five centuries.—P. 482.

We certainly deem the labours of M. Matter, deserving a translation into our own language; and notwithstanding the drawbacks which we have pointed out in the course of the present notice, we consider this new "History of the Church" a valuable accession to the library of the student.



ART. III.—*Practical Discourses: a Selection from the Unpublished Manuscripts of the late venerable THOMAS TOWNSON, D.D. Archdeacon of Richmond; one of the Rectors of Malpas, Cheshire; and sometime Fellow of St. Mary Magdalen College, Oxford. With a Biographical Memoir, by Archdeacon CHURTON. Edited by JOHN, Bishop of Limerick.* London: Duncan and Cochran. 1830. 8vo. pp. lx. 400. 10s. 6d.

WE have just been passing a delightful hour over the memoir of Dr. Townson, abridged from the more copious "Life" by Archdeacon Churton; and prefixed to the volume of Discourses now before us. Of the original biography it is well observed by Bishop Jebb, that it "unites the fine simplicity of Isaak Walton with the classical elegance of Lowth;" and it is but justice to the learned prelate to add, that the encomium belongs equally to the abridgment. To this edifying and instructive feast of which we have partaken, we invite our readers; assured that they will not lay down the book till they have read and digested its entire contents. Both in his example and in his writings, the author "being dead, yet speaketh;" and speaketh with a degree of energy and persuasive eloquence, which is well adapted to convince the gainsayers, confirm the wavering, and establish the earnest inquirer after gospel truth.

In our number for October, 1829, we printed at length the tenth Sermon in this collection: "Daniel in Prayer." At that time the volume was not published; only a small impression having been struck off for the purpose of private distribution. In accordance with the wishes of numerous applicants, it has been reprinted, with a view to a more extensive, though still limited circulation; and we should ill perform our duty in neglecting to apprise our readers of a circumstance which is, perhaps, not generally known. "The Author of these Discourses," says the Bishop in the beginning of his Preface, "was a man deservedly eminent in his generation: the friend, and, had his modesty permitted, the competitor of Lowth; the chosen coadjutor of Porteus; raised by the unanimous voice of his University to the highest academical honour; and solicited by the minister of the day to accept the Divinity Chair of Oxford, as confessedly the properest person in England to fill it. His works, admired and valued by the brightest ornaments of the last age, will, probably, be regarded among our first theological productions by judicious divines and scholars in an age to come."—P. vii.

After a pleasing account of the proceedings which led to the publication of the present volume, and the somewhat curious coincidences

by which the task devolved upon the amiable and excellent Editor, he proceeds with the following observations respecting the selection he has made from the materials with which he had been furnished :—

The Sermons placed in the Editor's hands were about eighty in number; and it is hoped, that the choice made from among them, will be, in no degree, discreditable to the Author's memory. Some had been frequently transcribed; and, though not actually prepared by Dr. Townson for the press, were so entirely in his best and most finished manner, that no doubt could be entertained, as to their admission into the volume. Others needed those slight corrections, which are generally necessary to fit the best pulpit discourses for perusal in the closet. No undue liberties, however, have been taken. A few occasional omissions, and verbal substitutions, are the only alterations which have been hazarded; and, in making these, regard has been had to the manner, to the spirit, and to the very words, of Dr. Townson's own corrections, which have been sufficiently numerous and varied to furnish a full and satisfactory precedent.

Of the Discourses thus prepared, a small private impression was thrown off, and presented to the Editor's friends, and, more particularly, to the admirers of Dr. Townson. Nor can many circumstances be recalled, so grateful as the spirit in which this small, but precious offering, has been accepted. The Editor has received numerous letters, from some of our most eminent Prelates and Divines, and from laymen not less distinguished by rank, piety, and learning, expressing their deep gratification, even at this partial re-appearance of the venerated Townson; and their earnest desire that the public at large might be edified and enlightened, by an edition of these invaluable remains.

This wish is now accomplished: in a form which, the Editor humbly trusts, will meet with general acceptance. And, were he not restrained by delicacy, he would rejoice in imparting to others some portion of that enjoyment which he has himself derived, from the cordial and discriminative approbation, which, after an interval of nearly forty years, this good man's posthumous labours have experienced. Pp. ix.—xi.

And here, let those who know the worth of the excellent Archdeacon of St. David's, by whom "these select Discourses were entrusted to the Editor," cherish the hope, that the employment which has proved so delightful to him in the season of illness, may also afford satisfaction and comfort to "the Biographer and friend of Dr. Townson," who himself is now labouring under declining health. In the close of a long and useful life, uniformly spent in the fear and service of God, in the diligent discharge of the duties of affording, first, academical, and subsequently parochial, instruction, he now, alas! is sinking under the decays of nature and bodily infirmity; aggravated probably by the recent loss of a most excellent and amiable son; of whose advancement in life, from his admirable talents and learning, and engaging manners, his friends might reasonably have indulged the fondest hopes. But he is advanced, we trust, to a far happier and holier state; and his excellent father may look forward, through the mercies and merits of that Saviour whose faithful servant he has been, to the hope of being gathered to his beloved son, to his revered friend, and to the spirits of just men made perfect.

But it is time to turn to Dr. Townson: His characteristic excellence consists in the union of simplicity of style and diction with great theological fulness. His mind was thoroughly imbued with Christianity, and he had the faculty of portraying it in its simplest form. The words, however, with which the Bishop of Limerick concludes his Preface, may stand instead of any more extended critique on this invaluable volume:—

In preparing the present edition, he has repeatedly read each individual Discourse in the volume: and he can truly say, that every fresh perusal brought with it a new accession of enjoyment; some unheeded beauty disclosed itself, some hidden excellence became apparent, some truth of Scripture stood forth in a light no less just and convincing, than it was uncommon, and raised above our ordinary habits of thought. From his admirable simplicity and ease of manner, some readers may be apt to deceive themselves into the notion, that Dr. Townson is not profound: but, after examining with care, at least a dozen times, the present volume of discourses, the Editor can venture to affirm the direct reverse. Whilst of many writings which excite and dazzle, and produce great popular and present effect, he will honestly confess, that, on a second or third reading, they invariably betray some unsoundness of principle, some exaggeration of manner, or something irreconcilable with the deep and settled sobriety of the Christian character. In a word, they are no more than *opinionum commenta*; while, in Dr. Townson, we have the never-failing *judicia nature*.

And here the Editor takes his leave; with this expression of his deliberate opinion: that more just thought, more sound theology, and more genuine piety, embodied in so short a space, and so unencumbered with needless words, it has not been his fortune to meet with, in any production of modern times. l'p. xiii. xiv.

The Discourses are thirty in number: 1. "The Words of Eternal Life." John vi. 68. 2. "Early Piety." Ps. cxix. 99, 100. 3. "Advents of Christ." Mal. iii. 2. 4. "The Lord giveth Wisdom." Prov. xi. 6. 5. "Natural and Spiritual Good." James i. 17. 6. "Walking as Children of Light." Eph. v. 8. 7. "David Penitent and Pardoned." 2 Sam. xii. 13. 8. "Ahab and Jehoshaphat." 1 Kings xxii. 34. 9. "The case of Jonah considered." Jonah i. 6. 10. "Daniel in Prayer." Dan. vi. 10. 11. "Five Thousand Fed." John vi. 11. 12. "The Roman Centurion." Luke vii. 9, 10. 13. "How to escape Judgment." Matt. vii. 1. 14. "Submission to the Will of God." Matt. vi. 10. 15. "Christ in his Childhood." Luke ii. 46. 16. "Evangelical Obedience." John ix. 4. 17. "Intermediate State." Rev. xxii. 12, 13. 18. "Prayer and Thanksgiving." Phil. iv. 6. 19. "Creation freed from Bondage." Rom. viii. 20, 21. 20. "Love God, and keep his Commandments." Deut. vii. 9. 21. "The Sabbath and Sanctuary." Luke iv. 6. 22. "Draw nigh to God." James iv. 8. 23. "Steadfastness in Religion." Heb. x. 38. 24. "Ten Lepers." Luke xvii. 18. 25. "Lazarus raised from the Dead." John xi. 25, 26. 26. "Last Coming of Christ." Matt. xvi. 27. 27. "Christmas Day." Heb. i. 1, 2. 28. "Christ's Resurrection." 1 Cor. xv. 20. 29. "Person and Offices of the Holy Ghost." John xvi. 26. 30. "For Trinity Sunday." Ps. xxxiii. 3.

In addition to the Sermon already alluded to, which we formerly printed entire, it will be sufficient to subjoin the following specimen from Discourse XX. "On loving God, and keeping his Commandments." Our preceding remarks will, we anticipate, have the effect of producing a speedy application for the entire collection.

Our passage through life is compared to a voyage over a great ocean, where we must wander and be lost, without somewhat to direct us through it. But our safe and certain direction is the law of God; in which we have not less reason to rejoice, than "they who go down to the sea in ships, and do business in great waters," have, in beholding and observing the signs and constellations, by which they govern their course over the face of the deep. For mariners, who sail in such tempestuous weather, that neither sun nor stars in many days appear, are not in a state of greater perplexity and danger than man would be left in, without the laws and commandments which God hath set forth, as so many lights and signs from heaven, to guide him securely through this voyage of life.

If, therefore, we acknowledge with the devout Psalmist, that "The heavens declare the glory of God, and the firmament sheweth his handy-work; that one day telleth another, and one night certifieth another," let us receive another pious sentiment, which the same Psalmist subjoins, as answering to the former, and as no less certain and evident. "The testimony of the Lord is sure, and giveth wisdom to the simple; the statutes of the Lord are right, rejoicing the heart."

This effect they will have, throughout life, upon those who piously observe them. In all the dangers to which they are exposed, and under all the difficulties and crosses which they may endure, the testimony of a good conscience will give them confidence towards God, and fill them with a comfortable hope of his never-failing protection and mercy; but more especially towards the close of a well-spent life, this hope will increase and grow brighter.

We read, that in certain climates of the world, the gales that spring from the land carry a refreshing smell out to sea, and assure the watchful pilot that he is approaching to a desirable and fruitful coast, when as yet he cannot discern it with his eyes. And, to take up once more the comparison of life to a voyage, in like manner it fares with those, who have steadily and religiously pursued the course which heaven pointed out to them. We shall sometimes find, by their conversation towards the end of their days, that they are filled with hope, and peace, and joy: which, like those refreshing gales and reviving odours to the seaman, are breathed forth from paradise upon their souls; and give them to understand with certainty, that God is bringing them unto their desired haven. P. 254—256.

Of this paragraph, the Bishop observes in a subjoined note, that "the poetical spirit is not less remarkable, than its discriminative piety:" and then quotes two fine passages from Milton and Bishop Ken, which may probably have been in the Author's recollection.—See *Par. Lost*, IV. 152. *Ken's Works*, I. 494.

It is an interesting proof (he adds), of the fertility of Dr. Townson's mental resources, that, in the original manuscript, he has left behind, on a separate leaf, an equally fine illustration, to be occasionally substituted for that which has called forth these remarks. It were injustice to withhold it from the reader:—

"In this situation, the devout Christian may be compared to a traveller journeying towards some fair city, in which he has beforehand established a good correspondence. He has climbed the hill that stands next to it; and, though the distance still forbids him to take a distinct survey of it, yet the prospect of

its towers and buildings rising before him, of its spires and pinnacles glittering in the air, and of peace and pleasantness in its borders, revives his heart. The consideration of his past perils and fatigues now gives him pleasure. He is thankful to a gracious Providence, that has led him almost through them, and brought him to a point, whence he has a downward and direct way to a place of rest and abode; in which he will meet with a cordial reception, and be delighted with new scenes of beauty, magnificence, and wonder. With such satisfaction doth faith fill the heart of the religious pilgrim and stranger, when he has nearly travelled through the changes and chances of this mortal life, and feels himself approaching to the heavenly Jerusalem, the abiding city." Pp. 257, 258, note.

In taking leave of this volume, we offer our grateful thanks to the excellent Editor for this kind extension of his favour. Many and great are the obligations of the theological student to his Lordship, as well as of every sincere Christian, for the works of intrinsic merit and solid utility, which have proceeded from his own pen. While these latter evince his exalted talents and profound learning, the posthumous Discourses of Dr. Townson will attest his discriminating judgment, his devoted piety, and earnest wish to promote the spiritual improvement of mankind.

LITERARY REPORT.



A Full, Analytical, and Harmonious View of the Four Gospels; containing the Sacred History of the New Testament Dispensation under "a better Covenant," from the Advent to the Ascension of our Lord and Saviour Jesus Christ. Introduced by proving from Scripture testimony that He "is over all, God blessed for ever."
London: Cadell, 1830. Pp. xxii. 330. Price 7s. fine paper, 10s.

THE importance and advantage of collating the narratives of the life of Jesus Christ with each other, and of collecting the clear amount of the several relations therein contained, at an early period of Christianity, suggested the idea of forming the four Gospels into Harmonies, in which the events of our Redeemer's life are disposed in chronological order. The present work, which is beautifully printed, differs widely from these publications. The

anonymous author of it states that he had never seen a Harmony, and that "a sincere desire to find out the truth, independent of human agency, induced him to analyse these sacred records:" consequently, the method which he pursued in order to attain this object, was to him entirely new; and, "as he proceeded, the inspired history almost imperceptibly divided itself into its present form." The following is the order adopted by the author. By way of introduction, he gives "the sacred history of Jesus Christ, as to his divine nature and eternal power and Godhead." This comprises a copious collection of texts, exhibiting briefly the proofs of the Scripture doctrine of the Trinity, and more fully the special proofs of the Deity of Jesus Christ. Then follow the circumstances which preceded his birth, including his miraculous conception, the birth and ministry of

John the Baptist, together with the birth and early years of Jesus Christ. The leading events of his public ministry are then analytically exhibited; viz. 1. The transactions themselves; 2. The sermons and discourses addressed by him, first to the multitudes who followed him, and, subsequently, to his apostles; 3. His parables; 4. His miracles. To these succeed the narratives of his transfiguration, and the closing scenes of his life; viz. his crucifixion, resurrection, and ascension. All these particulars are exhibited in the words of each of the four evangelists, and in the order in which they are usually placed in the New Testament.

The volume, of which we have thus given a rapid outline, will be found very useful to the devout and diligent student of Holy Writ, who is desirous of comparing the evidence of each evangelist relative to any particular subject: it will also, we think, prove eminently useful to Clergymen in the composition of consecutive sermons or lectures on the history, discourses, parables, or miracles of our Saviour. It is evidently a work of considerable thought and labour; and we shall rejoice to know that its success has been such as to encourage the author to proceed in the "Analytical View of the Old Testament," which he has announced, to be accompanied with concise and comprehensive notes, explanatory of the most difficult passages.

The Works of Dr. Isaac Barrow, with some Account of his Life, Summary of each Discourse, Notes, &c. By the Rev. T. S. HUGHES, B. D. Vols. I. II. London: Valpy. 1830. 8vo. pp. xcii. 129. 501. Price 15s.

THESE volumes form the 6th and 7th numbers of the "Divines of the Church of England," now in course of publication at Mr. Valpy's press. The works of Sherlock, with which the series commenced, are now complete; and form the most valuable, and indeed the only uniform edition of the entire works of that author. Independently, however, of the advantage

resulting from a standard collection of the writings, published and unpublished, of our great English divines, the supplementary matter with which the present collection is accompanied, is highly useful and important. Under the superintendence of Mr. Hughes, nothing is wanting to render the publication a correct and handsome library of British theology; while the summaries prefixed to each Discourse, together with occasional notes and observations, greatly enhance its intrinsic value. Add to this, his biographical memoirs are of no ordinary cast. If the Life of Sherlock was remarkable for its manly and vigorous style and comprehensive fulness, that of Barrow is no less so for its just discrimination of character, its judicious estimate of the theology of the times, and its due appreciation of the peculiar merits of the eminent theologian whose virtues it records. There is, in fact, only one desideratum, which we trust the liberality of the publisher will supply. An authentic portrait of the several writers would give additional interest to these exquisite memoirs; and would render our conviction, that the series will greatly exceed the promised fifty volumes, as pleasing as it is certain. Query: Should not the word "Theological" have been inserted in the title-page?

The Christian's Manual; or, Prayers for every Morning and Evening in the Week. To which are added, Family and other Prayers, &c. &c. By THOMAS CARPENTER. London: Hurst, Chance, & Co. Price 2s.

THIS very neat and unpretending little volume well deserves the name it bears of "the Christian's Manual." It contains, as its title expresses, prayers for every morning and evening through the week, with others for particular occasions; select passages of Scripture for private meditation; questions for self-examination; and a choice selection of hymns, upon the most sacred subjects, from our best poets.

The prayers are written in a simple and chaste style, and conceived in a spirit of true and unaffected devotion. Mr. Carpenter has wisely taken the Scriptures and the Common-Prayer Book as the basis and model of his own compositions: and in this we can unhesitatingly assure our readers "he has well succeeded. To the passages of Scripture are occasionally added critical as well as practical notes, well suited to interest and improve the reader. Indeed, so much have we been pleased and gratified in the perusal of this sensible and religious Manual, that we earnestly recommend it to our readers as particularly adapted to be put into the hands of the young. The author (who appears to be a layman) has our best thanks for his pious labours.

Questions on the Four Gospels and the Acts of the Apostles, critical and historical, according to Chapter and Verse, with numerous References and Answers, intended chiefly to direct the attention of Students in Theology. By the Rev. RICHARD WILSON, M.A. Fellow of St. John's College, Cambridge. Cambridge: Deightons. London: Rivingtons. 1830. 12mo. Five Parts. 3s. 6d. each.

FROM these questions the student will derive considerable assistance in his theological pursuits. The later parts, more especially, in which the plan originally adopted has been materially improved, will be found to possess very great utility. Their main object is to direct attention to those points of critical or historical inquiry, as seem to be of more immediate and substantial importance. Beyond this, however, much information is frequently contained in occasional answers to the questions proposed, or in reference to parallel forms and expressions in the sacred and profane writers. The reader is also directed, in particular cases, to the author or commentator in which the required information may be found; and for the most part, though not always, the best explanations of difficult passages are pointed out. As an exception, we

may notice John x. 30, where the interpretation of the Socinians, in conjunction, it is true, with many orthodox writers, is adopted; though it is unquestionably not the true one. The compiler has made diligent use of the best commentators; but, we suspect, most constantly, of "Trollope's *Analecta Theologica*," which we can recommend, as furnishing, for the most part, a satisfactory solution of most of the questions on the three first Gospels.

An Apostolical Catechism; or, a Brief Summary of the Arguments in support of the Established Church. By a LAY MEMBER of Magdalen College, Cambridge. London: Rivingtons. Price 1s.

WE extract the following from the Preface to this useful little work:

The Compiler must be allowed to observe, that having himself had intercourse with sectarians of various denominations, he has been enabled to mark the spirit by which their proceedings are actuated, viz. *that of proselytism*. He has himself witnessed the diligence with which they endeavour to instil into the minds of their followers, more especially those of the rising generation, ideas of disrespect for the high authority with which the Clergy of the establishment are invested,—and to inculcate that levelling principle, which places the teachers of all sects upon an equality with the ambassadors of the Apostolic Church.

How incumbent is it then upon every true son, of that Church to "blow the trumpet," to "sound an alarm," to arouse all that have an interest in her peace, her safety, or her welfare; to warn them, that it is not by yielding principles and surrendering institutions to the difficulty of times, but by maintaining them against all opposition, and clinging to them steadily, even amidst the severest persecution, that we can hope to pass through the *storm of infidelity and anarchy, which is gathering around us, unperceived, while our eyes are dazzled by the glare of a spurious liberality!* It is, indeed, high time for sound Churchmen to awake out of sleep, and to remind their brethren "that the enemies of our Zion are many, active, and subtle, ready to take advantage of every opportunity to impair or undermine the goodly fabric of our Church; united in this principle of hostility, however greatly divided in other

matters; and eagerly combining in that fatal cry, "Down with her, down with her, even to the ground."

It is the Compiler's intention, therefore, to shew upon what real grounds the Church rests her authority, founds her claims of pre-eminence in the affairs of religion, and exacts, as her indefeasible right, profound respect and veneration from the Laity to her Clergy.—P. vi—viii.

The soundness of the matter contained in this compilation is amply testified by a reference to "the principal authorities that have been consulted on the subject"—all mentioned in the Preface, and which have been recommended in our Theological Lists—while "the diligence with which, on pure Christian principles, he (the compiler) has endeavoured to select, condense, and arrange the information he has procured," deserves approbation. The work answers to its title, and is "particularly adapted for the confirmation of orthodox principles in the minds of young persons:" not that it is incapable of affording instruction to others. Whilst the Clergy have reason to be thankful to the author for the "honour and esteem, the respect and reverence," which he entertains, and wishes to instil into the minds of others, towards them as the "duly authorised ambassadors of God," every true son of the Church must be pleased with his concise but clear, simple but strong, advocacy of the apostolical foundation of her government under the three orders of Bishops, Priests, and Deacons. We would suggest to parents, and those intrusted with the care of youth, the propriety of adding "the Apostolical Catechism" to the "Church Catechism:" the latter is an excellent summary of the doctrine of the Established Church, the former of her discipline and authority.

The Duty of a Christian Subject. A Sermon preached in the Parish of Sedgley, Staffordshire, by the Rev. CHARLES GIRDLESTONE, A.M. Vicar. Birmingham: Langridge. London: Rivingtons. 1830. Price 2d.

WHETHER, in the preaching and publication of this sermon, Mr. Girdlestone was influenced by circumstances of a general, or merely local nature, we know not; nor is it of any consequence: in either case the publication may be equally useful. From St.

Matthew xxii. 21, as his text, the author "inquires what duty we, as Christians, owe to all who are in authority over us, and on what principles we ought, as Christians, to discharge it." The duty he shews to be "a dutiful subjection," "tribute," "prayer." The first consists in "an affectionate regard, an unfeigned respect, an enlightened, a willing obedience. We are to obey them in that law which they have bound themselves to administer for our good. And this we must do in deference not only to their authority, but in some measure even to their judgment." *Tribute* "is a duty which men are often tempted indirectly to evade, or openly to violate." It is, however, "the right of the government for the good of the community, and should be paid as fully, as fairly, as cheerfully, as though (it was) due from each man to his neighbour." "A third duty we owe to our governors," is to pray for them: the necessity of this is shewn; and its advantage, both to the governors for whom, and to the governed by whom, it is sincerely offered, is pleasingly illustrated. Such are the duties. The author then lays down "the principle on which as Christians we are bound to discharge them." It is because Christ hath enjoined, that we "render unto Cæsar the things that are his." It is because the "powers that be are ordained of God." The conclusion describes the feelings and happiness of the man, who thus, and from this principle, discharges the duty of a Christian subject. We strongly recommend this sermon to the clergy and gentry, for distribution in their respective neighbourhoods. It contains sound observations, founded on argument, and written in a manner equal to the understanding of the most uneducated: and its circulation may be the means of checking the spirit of insubordination, which seems to be too generally prevalent at this time.

A Manual of the Rudiments of Theology, containing an Abridgment of Bishop Tomline's Elements; an Analysis of Paley's Evidences; a Summary of Bishop Pearson on the Creed; and a brief Exposition of the Thirty-nine Articles, chiefly from

Bishop Burnet ; together with other miscellaneous matters connected with Jewish Rites and Ceremonies, &c. &c. By the Rev. J. B. SMITH, of Christ's College, Cambridge, &c. &c. For the use of Students. London : Rivingtons. 1830. 12mo. pp. xxiv. 502. Price 9s.

THERE are three classes of persons to whom this Manual will be of considerable utility. To the young divine it will be of service in refreshing his memory with the main substance of those works, to which he has lately been indebted for laying a firm foundation in theological knowledge : to the student it will be of infinite advantage, in supplying heads of self-examination, or as an outline of arguments, which he may fill up by way of exercise : and to the general reader, whose avocations are incompatible with more extensive inquiry, it will afford a convenient and salutary guide to the study of the Scriptures. The analyses throughout are carefully and comprehensively digested ; the leading arguments, and the most prominent proofs, judiciously methodized ; and the collateral and connecting links dovetailed in with great perspicuity. Though a great bulk of matter is condensed into its pages, the volume is not of an inconvenient size for the pocket, and the type is sufficiently distinct to be read easily during a walk.

Reasons for Seceding from the Dissenters, and Conforming to the Established Church of England. London : Seeley. 1830. 12mo. Pp. xxi. 40.

WE have here four reasons addressed by an *anonymus* Dissenter to an *anonymus* Bishop, in the hopes, it should seem, of inducing his Lordship to grant him ordination in the Established Church. His reasons for conformity are sufficiently cogent ; but whether his eloquence will avail with the Prelate, whom he addresses, to comply with his wishes, we are not prepared to say. The beneficial effects which naturally result from an Established form of worship ; the painful state of dependance in which a dissenting minister is placed with his congregation ; the frequent disputes and contentions which agitate dissenting communities ; and the genuine spirit of Christianity which pervades the

doctrines and discipline of the Church of England, are the ground of the petitioner's secession from dissent. They are urged, the former more especially, with a degree of prolixity, but at the same time with an earnestness which bespeaks conviction on the part of the writer ; and, coming from such a quarter, they afford a valuable testimony in favour of the superior claims of our venerable Church.

JUST PUBLISHED.

An Introductory Lecture to a Course of Political Economy, recently delivered at Columbia College, New York. By the Rev. J. M'Vickar, D. D. Professor of Moral Philosophy and Political Economy in that Institution.

A Country Rector's Address to his Parishioners, at the Close of the Twenty-fifth Year of his Residence amongst them, with Reference to the Disturbed State of the Times.

The Medical Annual, containing a Practical Estimate of the Therapeutic Value of all the Remedies which have been introduced into the Practice of Medicine within the last ten Years ; an Account of the Mechanical Auxiliaries to Medicine ; a Priced Catalogue of Drugs ; and a List of Diseases, with References to the Remedies that have been found most beneficial in their Curc or Palliation, &c.

IN THE PRESS.

The Scripture Doctrine of the State of the Departed, both before and after the Resurrection. By John Peers, A. M.

The History of the Christian Church during the Three First Centuries. Translated from the German of Neander, by the Rev. Henry John Rose, M. A.

Waldensian Researches, during a Second Visit to the Waldenses of the Valleys of Piedmont. By W. S. Gilly, M. A.

An Inquiry into the Proofs, Nature, and Extent of Inspiration, and into the Authority of Scripture. By the Rev. Samuel Hinds, A. M., &c.

PREPARING FOR PUBLICATION.

Lectures, Practical and Expository, upon the Gospels of St. Matthew and St. Mark, especially intended for the purpose of Domestic Instruction and Devotion. By the Lord Bishop of Chester.

An Analysis of Archbishop Secker's Lectures on the Church Catechism, arranged as a Course of Sermons preparatory to Confirmation, by the Rev. Richard Lee, B. A., Vicar of Aslackby, and Curate of Walcot, Lincolnshire.

A SERMON. FOR THE NEW YEAR.

JOHN xii. 35.

Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you.

THESE words of our blessed Saviour were addressed to the Jews, when they were doubting in their minds whether he were the Christ, or no; and are a solemn admonition to them to open their hearts to the evidence afforded by the wonderful miracles he performed, and the sublime doctrines he preached, and be persuaded, by this convincing testimony, to receive him as the promised Messiah, the seed of David, and the Redeemer of the world. He tells them it was their interest speedily to acknowledge him, because the opportunity of beholding his works, and listening to his instructions, would be but short, and he would soon be withdrawn from among them.

Such were the circumstances and motives under which these words were delivered; but, though especially directed to the Jews, the application is not to be confined to them alone. They contain, likewise, a powerful exhortation to Christians of every age, to be active and diligent in the duties of their profession, and not to abuse that time which the goodness of their heavenly Father permits them to enjoy. For, if the Jews were blessed with the presence of their Saviour for but a short period, *we* have only a short space, compared with the eternity of our future existence, in which to "prepare to meet our God:" and if they, again, who refused to profit by the light of their Messiah, were, when that forsook them, abandoned to the darkness of their own hard and unbelieving hearts, so shall *we* be delivered to "blackness and darkness for ever," if we neglect the means of grace and salvation now vouchsafed to us.

So inclined is human nature to forget the concerns of eternity, through a blind and over-great attachment to the things of this life, that we require to be continually reminded of the uncertain tenure by which we hold our present existence. And no occasion can be more proper to be thus employed than that which now offers on this day, in which we are entering on a new year. This, therefore, will be the subject of our meditation; and I earnestly entreat you, my brethren, to follow up the reflections and the admonitions I shall lay before you, by your own serious meditations; remembering, that, if they are conformable to the word of God, as I fervently hope and pray that they may be, as you regard, or disregard them, will your happiness or misery hereafter be promoted, and will be the account you shall hereafter render of the warnings you have received.

The revolutions of the seasons are so regular, and the lives of men in general so little varied by extraordinary occurrences, to mark the course of time, that we are, alas, but too apt to forget that our days are consuming away; too frequently insensible to the rapid strides with which we approach eternity. The business and the pleasures of

life have a strong tendency to produce this forgetfulness and insensibility; and, with those who are much engaged in either, one year glides away, and another appears, which also passes with little, if any, observation. It is considered that one year in a man's life is of small importance; but, even granting that one year wasted does no injury to a man's future prospects, yet it must be allowed, on the other hand, that the time so misemployed will most commonly be extended to a much longer period; when, most assuredly, that one year mispent will become a most serious offence in the eyes of Divine Goodness, and most dangerously increase the difficulty of repentance and amendment of life.

The proneness of human nature to "love the world, and the things that are in the world," more than "the things which are not seen," which "are eternal," renders the blessings of health and strength a snare and occasion of falling to many who possess them. Youth is generally considered a season of enjoyment; and how many there are *who make it a time of enjoyment ONLY*, and who, disregarding the counsel of Solomon then to "remember" their "Creator," *purposely* neglect the concerns of religion, or, at most, bestow very little of their attention on them, saying to themselves, that it will be soon enough to direct their thoughts thereto when sickness shall seize, or old age overtake them. As years increase, so will their indifference; and he who, in early youth, was careless of his soul's safety, will hardly be more mindful of it when the vigour of his life begins to decay. And, should length of days be granted to him, either he will spend the remainder of his years in the same thoughtlessness of futurity, or else, if awakened to better feelings and hopes, he will find, to his deep regret, that his time is but short in which to perform a work so important, and so entirely new to him, as that which lies before him; and he will be tormented with apprehensions lest he should at last fail of obtaining that salvation which he has so lately learnt properly to appreciate.

Of those, who are thus unmindful of the voice of Revelation, there are some who refuse to listen to it because it interferes with pursuits to which they are warmly attached; because it commands them to abstain from practices which they are resolved *not* to abandon. The manner in which they are determined to pass their lives may be described in the language of Isaiah: "Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, and much more abundant." The lovers, however, to this degree of vicious pleasures would do well to remember the sentence addressed at such a time to the rich man, in the parable: "Thou fool, this night shall thy soul be required of thee." They will, of course, be unwilling to acknowledge it, even to themselves: but, however they may attempt to elude the terrifying idea, they *must* know that it is altogether uncertain how far their hopes of long life may be accomplished, and that it is at least *possible* they may prove entirely vain.

Others, and the greater number of mankind, will neglect their duties as accountable creatures, not from obstinate perverseness, but from want of acquaintance with the doctrines of salvation, which

produces indifference to the promises of the life to come. Suffering their whole attention to be occupied by the business of this world, they seek for no information concerning "the way which leadeth unto life;" or, at least, when they do come within reach of such information, the word preached makes no lasting impression on them, because, though they might open their *ears*, they did not open their *hearts* to receive it. And yet such persons will profess, and, indeed, really feel, a desire to obtain happiness, or rather perhaps to avoid misery, in the world to come, although, trusting to that fatal error which deceives so many to destruction—that the work of preparation may be entered upon and performed *at any time*, they delay seriously to begin it till, little, perhaps *no* time remains for it. What says the wise man in the book of Proverbs? "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Listen, likewise, I pray you, to the language which the Apostle James addresses to those who labour under this delusion: "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain; whereas ye know not what shall be on the morrow. For what is your life? it is even a vapour, that appeareth for a little while, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this or that." It is not indeed absolutely necessary that, in speaking of what we intend hereafter to do, we should always scrupulously and ceremoniously have these, or the like, words actually in our mouths; but the design of the admonition is to teach us, in forming our plans for the future, to have such thoughts in our *hearts*, and constantly to bear in recollection that, *possibly*, we may not live to complete our schemes, and that therefore our ideas and affections ought to be more fixed on our heavenly than on our earthly prospects. This frame of mind is essential to the character of a true Christian, and will ever prevent the possessor from becoming negligent of his spiritual concerns.

If any thing is wanting to convince you of the uncertainty of your present existence, look back, I entreat you, on the events of the past year. Cast your eyes and your thoughts around you, and consider. Are there none absent in the cold grave of those who, twelve months ago, might have been assembled to worship in this place? Let each one of you recall to mind what has occurred within his own observation; and is there *one* among you who can say that none of his relations, his friends, or his acquaintance, have, within the last year, been carried to the silent tomb? No. I may safely venture to affirm that *not one* can say this. The hand of death has, as usual, been busy among us; it has, as usual, thinned our numbers; and, although some will have known more, some fewer, instances of mortality, none of us can declare that he has not witnessed *any*. Moreover, as there have been sufficient examples to remind us that the hand of death "is stretched out still," and still hovering over us, so will the different conditions of his victims suffice to show, that none of us can, with the smallest certainty, presume to say, that himself shall be spared till this season returns again. For it can hardly have escaped your notice that not only some who have died "full of years," but also some in early youth, and in what is

generally accounted the vigour of life, have alike been committed to their kindred dust.

Shall then these things pass before our eyes ; shall these merciful warnings and admonitions be bestowed upon us, and we be so blind, or so inconsiderate, as not to profit by them ? " When " the Lord's " judgments," says the prophet, " are in the earth, the inhabitants of the world will learn righteousness." But far more happy are they who are excited to " amend " their " ways and " their " doings, and obey the voice of the Lord " their " God," without being awakened thereto by some terrible instance of divine power, but only through the ordinary calls to repentance and means of grace. Let it be remembered too, that we possess no power to delay, for one moment, our summons to eternity. Because we may be unwilling to prepare for death, or to think of it, its approach will not be retarded one instant. It *must* come, and will, perhaps, " in a day when we look not for it, and in an hour that we are not aware of : " and consider, what will then be the dismay of him who is thus surprised without having provided the wedding garment of faith and obedience, which alone can give security, since that alone can give confidence in the intercession of our Redeemer. It becomes then the part of wise men, and, which is much more, the *duty of Christians*, to apply to themselves the exhortation of our Saviour, and " walk while " they " have the light, lest darkness come upon " them ; since the light will remain to them but " a little while."

What mortal can presume to assert that he has no sins for which repentance is necessary ; that there are no particulars of his obedience in which he has failed, and in which greater exactness for the future would not be more acceptable to his Maker, as well as more serviceable to himself ? " In many things we offend all ; " and though there should be few of us who require a *total* reformation of heart and life, yet there is scarcely one, if one, who does not need to acquire a greater zeal for the honour of Almighty God, and more thorough desire and determination in all things to govern himself, by the grace of his Holy Spirit, according to his laws, and more completely to make (like David) the " law " of the Lord his " *delight*." To all of us does our blessed Master address himself ; and what season can be more suitable than the present for forming good resolutions and beginning a new course of life ? We have lately celebrated the birth of our Redeemer, which service must have reminded us of the exceeding great love of God towards mankind, in sending " his only-begotten Son " into the world, " that all that believe in him should not perish, but have everlasting life ; " and, also, how offensive is disobedience and wickedness in his sight, since so high a price was paid for our redemption. And we are now entering on a new year, that we have lived to see which, is entirely owing to the forbearance of our heavenly Father, on whose good pleasure it likewise depends whether we shall survive at the end of it.

Let us, therefore, listen to the counsels of wisdom, before " darkness come upon " us, and it be too late. The Jews disbelieved the testimony which Jesus offered by " signs, and wonders, and mighty deeds," of his being the true Messiah ; and the consequence was, that,

in punishment of the hardness of their hearts, they were delivered up to the destruction their obstinate blindness deserved. "If thou hadst known," said our Saviour of Jerusalem,— "If thou hadst known in this thy day, the things that belong to thy peace; but *now they are hid from thine eyes.*" In like manner the Almighty will not bear with our iniquities, or even with our neglect of him, for ever; but if we harden our hearts against his admonitions, we have great reason to be afraid, lest he should refuse to receive us, when at last his approaching vengeance produces the wish to come unto him. If we would "make" our "calling and election *sure*," we must, as the Apostle directs, "redeem the time;" render what amends we can, for the years we have mispent, by labouring henceforward with double diligence in our Christian course. If we resolve to do this, and, above all, if we, without delay, put our resolutions in practice, remembering this important truth, that in the midst of life we are in death, this day will indeed "be unto" us "the beginning of" days. It will be the beginning of that "great peace," which "they that love the law" of God possess even on earth, and will be the introduction to that "glory, and honour, and immortality," which our Lord Jesus Christ has purchased for "all them that obey him." , A. H.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. IX.

FATHERS OF THE SECOND CENTURY.

JUSTIN MARTYR.

Ἀνὴρ οὔτε τῷ χρόνῳ πρόβω δυν τῶν Ἀποστόλων, οὔτε τῇ ἀρετῇ.
Methodius ap. Phot. Cod. 231.

It affords no mean presumption in favour of the truth of Christianity, that it courts inquiry; that all its professors are required to be able to *give a reason*, commensurate with their respective capabilities, *of the hope that is in them.* So far is true religion from being incompatible with reason, that its evidence is strengthened by the legitimate application of the intellectual powers, and evinces an unlimited superiority over the most enlightened systems of human philosophy. That the gospel admits of a rational defence against the objections of the Jews, the cavils of unbelievers, and the perversions of heretics, is abundantly manifest from the writings of the Fathers of the second century, who were the first to bring the aid of human learning and argumentative discussion to the support of the true faith. The writings which we have hitherto examined, were composed, for the most part, with the view of confirming the brethren under persecution, of administering consolation amidst the dreadful deprivations to which they

were exposed, and of exhorting them to hold fast their profession steady unto the end. Those which will now come under review are widely different in their aim and object, but equally suited to the different emergencies of the times in which they appeared. First in order of time, and, perhaps, also in importance, are those of Justin, surnamed *the Martyr*; to which, after prefixing a brief account of their author, our attention will now be directed.

The main particulars of Justin's life, which have come down to posterity, are furnished by himself, in his *Dialogue with Trypho*. He was born of Gentile parents, at Flavia Neapolis, anciently called *Sichem*, and rendered famous by our Lord's conversation with the woman of Samaria by Jacob's well. His father's name was *Priscus*; that of his grandfather, *Bacchius*. In early youth he imbibed an ardent thirst for knowledge, making the nature of God and of the human soul the chief objects of his research. With a view to the acquirement of a satisfactory solution of these important problems, he travelled into Egypt, and applied successively to the most eminent instructors in the several schools of philosophy at Alexandria. Sadly disappointed in the commencement of his career under the direction of a Stoic, whose lectures threw no light upon the subject of his inquiries, he proceeded forthwith to a teacher of the sect of the Peripatetics. Here he had not been long, when a stipend was demanded for his attendance; whereupon Justin left the school in disgust, and, equally in the dark as before in regard to the knowledge which he sought, would fain have joined himself to a Pythagorean philosopher, of extraordinary celebrity. Dissatisfied, however, with his pupil's acquirements in *Music* and *Astronomy*, this supercilious professor refused to receive him; so that, as a last resource, he went over to the Platonists. Under a famous teacher of this persuasion he made considerable progress, and became deeply imbued with the principles of the sect; but still, after the most deliberate investigation of their theological system, without arriving at any fixed conclusion respecting the being and nature of the Deity. At length his attention was directed to the study of the Jewish Scriptures and of the Christian religion. As a Platonist, he could not but admire the intrepidity of the Christians in meeting death, and he had frequently been led to suppose that there must be some ground for their expectation of a future recompense. (Apol. II. p. 50. A.) Accordingly he perused the prophetic writings with candour and perseverance. His judgment and his heart were convinced and touched: he discovered that fountain of religious truth which he had long sought in vain, and gratefully acknowledged "the holy Scriptures to be the only sure and useful philosophy."*

The immediate cause of Justin's conversion is generally attributed to a supernatural communication from above. In his anxiety to arrive at the knowledge of the truth, it was his custom to seek the retirement of a secluded spot upon the sea-shore, with the view of pursuing his inquiries without fear of interruption. He was one day

* Dial. Try. h. p. 225. C. Τωκεῖν μὲν ἐν ἐρήμῳ φιλοσοφῶν ἀσφαλῆ καὶ σίμφορον.

joined on his way thither by an old man, of venerable appearance, who entered into conversation with him, and pointed out the utter inefficiency of human philosophy unassisted by the grace of God, to investigate his being and his attributes, to determine the immortality of the soul, or the certainty of future rewards and punishments. Awed by his appearance, and convinced by his reasoning, Justin besought his advice as to the means of attaining to the knowledge of God. After directing him to *search the Scriptures*, and to pray earnestly and constantly for God's blessing upon his inquiries, and the evidence from prophecy and miracle being more particularly explained, his instructor departed, leaving him in the fixed determination of prosecuting his studies with unremitting diligence. The date of his conversion is uncertain, but it is generally believed to have taken place about A. D. 132 or 133, in the thirtieth year of his age.

Justin now became a zealous and powerful defender of the faith, though he still evinced considerable fondness for his former pursuits, in subservience to the support which they were calculated to afford to the religion of the Gospel. He still retained the philosophic habit (*Dial. Tryph. p. 217, C.*); and his writings are characterised by Jerome (*Catal. Script.*) as exhibiting a "learned philosophy, tempered with religion." There is still extant an "Exhortation to the Greeks," which, if it be genuine, was probably written soon after his conversion, in which he contrasts the folly and falsehood of paganism with the truth of Christianity, and exposes the errors of their most celebrated philosophers, even of his favourite Plato himself, in respect to the being of a God and the soul's immortality.

Although the imperial rescript had mitigated the horrors of persecution during the reign of Hadrian, still no art was left untried to render Christianity obnoxious to popular odium. Calumnies of the most gross description were circulated respecting the brethren; and the obloquy and hatred thus excited, frequently burst forth into acts of open violence. While they were designated, on the one hand, by the most opprobrious names, charged with the grossest immorality,* and even stigmatized as Atheists,† for the purpose of bringing their religion into disrepute; disaffection to the government‡ was alleged against them on the other, for the sake of giving a colour to the infliction

* They were called *self-murderers*, from their readiness to die for their religion; *desperati*, from their frequent exposure to the fury of wild beasts; *haters of the light*, being driven by their persecutors to offer their prayers in secret and by night. They were accused of the most licentious, and even of incestuous practices: and other terms of reproach were applied to them; such as *magicians, impostors, homines Plautine, posaplae, pistores, sarmenitii, semadii*, &c.; for the origin of which see *Bingham's Antiquities*, Book I. c. 2. Consult also Euseb. *Hist. Eccl.* VI. 19. Justin. *Apol.* I. & II. Athenag. *Legat.* p. 13. Minut. *Fel.* pp. 75. 87. Tertull. *Apol.* c. 7, and Mosheim's *Eccl. Hist.* cent. 2.

† The charge of *Atheism* seems to have been the principal plea for torture and execution, when the primitive Christians were brought before the tribunals appointed by the imperial edicts. Thus Arnobius (*adversus Gentes*, lib. i.): *Hocine est, quæso, audax illud facinus et immane, propter quod vos ipsi, cum libido incesserit sæva, exultis nos bonis, exterminatis patriis seilibus, irrogatis supplicia capitalia, torquætis, dilaceratis, exuritis, et ad extremum nos feris et belluarum laniatibus subjectis?*

‡ See Gibbon's *Decline and Fall*, chap. 16.

of the severest penalties, which the malice of their enemies could devise. During this state of things Justin arrived in Rome; and, indignant at the unfounded accusations against Christians, and the cruelties to which they were exposed, addressed an "Apology" in their behalf to the Emperor Antoninus Pius. Resting his defence upon the solid test of the purity of their actions, he entreats that a rigid scrutiny may be instituted into their manner of life, and exposes the injustice of passing condemnation on them on account of their name and profession. Respecting the date of this Apology, there is considerable difference of opinion. At p. 88, the birth of Christ is stated to have been one hundred and fifty years before; and Tillemont, Grabe, and the Benedictine editors, have thence deduced the period at which it was written. But from several internal marks, such as the allusions to the death of Antoninus, the revolt of Barchochabas, and the issue of Hadrian's edict against the Jews, as to events of recent occurrence, an earlier date is perhaps more probable. Dodwell supposes it to have been composed in the year 137, which is that of the accession of Antoninus to the imperial dignity; but, upon the whole, the opinion of Cave seems to be correct, who assigns it to the year 140.

After this act of duty to his brethren at Rome, Justin left the capital for the purpose of confirming the Christians in the provinces, and of making new converts to the faith. It is related by Eusebius (Hist. Eccl. IV. 11^r), that at Ephesus he had a conference with one Trypho,* a Jew, on the comparative merits of Judaism and Christianity. This conference he subsequently committed to writing, at the request of his friend, Marcus Pompeius. Some, indeed, have supposed that Trypho is an imaginary personage; and, that the dialogue, which never actually took place, is merely a treatise thrown into that form, as the most convenient for the purpose of refuting objections. It is certain that Justin betrays great ignorance of the Hebrew language; and, the derivations which he has given of certain words, would scarcely have escaped the notice of a real Jew, and been allowed to pass uncontradicted. The word *Satan* (Σατανᾶς), for instance, is well known to be deduced from the Hebrew שָׂטָן *adversari*; instead of which, the following occurs in the dialogue (p. 331. B): Σατανᾶς προσηγορεύεται, ὄνομα ἂπὸ τῆς πράξεως ἧς ἐπραξε σύνθετον κτησάμενος· τὸ γὰρ ΣΑΤΑ τῇ Ἰουδαίων καὶ Συρῶν φωνῇ ἀποστάτης ἐστὶ, τὸ δὲ ΝΑΨ, ὄνομα ἐξ οὗ ἡ ἐρμηνεία ὅπως ἐκλήθη, ταυτὸν ἐστὶ κατὰ τῇ Ἑβραίων ἐρμηνεύσει φωνῇ· ἐξ ὧν ἡμιότερων τῶν εἰρημένων ἐν ὀνόματι γίνεται ΣΑΤΑΝΑΣ. The character of the work, moreover, bears a great affinity to the philosophical dialogues of Cicero; and has the appearance, in some places, of anticipative and meditative study, rather than of a free and conversational discourse. Still the various interruptions and digressions, and the repetition of several arguments on the second day of the conversation for the benefit of some Jews who had not been present at its commencement, have all the appearance of reality; nor does any suspicion of a fictitious dialogue appear to have occurred to

* This Trypho was possibly the Rabbi Triphon, of whom mention is frequently made in the Jewish writings, under the appellation of "the wealthy Priest."

Eusebius. There is, besides, a great semblance of fact in the accident which led to the conference. As Justin was walking in the *Xystum* he was met by seven Jews, who, observing his philosophic robe, wished to engage him in conversation. After expressing his surprise that persons, who had access to the writings of Moses and the Prophets, should have any relish for the instruction of a Greek philosopher, he adverted to the unprofitable result of his own studies, and his total failure of all inward satisfaction before his conversion to Christianity. One of the seven, who was Trypho, received this advice with courtesy, accompanied with a pretended pity for his delusion, and a recommendation to embrace Judaism, as the only means of obtaining mercy from God. His companions, however, burst into a fit of laughter; and, upon Justin's undertaking to demonstrate the truth of Christianity, treated him with noisy ridicule and rudeness. He was about to leave them to their ill-bred mirth, when Trypho detained him by the cloak, and entreated him to stay: to which, upon condition of becoming conduct on the part of his companions, he consented. Upon this, four of the number restrained their laughter; and, the other two retiring, the debate commenced upon some stone seats in the middle of the Stadium. Being interrupted by the night, it was resumed on the morrow, with some additions to the company present.

With respect to the date of the "Dialogue with Trypho," there is a considerable difference of opinion, depending materially upon that which is assigned to the first Apology. To this Apology there is a reference in the Dialogue (compare p. 69. D. with p. 349. C.); so that the advocates for the later or earlier composition of the former are compelled to accommodate the latter to their views. The Benedictines, and others, bring it down as low as A. D. 155. But, from several internal marks of time, it is more than probable that no very long interval elapsed between the appearance of the two treatises. Speaking most probably of the revolt of Barchochabas, Trypho employs the words *τὸν νῦν γεγόμενον πόλεμον*, which, if strictly interpreted, would synchronize with the reign of Hadrian (p. 217. D.); and, although a subsequent reference to the edict, by which the Jews were expelled from Jerusalem, shows that the particle *νῦν* is to be interpreted with some limitation, any great advance to the ensuing reign can scarcely be admitted. Hence the close of the year 140 is the most probable time at which the Dialogue took place; and it is reasonable to suppose that it was committed to writing at no very distant interval.

On Justin's return to Rome, he seems to have been principally occupied in resisting the spread of heresy, and in opposing the dogmas of philosophy, falsely so called. It was at this period of his life, perhaps, that he wrote his work against Heresies, and his confutation of Marcion; both of which are now lost. One thing is certain, that he was engaged in constant disputations with one Crescens, of the sect of the Cynics, whose licentious habits were no less calculated to debase the morals of the people generally, than were his ignorant and malicious aspersions against the Christians in particular, to make them the objects of popular disgust. In addition to the calumnies, however, which were invented and propagated by the Heathen philosophers, there were other expedients to which they had frequent

recourse, in order to oppose the progress of the religion of Christ. There was not a public calamity, and, indeed, scarcely a private misfortune of any illustrious individual, which was not directly or indirectly charged upon the Christians. During the reign of Marcus Antoninus, several opportunities of this nature presented themselves. In one year, a great part of the city was materially injured by an inundation of the Tiber, which also produced the most disastrous effects in the adjoining villages. This misfortune was followed by a dreadful famine, by which the people were reduced to the greatest distress. In this state of affairs at home, the Carians and Lycians were visited with a severe earthquake; while a similar affliction had caused material damages at Rhodes; and a declaration of war by the Parthians, had thrown the whole nation into the greatest consternation and alarm. The priests, in conjunction with the philosophers, reviled the Christians as the causes of these accumulated calamities; and affirmed that they had brought down the vengeance of Heaven upon the nation by deserting the temples, and neglecting the worship of the gods. Notwithstanding his superior endowments, Antoninus yielded his most ready assent to the suggestions of those sages by whom his court was thronged, and opened a most relentless persecution against the Church.* Among other acts of outrage, countenanced no doubt by the emperor, Urbicus, prefect of the city, had put to death three persons, merely because they were Christians. Upon this occasion Justin drew up a most impressive defence of his fellow-sufferers, in which, as in his former Apology, he grounded their claims to justice upon the spotless purity of their lives.

It has been supposed by some, from a passage which occurs in Justin's Second Apology, that it was addressed, as well as the former, to Antoninus Pius. But although the appellation of *εὐσεβὴς αὐτοκράτωρ* may appear more immediately appropriate to the elder Antonine, that it was 'sometimes also applied to the son, is proved by the inscription on some ancient coins. We have the authority of Eusebius that Marcus Antoninus, the philosopher, is the emperor to whom it was addressed; and from Justin's expectation, expressed at p. 46. E., that he should shortly fall a victim to the malice of Crescens, it was, in all probability, composed only a short time before his death. The date most generally assigned to it is the year 162.

However powerful were the arguments which Justin employed to awaken, if not the compassion, at least the equity, of the emperor, they were totally disregarded by Aurelius. He still persevered in inflicting the severest punishments upon unbelievers, many of whom endured the most exquisite tortures, and even died in defence of their faith. The heroism and firmness displayed by the sufferers upon these occasions, were interpreted by the emperor into an *obstinate* perseverance in error and delusion.* As Justin had foreseen, he was not long to escape the general massacre. According to the *Acts of his martyrdom*, given in Baronius, he was beheaded, at the instiga-

* See *Julii Capitolini Vit. Anton. Universal History*, Vol. IV. (of Rome.) Mosheim's *Ecc. Hist.* cent. 2.

† *M. Anton. Philos. de seipso*, Lib. II. c. 3.

tion of Crescens, about A. D. 165, in the 76th year of his age. Other dates have been assigned to his martyrdom. Epiphanius (Hær. 46), by an unaccountable mistake, supposes that he suffered in the year 149, at the age of thirty; but the above computation, which is that of Grabe, seems to be correct. There is also a current tradition in the Greek Church that he died by poison, which rests upon no authority. He met his death with that composure which, exhibited in others, had excited his admiration before his conversion, and evinced the truth of a favourite saying of his own, that *Persecution may kill, but it cannot harm.*

CLERGY MUTUAL ASSURANCE..

MR. EDITOR.—In your Number for July, 1829, you gave publicity to the Rules of a Society which had then been lately formed, and which is calculated to be of eminent benefit to the great body of your readers—I refer to the CLERGY MUTUAL ASSURANCE SOCIETY. As this institution does not appear even now to be sufficiently known, permit me, Sir, through your pages, to call the attention of the Clergy to some of its advantages. Upon the doctrine of life insurances generally, little need be said after the admirable pamphlet written by Mr. Babbage, to which those may be confidently referred who wish for information upon so important a point. This pamphlet fully establishes the position, that where an income for the support of a family is small, and limited to the life of an individual, there the advantages resulting from a well-established mutual life assurance company are very great. Admitting the correctness of Mr. Babbage's argument, the only question that seems to arise is, in what office may the scanty pittance which the majority of the Clergy can devote to this purpose be deposited, in order to secure to their families the greatest possible benefits? Taking the clerical body in the aggregate, it is impossible for them to be charitable to the poor, to maintain and educate their children, and to secure a provision for their widows and orphans, without mutual assistance; and without disparagement to existing associations, it may be asserted that these desirable objects were but imperfectly attained, before the formation of the institution whose paramount claims to our support it is my wish to enforce. It is true that the University Life Assurance Company was in existence before this Society; but by admitting the legal and medical profession to a share of its benefits, it is evidently excluded from any invidious comparison with the Clergy Mutual Assurance Society, whose whole and sole object is the advantage and comfort of the Clergy. But, independently of this, its features are of so peculiar a character, and its present advantages of so novel a description, that a bare enumeration of its objects might be sufficient to insure for it a liberal proportion of public patronage. In the different classes of assurances in this society, provision is made for meeting the expenses attendant upon a long illness—for the payment of a certain sum after death to the assurer's surviving family—for annuities at various ages, but particularly after the age of sixty-five and seventy—for payments to

apprentice or settle in life children, and to defray their college or other expenses; and, by a reference to the tables of the Society, it will be found that these assurances may be effected at premiums suited to the different incomes of the Clergy.

Until the establishment of the Clergy Mutual Assurance Society, no provision was offered for the relief of the clergy during sickness. That such relief offers a most admirable and acceptable provision cannot for a moment be doubted. A clergyman when burdened with the fees of his medical attendants, and the incidental expenses which unavoidably accompany sickness, can ill afford out of his income to remunerate an assistant for his parish duties; and, after an illness of six weeks, the time when the benefits to be derived from the assurance commences, it cannot reasonably be expected that neighbouring friends will continue to inconvenience themselves by prolonging, gratuitously, their assistance. What then can be done? Is the invalid to be curtailed of his necessary comforts? Is he to be deprived of medical aid? or is his mind to be wounded by the thought that his parochial duties must be neglected, or, at least, that he must continue to encroach on the friendly aid of those who are perhaps making sacrifices for his accommodation?

How thankfully, then, ought the Clergy to hail the establishment of an institution which, for a small annual payment during health, renders them independent of these casualties, by securing the weekly payment of two guineas, to provide, either for the regular discharge of their clerical duties, or for their personal comforts; thus, in a very great measure, leaving for the ordinary exigencies of their families, their annual income unimpaired.

The annuities payable after sixty-five, or seventy, are also admirably calculated for the benefit of the Clergy. At those periods of life they often require assistance for a part, if not the whole, of their duty. These annuities, therefore, enable them to provide the aid they may require, without either diminishing their incomes or their comforts. With regard to the assurances for the payment of a certain sum after death, to the surviving families of the Clergy, or for enabling them to meet the expenses of their children at school; or subsequently, I would only put it to the feelings of every husband and parent to say, whether he be not bound, let his income be what it may, to use every effort in his power to provide for the respectability of his widow, and the proper education and maintenance of his children? Through the liberal donations of the laity, and the richer body of the clergy, these provisions are within the reach even of the unbeneficed clergyman, and it really does expose his memory to a censure if he fails to embrace the opportunities now afforded him for accomplishing these desirable objects. I feel persuaded, Sir, you cannot render a greater benefit to your clerical readers than by laying before them the intentions of a Society so little at present understood. For the information of your numerous lay readers, permit me also to observe, that the Clergy Mutual Assurance Society has strong claims upon their liberality. Attached to this institution is "a Fund in Aid," out of which assistance is granted to the most necessitous of the Clergy, to enable them to continue their assurances should circumstances, over which they could

have no control, occur to prevent their making good their annual payments. In other associations of this kind, the non-payment of premiums would disqualify the assurers, or their families, from any intended benefit. The expediency of such a fund must then be apparent to every layman; and I beg to suggest, whether the charitable bequests or donations of the laity can be better bestowed than towards supporting a fund which is calculated to sooth, in their dying moments, the hearts of many of the poorer Clergy.

Having, then, generally explained the objects of the Clergy Mutual Assurance Society, it may be asked, what guarantee is offered to the assurers that these benefits, great as they confessedly are, which I have pointed out, shall be held in perpetuity? Now it is evident that the success of every public company must depend, in a great degree, upon the respectability and general character of its directors—that it is not enough its managers be men of wealth, or good abstract calculators; but that, added to these requisites, they must possess a certain method in business. Upon all these points I can safely assert, that there is no company regulated by a body of directors more competent to conduct the general affairs of insurance than those gentlemen who have *gratuitously* undertaken the directorship to the Clergy^e Mutual Assurance Society; and, as a proof of their zeal in the welfare of the institution, I need only add that several of them have most handsomely come forward and rendered themselves responsible with the Archbishop^s of Canterbury and York, and the Bishops of London, Durham, &c., in the sum of *Ten Thousand Pounds*, to meet any demands that may be made upon the funds of the Society before they are sufficiently established to meet them.

The utility and permanency of the institution are therefore, I trust, rendered sufficiently certain; and my object in addressing your readers will be fully answered if my letter excites in their minds a spirit of inquiry as to the merits of the admirable though newly-formed institution, known, under the name of the CLERGY MUTUAL ASSURANCE SOCIETY.

I am, Sir, your obedient servant,

A SUBSCRIBER TO THE FUND IN AID.

ON THE CONVERSION OF ST. PAUL,

THE incident related in Acts ix. 3—5, together with its consequent effects, is termed, and properly so, “the Conversion of St. Paul;” for it was, as the meaning of the word *conversion* has been justly defined, a turning of the will co-existent with the conviction of the understanding.* Commonly, however, there is no word used amongst religious people, which, professing to be a scriptural term, has been employed in senses more foreign from its scriptural sense, than this word *conversion*. It has come, I know not by what perverse misapplication, to stand, not only

* See Coleridge's Aids to Reflection, p. 25, Note; “a book of which,” as Mr. Rose rightly observes, “without assenting to all which it contains, I may truly say, as of other of Mr. Coleridge's works, that it deserves far more attention than it has gained.”—ROSE on the Commission and Duties of the Clergy, Note.

for every other Christian grace, but even for salvation itself; for, in a modern sense, he that has once been truly converted to God, is thus made incapable of any subsequent lapse, and assured of his final salvation.

It is most unfortunate, when scripture words are wrested from their original significations, and scripture cases are forced into precedents, where they do not afford the slightest authority. It is in this way, that the cause of genuine and vital religion sustains the greatest injury; when, on the one hand, mankind are deceived as to what their religion does actually require from them; and, on the other, the errors of the professors of Christianity are set down, by the enemies of our religion, as the delusions of the religion itself.

It is, doubtless, from the carnal corruption of our nature, an indolent disinclination to engage in a struggle which seems so irksome and difficult,—so contrary to those worldly interests and gratifications, in which we find ourselves intimately concerned,—that men are willing to be persuaded, that the obligations of religion are by no means so strict as they have sometimes been taught to regard them; and are ready to trust to any impulses, however imaginary, and to rely on any assurances, however deceitful, which promise them a victory, without the toil and the uncertainty of the conflict, and bring them at once to the goal of their Christian course, without having to undergo the hardships and the hazards of the intervening race. Salvation appears to them indeed desirable; but they would be spared the cost at which it is to be purchased: they would be free from the doubt and the anxiety which must hang over their labours in obtaining it.

With tempers such as this, (and every man must feel what a proneness there is within him to be thus easy-minded and credulous, where a contrary disposition must bring him under a sense of duties so manifold, so strict, and so indispensable, as those required in the Gospel,) the doctrine of an instantaneous and a sensible conversion, as it is now commonly understood, will find a ready reception:—a conversion, as it is called, brought about at the instant of God's good pleasure, and effected by the force of his irresistible operation; a conversion which, at once, and without any trouble on his part, is supposed to place a man above all the severe, and painful, and mortifying conditions of repentance, and to give him an assurance of forgiveness of his sins, of acceptance with God, and of an unfailing continuance in grace; a conversion of which no man, who has really partaken of it, can entertain any doubts and misgivings, inasmuch as it is said to be ascertained to him,—not indeed by the outward evidence of its subsequent fruits, which is our Lord's test of the reality of every Christian grace,—but, by some simultaneous, inward, and sensible token, communicated to the person himself.

To those who have never taken the trouble to examine the fact for themselves, and who have been accustomed to hear this word, *conversion*, so frequently and so confidently made use of, with a special and individual application, it may perhaps be surprising, to be told how rarely, if ever, it is employed in Scripture, in any sense affording the remotest countenance to the use which is made of it in these days.

Out of the very few times in which it is found at all in the New Testament, I know but two instances, where it is applied to persons who had been previously called to, or brought within the knowledge of the Gospel: the one, in the eighteenth chapter of St. Matthew, where Jesus says to his disciples, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven;" the other, in the twenty-second chapter of St. Luke, where he admonishes St. Peter after his own conversion, to be mindful to "strengthen his brethren." But if we consider how very imperfect was the conception which those disciples entertained of the nature of Christ's kingdom, when they could so eagerly vie with each other for the possession of that worldly distinction and pre-eminence which they imagined it offered to their enjoyment; and how grievous was the apostacy of which St. Peter was presently to be guilty, amounting to a total denial of his faith in his Lord and Saviour; we shall scarcely think that these are cases parallel with those of Christians in the present day, even if we were not told in the former instance, in what a return to the spiritual weakness and simplicity of an infant that conversion should consist, nor even knew, in the latter example, by what tears of penitence, contrition and sorrow, the revolting disciple was restored.

Repentance is the Scripture term by which men "who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away,"—that is, even in a case of total apostacy,—are described as being again renewed, if they be renewed at all; though the Apostle argues, that it "is impossible" for those who have thus entirely declined from the faith, to be again affected by any of the ordinary instruments of grace. And if men would have been contented to adhere to Scripture language, and not have followed their own devices, and run after "another gospel" than that which has been preached, the false spirit of an instantaneous and sensible conversion would neither have led astray those who have trusted to its guidance, nor have rendered others miserable, who have not been able to delude themselves into a belief, that they have ever experienced its power. The absurdity of an instantaneous repentance, or of a sensible repentance,—sensible in any other way than that I have before spoken of, viz. by its subsequent fruits,—the absurdity of such notions as these, would have been at once apparent to the very weakest understanding: for how could that be said to take place instantaneously, and to be at once sensibly effected, which is made up of many distinct and deliberate acts of the will, the affections, and the understanding; such as to be convinced of and sorry for sin, to be desirous and earnest after amendment, to have actually renounced the one, and as actually to have commenced the other?

But as the example of St. Paul has afforded no inconsiderable prevalence to the doctrine now under discussion, it may be well to shew several points of disparity, which must for ever preclude its being alleged as a precedent or authority at this day.

In the first place, we cannot say that St. Paul had ever enjoyed the

advantage of so much evidence as was necessary to overcome the strong persuasions of a Jew, brought up in the belief and certainty of the divine origin of the religion of his fathers. We cannot tell that he had heard Christ preach, or seen him perform any miracle; so that the whole force of the proof, which, in this way, had been gradually accumulating upon the other Apostles, during the course of our Saviour's ministry, was at once to be exerted for the conviction of this "chosen vessel." He was destined himself, hereafter, to afford, in this very conversion, one of the most remarkable arguments of the truth of that religion, of which he had hitherto been so violent an opposer, as well as to become the chiefest instrument of its propagation. The circumstances which attended this sudden change in the furious persecutor of the early Church, were made evident to others as well as to himself: "the men that journeyed with him stood speechless;" for they saw the light, above the brightness of the eastern mid-day sun, and they heard the accompanying sounds. For three days did he remain in the house of Judas at Damascus, "without sight, and neither did eat nor drink; so that, in this respect, one of the most confident advocates of the doctrine of instantaneous conversions, and the founder of that sect, in whose creed it forms so conspicuous an article, is obliged himself to confess that "scarce any other was so slow as that of St. Paul, who was three days in the pangs of the new birth." And, after all, God, willing to show, in the midst of his most extraordinary visitations, his own respect for those ordinary means of grace which he had himself appointed, sent Ananias, a disciple of the Lord's, to cure him of his blindness, that he might "be baptized," and "wash away his sins," and "be filled with the Holy Ghost." So that, upon the whole, we may rather consider this event in the light of a miraculous evidence, afforded to St. Paul, of the reality of that resurrection, the certain witness of which constituted so essential a part of the apostolical commission,* than as the actual conferring of any spiritual grace, which can in no wise be said to have been given until his receiving of the Holy Ghost in baptism. This indeed is the account which St. Paul himself gives of the transaction, in his apology before Agrippa, where he represents the voice as having declared that "he appeared unto him for this purpose, to make him a minister and a witness of the things which he had seen."

Nor did St. Paul ever regard himself as a vessel chosen to any other purpose, or for any other end, than "to bear the name of Christ before the Gentiles, and kings, and the children of Israel." He says of himself, that he was "chosen by the pleasure of God, separated from his mother's womb, and called by his grace, to reveal his Son, and preach him among the heathen." But where does he describe himself, and as a consequence of the grace given unto him, as feeling an infallible assurance of everlasting salvation? On the contrary, in common with less favoured Christians, he represents himself as engaged in "a race," and in "a warfare;" as striving with the most earnest and un-

* Compare Acts i. 22. ii. 32. xvii. 18. 1 Cor. xv. 4, 8.

remitted assiduity against his natural appetites, lest he should be judged unmeet for the prize; as following after, "if by any means he might attain unto the resurrection of the dead."* "Brethren," says he, "I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." He even fears, "lest by any means, having preached to others, he himself should be a castaway." This was the language of St. Paul, when he knew that he "should abide longer in the flesh." When indeed, it was revealed to him, that he was about "to put off his earthly tabernacle," when he was "now ready to be offered," and "the time of his departure was at hand,"—he breaks forth into a strain of more unqualified confidence, conscious that he had striven lawfully, temperately, and zealously for the mastery; that he had persevered in "enduring hardness as a good soldier of Jesus Christ;"† that he had "fought a good fight;" that he had "finished his course;" that he had "kept the faith." "Henceforth,"—then was his triumphant exclamation,— "henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day."* Mark, he calls it, not the crown of his conversion, but the crown, the reward of his righteousness; of a righteousness, not commencing, or in progress, but persevered in and terminated. Who then shall presume on less grounds than the Apostle, and boast himself marked out for salvation, by any special token, which he may imagine to have been conveyed to him, at the instant when the impressions of religion first began to make their appearance in his heart?

So little countenance and support will the favourers of these doctrines find in the example or authority of St. Paul!

But do we, therefore, deny that the beginnings of a religious course are ever discernible;—do we assert, that the "renewing of the Holy Ghost," to which, after baptism, we are not only indebted for our continuance and advancement in grace, but also for our recovery, either from inveterate habits of depravity, or from occasional lapses into sin;—that the fresh dawn of light which breaks upon the darkness of our souls, is not to be perceived or to be marked by us? Far from it. Numberless are the dispensations by which God is continually visiting and seeking us out: various are the instruments which he has at work, to win us, and to fashion us for himself. His holy messengers, his holy sabbaths, his holy word, his holy sacraments; warnings, examples, sorrow, anguish, and affliction, present attendants upon sin, to deter us from pursuing it; "blessings beforehand," earnest of greater blessings promised to the followers of righteousness, bonds of gratitude, to tie us to himself; without us shame, within us conscience; eternal hopes and fears—the hope of glory, and the dread of condemnation;‡—these, and a

* Mant's Bampton Lectures.

† Bishop Mant.

‡ See the excellent sonnet in Herbert's "Temple," beginning,

"Lord, with what care hast thou begirt us round."

thousand others, are "the pricks," the goads, which he is continually applying to us, against which it is hard for us to kick. Hard, truly: we feel it to be so. But it is not impossible. Impossible! nay, how many of us are there, whose hearts too surely tell them how successfully they have hitherto resisted: how long they have maintained the struggle against the Spirit of God, still inviting, entreating, and constraining them! But let them, ere it be too late, remember, that he will "not always strive with man;" that there is a time, beyond which the goodness, the love, and the long-suffering, even of God himself, cannot be expected to endure; and that, if his Spirit shall at length desert us, an irresistible spirit will, indeed, take possession of his place, and hurry us "whither we would not." J. L.

PRAYER.

THE following beautiful prayer was delivered by that exemplary prelate, the Bishop of Bath and Wells, on laying the foundation stone of the church at Weston, near the city of Bath:—

"O most Almighty God and merciful Father, who dwellest in the highest heavens, and yet humblest thyself to behold the things that are passing on earth; without whose aid all our wishes are ineffectual, all our endeavours vain: look down, we beseech thee, upon us thy creatures here assembled before thee, and prosper this our religious undertaking. Blessed be thy goodness, O Lord! that thou hast put it into the hearts of thy servants to rebuild and enlarge this sanctuary, to the worship and honour of thy great name. May the edifice, of which we have now laid the foundation, become the blessed means of promoting true religion among us, and extending thy kingdom upon earth; may it, for ages yet unborn, keep alive in the hearts of the inhabitants of this place a due reverence of thee, and of thy Son Jesus Christ our Lord. Here may succeeding generations take their place in this thy house, and thus daily proceed in all godliness of living. Hence may the sigh of penitence and the prayer of hope ascend up unto thy throne of grace; and oh! when thou hearest, forgive. When frequenting thy courts with lowliness of devotion and heart, may thy faithful worshippers pass through this earthly temple into the house which is not built with hands, eternal in the heavens. And, O merciful Saviour, thou who hast promised thy especial presence wherever even two or three of thy devout servants are assembled together in thy name, do thou vouchsafe to hear the earnest supplications of thy people, and grant that those things which we have asked faithfully according to thy will, we may obtain effectually, to thy honour and glory, and to the salvation of our immortal souls. Now unto the King eternal, invisible, the only wise God, the Father, the Son, and the Holy Ghost, be honour and glory, for ever and ever. Amen."

THEOLOGICAL STUDIES.

No. XVI. PROFESSOR (now Bishop) VAN MILDERT'S LIST.

Anno 1818.

GENERAL TREATISES ON DIVINITY.

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| Bishop Tomline's Elements of Christian Theology. | Wotton's Thoughts on Studying Divinity. |
| Jenkin's Reasonableness of Christianity. | Grotius de Veritate Religionis Christianæ. |

NATURAL RELIGION.

- | | |
|--|---|
| Campbell, or Leland, on the Necessity of Revelation. | from Revelation, not from Reason or Nature. |
| Ellis's Knowledge of Divine Things | Paley's Natural Theology. |

REVEALED RELIGION.

- | | |
|--|--|
| Leslie's Short Method with the Deists, and his Truth of Christianity Demonstrated. | Bishop Butler's Analogy. |
| Paley's Evidences. | Bishop Sherlock on Prophecy. |
| Bishop Stillingfleet's Origines Sacræ. | Bishop Newton's Dissertations on the Prophecies. |
| | Bishop Watson's Apology for the Bible. |

THE SCRIPTURES.

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|--------------------------|---------------------------|
| Simon's Hebrew Bible. | White's Diatessaron. |
| Septuagint Bible. | Eusebius's Canons, Greek. |
| White's Greek Testament. | |

SCRIPTURE LEXICONS.

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| Guarini's, Buxtorf's, or Parkhurst's, Hebrew Lexicon. | Schleusner's, or Parkhurst's, Gr. Lex. |
| | Biel's Lexicon to the Septuagint. |

CONCORDANCES.

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| Buxtorf's, or Taylor's, Hebrew Concordance. | Schmidius's, or Stephens's, Greek Concordance. |
| | Cruden's English Concordance. |

CANON OF SCRIPTURE.

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| Gray's Key to the Old Testament. | Michaelis's Introduction to the N. T. |
| Percy's Key to the New Testament. | Paley's Horæ Paulinæ. |

EXPOSITION OF SCRIPTURE.

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| Ernesti Institutio Interpretis Novi Testamenti. | Elsley's Annotations on the Gospels. |
| Collyer's Sacred Interpreter. | Slade's Annotations on the Epistles. |
| Wells' Geography of the O. & N. T. | Woodhouse on the Apocalypse. |
| Graves's Lectures on the Pentateuch. | Grotii Annotationes in V. et N. Test. |
| Pyle's and Clarke's Paraphrase on the Old and New Testament. | Critici Sacri, or Poole's Synopsis. |
| | Valcknaerii Scholæ in N. T. |
| | D'Oyly's and Mant's Family Bible. |

DOCTRINES OF CHRISTIANITY.

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| Waterland on our Lord's Divinity. | Waterland on Justification. |
| Ridley on the Divinity of the Holy Ghost. | Stebbing on the Holy Spirit. |
| Waterland on the Importance of the Doctrine of the Trinity. | Magee on the Atonement. |
| Bishop Pearson on the Creed. | Rotherham on Faith. |
| Bishop Bull's Works. | Sumner's Apostolical Preaching. |
| Waterland on Regeneration. | Archdeacon Pott on the Conditions of the Christian Covenant. |
| | Bp. Tomline's Refutation of Calvinism. |

DUTIES OF CHRISTIANITY.

Scott's Christian Life.	Taylor's Life of Christ.
Taylor's Holy Living and Dying.	Whole Duty of Man.

SACRAMENTS.

Barrow on the Sacraments.	Waterland on the Eucharist.
Wall on Infant Baptism.	

ECCLESIASTICAL HISTORY.

Josephus.	Bingham's Ecclesiastical Antiquities.
Prideaux's Connexion.	Sylloge Confessionum.
Mosheim's Ecclesiastical History.	

CHURCH GOVERNMENT.

Abp. Potter on Church Government.	Daubeney's Guide to the Church.
Hooker's Ecclesiastical Polity.	Sikes on Parochial Communion.

CHURCH OF ENGLAND.

Lloyd's History of Church Government in Britain.	Archdeacon Sharp on the Rubricks and Canons.
Strype's Memorials of Abp. Cranmer.	Archbishop Secker's Lectures on the Catechism.
Burnet's History of the Reformation.	Wordsworth's Ecclesiastical Biography.
Burnet's Exposition of the XXXIX Articles.	Walton's Lives.
Welchman on the XXXIX Articles.	Bennet's London Cases abridged.
Newcome's, or Lewis's, History of English Translations of the Bible.	Bennet on Schism, on Quakerism, and on Popery.
Wheatly on the Common Prayer.	Bp. Marsh's Comparative View of the Church of England and the Church of Rome.
Shepherd on the Common Prayer.	
Book of Homilies.	

PASTORAL OFFICE.

Bishop Huntingford's Preparation for Deacon's and for Priest's Orders.	Clergyman's Instructor.
Bishop Wilson's Parochialia.	Parish Priest's Manual.
Clergyman's Assistant.	Dodwell's, or Paley's, Companion for Visiting the Sick.

SERMONS.

Bishop Sherlock.	Bishop Stillingfleet
Archbishop Sharp.	Archbishop Secker.
Archbishop Tillotson.	Skelton.
Clarke.	Horbery.
Barrow.	Tottie.
Rogers.	Bishop Horsley.
Bishop Jeremy Taylor.	Bishop Atterbury.

COLLECTIONS.

Encheiridion Theologicum.	Tracts of the S. P. C. K.
The Scholar Armed.	Bishop Watson's Collection of Theological Tracts.
The Churchman's Remembrancer.	

ADDENDA.

Boyle's Lectures.	Warburton Lectures.
Bampton Lectures.	Lady Moyer's Lectures.

MR. POST'S CHAPEL, DEMERARA.

It is worthy of observation, that in all the outcries raised by the Anti-Slavery Society against the West Indies, every circumstance calculated to place the feelings and conduct of planters in a favourable point of view are studiously concealed. On the other hand, facts are distorted, and occurrences mystified, for the sole purpose of exciting hostility toward the West Indians, and depicting them in the most odious colours. Slavery in the abstract no one is hardy enough to defend; but surely, whenever the existing state of the negroes is brought upon the tapis, we ought first to consider the origin of the evil, and, in the next place, to turn our attention to the vast improvements which it has been the anxious study of the colonists to introduce into the polity of their respective governments. The horrors of the imprisonment of the missionary Smith, for instance, are dilated upon, and embellished, for the sole purpose of irritating the minds of the uninformed and easily deluded public; whilst the erection and endowment of the very chapel from which he disseminated his pernicious doctrines, is scarcely ever heard of, or, at most, but imperfectly known. On both these points it is our intention to offer a few words. Of Smith so much has been said, that a very short comment will suffice. He was suspected of holding language to the negroes of the most exciting nature; and it was fully and distinctly proved, that he was cognizant of the insurrection which turned out fatal to so many of his chief disciples in 1823. The notes in his own hand-writing, attached to his Bible, and the diary of his proceedings, were of a highly inflammatory character; and after the most painful and dispassionate inquiry, by individuals who had not a sixpence at stake in the colony, he was found guilty. But the execution of his sentence was suspended till confirmed by the government at home. In the mean time, so far from being placed in a state of rigorous confinement, an apartment in the colony-house, usually occupied by a member of the legislature, was assigned to him; and a sentinel placed outside the door, with strict injunctions that the most free ingress and egress, compatible with his safe custody, should be allowed to all friends of the prisoner.

In this confinement, the unfortunate man, however, expired; and his death has been converted into an engine of the direst annoyance against the West Indies. We pledge ourselves to these simple facts; and as the offender is gone to his account, we shall decline pursuing the question farther, and sincerely wish, for the sake of all parties, the anti-colonists would do the same. Return we, however, to the chapel in which he officiated. About seven miles east of George Town, Demerara, lies plantation le Resouvenir, many years the residence of the amiable founder of the chapel, which, at present, is the only place of worship in the extensive parish of St. Paul. It is calculated to contain about seven hundred negroes, to whose service it is almost exclusively devoted, and who, at the return of each Sabbath, hasten to this house of prayer from all the surrounding estates, extending fully ten miles, and who join in the service of the Established Church with all the decorum and attention usually characterizing an English village. Not only, however, is the interior crowded, but so desirous are the slaves of hearing the Word of God

read and preached, that vast numbers crowd the windows and courts of the Lord's house, anxious to catch even the most distant tidings of salvation; and we only wish the enemies of the real interests of the slave could see their sabbath faces, and we are convinced much of the existing clamour would be stilled. But we are digressing from our avowed purpose, and must reserve our sketch of the Church of Demerara for a future number.

It may not be irrelevant to observe that Mr. Post* was of Dutch extraction, and that upon his countrymen have been heaped more than a usual portion of obloquy and reproach. Of his life little is known,—nothing, indeed, of general interest; the best comment, with which we shall conclude, is his monument, within the rails of the humble altar of this chapel:—

SACRED
TO THE MEMORY OF
HERMANUS HILBERTUS POST, ESQ.
28 YEARS PROPRIETOR OF THIS ESTATE.
HE ERECTED A CHAPEL FOR THE USE OF THE NEGROES
IN 1808,
AND DIED UNIVERSALLY LAMENTED
29 APRIL 1809.

Happy when owner of this fertile ground,
With large increase he saw his labours crown'd;
But happier far that heaven his heart inclin'd
With truth divine to glad the negro mind,
And to his God a sacred fane to raise,
Where sable Christians might their Saviour praise;
"Grant me to see thy Gospel spread," he cried;
God heard his prayer, he saw, rejoiced, and died.
Reader, go, profit by th' example given,
And follow in the path which leads to heaven.

Comment on this would be superfluous; here, in an obscure nook of a newly settled colony, a planter, who, probably, had never heard the name of abolition, incited by his own good feelings, and the all-pervading spirit of Christianity, builds and endows a chapel with an income of 100*l.* per annum, for the sole purpose of instructing those whom a faction would have us believe are, in a moral point of view, altogether and utterly abandoned. And this is by no means an isolated case. 'We would recommend both the poetry and moral to the unprejudiced judgment of our readers; both are excellent, and, united, cannot fail to have a most beneficial influence in every future discussion of the most difficult question that ever perplexed either a divine or a statesman, namely, in what manner the gradual abolition and final extinction of slavery can be effected to the advantage of the negroes themselves.

* We have seen a copy of the joint will of this excellent man and his no less amiable wife. It is, as is usual in that country, executed in their joint names, and, in that portion of it wherein the erection and endowment of a place of worship for their slaves is mentioned, breathes a pure spirit of religion; which might be perused and imitated with advantage by all men. After regretting that during their previous life they had not paid so much attention to the eternal welfare of those committed to their charge, as they felt was required at their hands, they humbly venture a hope, that this last act of their lives may be productive of eternal good to future generations.

REMARKS ON THE NOVEMBER NUMBER OF THE CHRISTIAN OBSERVER.

MR. EDITOR,

May I be allowed a corner of your Miscellany, in order to make some remarks on the last number but one of the Christian Observer: first observing that my former letter was in the post before your own critique on the sentiments of that periodical appeared in September; and I should be sorry indeed, if I had interfered with any intention on your part, "of discussing the points at issue" between yourself and that publication. In No. 340, p. 231, we find this sentence: "The practice of riding our horses on the Lord's day, for the purpose of hearing the faithful ministry of the word of God, which may be denied us in our own parish, is not to be considered, in the abstract, contrary to the precepts, nor even the principles of Scripture," though its propriety may be doubted. And "since every minister of the Established Church does not preach the gospel," in No. 343, p. 395, we have, "what really religious persons, however various in their denominations, for the most part agree in acknowledging essential" to this end, and "this it is conceived to be the indispensable duty of every one within its reach to hear," though, in order to do so, he must attend the ministry of one whom his parents disapprove, which of course involves the necessity of deserting that Pastor whom the Church has placed over him as his guide, and whom his parents approve. Whether the doctrines here laid down be really the gospel or no, signifies but little: because if they, who believe them to be so, are to put themselves under him who exclusively preaches them, by a parity of reasoning, all who believe the reverse, should put themselves under him who preaches the reverse; for the criterion of the sanction of the generality of religious persons, is both gratuitous and variable. Those whom we know may be unlearned and unstable; with a change of our own opinions, we shall probably change our judgment of them, while we are at all times prone to deem those best, and nearest to the truth, who most assimilate in doctrine with ourselves. Was then my language too strong; * or rather, might it not have been made stronger, if I had commented on the qualified permission to use our horses on Sunday, to gratify our preferences?—if I had remarked on the want of humility which set up so vague a criterion, in opposition to the desires and decisions of our parents?—if I had loudly rebuked the easy open condemnation of some of the Clergy as unfaithful, and not religious? and if I had recommended such wanderers, under pain of the Apostolic censure

* To the Editor's expression of contempt, arising from the supposition that that article was penned by a certain rejected correspondent of his own, who had threatened I know not what revenge, it will be sufficient to reply, that having no connexion or acquaintance with this angry person, I trust that in addition to my own, I need not bear his burden also. And even if I were he, was there no friend by, to remind the Editor that a dislike to intemperance is not most consistently or most effectually expressed by such singularly mild language, as "tirade" and "sarrago?" *Quis tulit Gracchos de seditione querentes?* I freely, however, make over to all reprobation, a notice sent to the Editor, some years ago, on his review of Wharton's book, and two letters signed E. N. in February and March: the first stating a wish to ascertain clearly the "evangelical" system, the second observing that a gratuitous identification of it with our Church and the Bible was a mere *petitio principii*, and neither explanation nor proof.

“to obey those that have the rule over them, and submit themselves,” instead of presuming to dogmatize on their fidelity; since they who are capable of forming a conclusion upon it, either are, or ought to be, aware that their only denunciation on the subject should be made to the Bishop of the diocese? For all this, however, the Editor is not to be held responsible, because it was not written *propria manu*, and was after a while replied to, and yet you, Sir, are to be responsible for my letter! May I not reckon this a second instance of consistency? And now suppose, that instead of this publication having merely offered an encouragement to its readers, to declare themselves some of Paul, some of Apollos, and by the slightest extension of the argument, some also of Diotrophes, who prates against both with malicious words, it had contained an encouragement to rebellion; would not the “law of the land,” the suffering victims of its positions, and the reproaches of his own conscience, have assured the Editor that he was responsible?

No. 341, pp. 310, 311, “Bishop Hobart would consider the Christian Observer as low Church, because we do not consign all our dissenting brethren to the uncovenanted mercies of God. If . . . it will be seen who are the true Churchmen, the conscientious adherents to Episcopacy as a scriptural institution.” Now if the Lord has commanded all men to belong to his Church, and if that Church by his institution be essentially episcopal, do not all dissenters who refuse to come into this Church, rebel both against God’s ordinances and his Episcopacy? These persons the Christian Observer is unwilling to consign to the uncovenanted mercies of God. Are they then in his covenant? It would seem so; for the “test of a high Churchman,” to which this sentence is a reply, “is that the Episcopal Church is the sole divinely-appointed medium of spiritual blessing to mankind.” It remains, therefore, that dissenters have their divinely appointed medium and their covenant. Was then my language too strong? If so, as it is not declared that this covenant, or these blessings, are as great as ours, though neither, by the way, are they, when thus contrasted, declared less, let the word “equal” be expunged, and in requital, I will venture to beg the Editor not to decide so conclusively in my name, on the relative conditions of the dissenters and the hearthen, inasmuch as I never even mentioned the latter. That the former have rejected the offered mean of salvation, in rejecting an union with the Church, to whose members it is promised, which the latter never did, nor had the power to do, may be one truth; and that in return, the lives of the former may frequently exceed those of the latter in piety and purity, to an incalculable degree, may be another. What sentence, in the great and awful day, their respective differences may entail on either, depends not on our notion of the fitness of things, or our ideas of comparative worth. How excellent is Daubeny’s Guide to the Church on this subject!

The Bishop of Ferns issued, it seems, an injunction, that no one, unless licensed by him, should preach in any church in his diocese. Whether his Lordship had just been reading the forty-ninth Canon, does not appear. The Christian Observer, in No. 338, Notice to Correspondents, has these words: “Dr. Phillimore states, that any

clergyman may preach an occasional sermon any where, with permission of the incumbent. . . . We should not wish to see this opinion applied in any case, so as to provoke a hostile and insubordinate spirit, where there ought to be the greatest mutual respect and good understanding. But if an individual prelate, as in the case of the Bishop of Ferns, sees fit, for the sake of opposing Bible and missionary proceedings, and whatever else he is pleased to call puritanism, to issue an ungracious and imperious edict, it is but just that his Clergy should know their rights, and if they see fit, act upon them." Surely this is rather a singular way not to excite an insubordinate spirit, and not to interrupt that greatest mutual respect and good understanding which ought to exist! May I not class this as consistency the third? Now as we are sometimes ordered in Scripture, to avoid and discourage heretics, who confessedly are welcomed in the Bible Society: as the only license given to the Clergy confines them to their allotted parishes, and though a man is ordained to the office of a priest in the Church of Christ, the subsequent words restrict the exercise of that office to the congregation, where he is lawfully appointed thereto, (I presume the word lawfully will not be interpreted in a secular sense;) was my language too strong? or might it not have been made stronger by adding, that in the preceding number, the Bishop is accused of—we had almost said cant and hypocrisy? What can be much greater defiance, than to rise in direct opposition to the spiritual commands of a Bishop, because they cannot be enforced by mere law? What more flagrant assumption of unauthorized powers, than preaching any where, every where, because we are specifically ordained to one congregation? Or what kind of Churchman must he be, that would thus set up, or approve of others setting up, the permission of the law against the justifiable orders of his ecclesiastical superior, for the management and discipline of the diocese confided to him? That custom sanctions the Clergy occasionally exchanging duties, though in different Sees, is indisputable; and as long as they whose high office it is to ordain and superintend those Sees, permit it, so long it is allowable; but mere tolerated custom can never stand against their prohibition, even though we are so complacently and confidently assured, that the Clergy have their "power by the law of the land, the Gospel, common practice, and common sense:" the first and third of these being somewhat impotent as authority, the rest sanctioning it indeed, to the mind of the Editor, but surely by no means therefore necessarily to that of all his readers—those, for instance, who so generally differ from his sentiments, as hitherto, whether justly or no, to have set down what he would perhaps call "old fashioned notions," as lax and neoteric ideas. And this is to be paralleled by Mr. Hook's remonstrance! If the Christian Observer can see no difference, except in his own favour, between his recommending the Clergy to preach if they choose it in a diocese, *frustra reclamante episcopo*, and your publishing a most quiet letter from a Rector and his Curate to their diocesan, humbly praying him not to encourage within their parish, what themselves disapproved, and what therefore must cause an alienation of their flock from themselves, possibly others can, who may not be able to discover "a lordly tone"

in this "obtrusive and supercilious epistle." The concluding attack on the advocates of episcopacy I leave; it cannot be supposed to have any relation to a person who had been contending for the exclusively divine appointment of that order; perhaps, as an angry generality, it might have been as well omitted. In closing this long, and I fear tedious letter, I must repeat my regret that the Christian Observer's zeal is so very "liberal," as frequently to be shown, by making a common cause with schismatics, provided they "symbolize with it in their leading views of Christian doctrine and piety," against those Clergy who do not hold these peculiar tenets, thereby demonstrating that its attachment is not to the Church, as a divinely established body, but to those particular doctrines which it would fain persuade the world are her's. With many apologies for having thus troubled you, and sincere hopes that I may not again be obliged to intrude on your kindness in this matter; I am, Sir,

Your very obedient humble servant, and constant subscriber,

E. B.

SERMONS FOR THE CHURCH SOCIETIES,

MR. EDITOR,—I have read the letters signed "A Distant Reader," and "Lincolnshire Curate," in some of your late numbers, and should, indeed, rejoice to see the recommendations therein contained carried into effect; and I hope that, if the Bishop of London has seen those letters, he will be amongst the first to act upon the suggestion of the writers, and recommend and encourage his Clergy to *preach periodical sermons* for our two Church Societies. We can hardly calculate the immense benefit those Societies would derive from such a source; for the good example would doubtless be followed in other dioceses; and, with *increased means* and *renewed ardour*, the societies would go forth, as instruments, in the Divine hand, of promoting Christian knowledge, and propagating the Gospel.

It is an incumbent duty upon *every* Christian, to labour to promote the glory of God, and to enlarge the boundaries of his Saviour's kingdom; and as the Societies in question have simply these objects in view, and are constitutionally *competent* to pursue them, they press, most powerfully, their claims for support upon every disciple of Christ; and surely no *churchman* can refuse to assist them without impeaching his character as a *Christian*. Now, it seems admitted on all hands, that these Societies are not better supported, because their claims have not been generally set forth, and because, in numberless instances, their very existence is *unknown*. In this state of things, therefore, the attention of Christians must be *roused*, information must be imparted, and cooperation insisted upon; and this must be done, moreover, through the medium of the Clergy. Let, then, the ministers of religion stand forth simultaneously the advocates of these excellent institutions, and I anticipate a great excitement in their favour. I should like to see the Bishop and Clergy of the diocese of London foremost in the good work; and, Mr. Editor, if a *single* sermon were preached, *once a year*, in each church or chapel throughout this diocese *only*, what a large accession of *PERMANENT* income would the

Societies receive; and if this were done *throughout the kingdom*, how INFINITELY would their means of usefulness be augmented! I would suggest that the sums thus collected should be *equally* divided between the two Societies.

Let me add that *immediate* and *unanimous* exertions should be made; for, whilst we are deliberating who shall make the first move, other parties are zealously engaged (I do not say intentionally, but I fear in effect) in sowing the seeds of discord and schism throughout the world.

That a blessing may attend our labours, is my prayer, who am,
Mr. Editor,

Hackney, 1830.

YOUR CONSTANT READER.

COLLECTANEA.

DUELLING.—The students in divinity, at the University of Kiel, have formed a society, the immediate object of which is the discussion of literary and theological topics. We mention the circumstance, however, chiefly with the view of expressing our gratification at finding that one of the statutes of this society *prohibits duelling between any of its members*; and, that its violation is accompanied by the expulsion of the offender. It extends, also, to *seconds* in duels; and one of the members has already been expelled for acting in that capacity. The award of the president and committee is conclusive in all matters of personal dispute between them; and, if conciliation cannot be privately brought about, it is incumbent on the disputants to refer the subject of dissension to the tribunal. The Christian spirit of this precedent is deserving of imitation among ourselves.

THE CRUSADES.—The following observation occurs in Dr. Leo's new work, 'A Manual of the History of the Middle Ages.'—Is it going too far to affirm, that the Holy Land was *positively* conquered by the Crusaders, and has remained in safe keeping to the present hour? By this is meant, not the terrestrial surface of Palestine, nor that it has been kept, as against the Turkish power; but, that Holy Land of the intellect,—the real liberty of Christian opinion,—which has been maintained against the grinding forms and fetters of the Roman hierarchy, by whom, in times anterior to the Crusaders, the narrowest possible field was allowed for the growth of religious advancement; and in whom, subsequently to their occurrence, existed the great and isolated barrier against the development of the Christian mind."

CHURCH AND STATE.—*Domestic life* is the narrow precinct, within which man is first nurtured and moulded; the *State* extends its shield over domestic life, with a view to protect it against violence from without, and the *Church* undertakes the task of lending a right and holy direction to human ways, whether they concern the individual or the state. The *State* regards men as sublunary beings, whose self-love is ever urging them forwards to acquire, enjoy, and exercise dominion; it impedes and protects, for the purpose of preventing hostile collision between families and individuals: but the *Church* receives men into her bosom, as intellectual and Heaven-created

beings, and moulds and consecrates them to an eternal end. Hence it is obvious, that the *State* has to do with man in his outward ways in life, and the relation in which he stands to others; whilst the *Church* is required to take charge of the inward and invisible man, in what concerns his heavenly and probationary calling. *Education*, therefore, is a trust, which falls within the natural, peculiar, and legitimate province of the *Church*; and where the *State* interposes and assumes its direction, it forgets its own origin and object; it ceases to be a commonwealth, a 'status' or 'res publica,' and is converted into a head of castes,—an engine of compulsion.—*Krummacher*.

ROMAN CATHOLIC CHURCH IN GERMANY.—In many principalities this Church is as independent of the See of Rome as the Gallican. *Prussia*, which possesses a very large Catholic population, prohibits its Catholic Bishops from interfering in matters regarding religion or the clergy, without the sanction of the government: this sanction is also requisite before any papal bulls or briefs, or any orders from foreign heads of the church, are allowed to be made public or carried into effect. The same control is equally exercised by the sovereigns of *Bavaria*, *Saxony*, *Baden*, *Wurtemberg*, *Coburg*, and *Hesse-Darmstadt*.

INQUISITION IN THE NETHERLANDS.—Philip's design of establishing this horrible tribunal, so impiously named *holy* by its founders, had been long suspected by the people of the Netherlands. The expression of those fears had reached him more than once. He as often replied by assurances that he had formed no such project, and particularly to Count d'Egmont during his recent visit to Madrid. But at that very time he assembled a conclave of his creatures, doctors of theology, of whom he formally demanded an opinion, as to whether he could conscientiously tolerate two sorts of religion in the Netherlands. The doctors, hoping to please him, replied that "he might, for the avoidance of a greater evil." Philip trembled with rage, and exclaimed, with a threatening tone, "I ask not if I *can*, but if I *ought*." The theologians read in this question the nature of the expected reply; and it was amply conformable to his wish. He immediately threw himself on his knees before a crucifix, and raising his hands towards heaven, put up a prayer for strength in his resolution to pursue as deadly enemies all who viewed that effigy with feelings different from his own. If this were not really a sacrilegious farce, it must be that the blaspheming bigot believed the Deity to be a monster of cruelty like himself.—*Dr. Lardner's Cabinet Cyclopædia*, Vol. X. *History of the Netherlands*.

LITANY.—The following curious anecdote was lately communicated by a barrister, (well known by a liturgical publication,) who derived it from the late Bishop of Oxford:—

The *style* of addressing our Saviour in the prayer, "*O Son of David*, have mercy upon us," has been frequently objected to. The fact is, that in the Latin service, from whence that supplication is borrowed, the words are written "*O Fili D. Vi.*," meaning *Domini Vini*; and the alteration arises simply from a misunderstanding on the part of the translator.

MONTHLY REGISTER.

ANTIGUA.

Report of the Daily Meal Society.

THE second Anniversary Meeting of this excellent Institution, was held at the Court House, St. John's, on the 4th August, 1830, His Excellency Sir Patrick Ross, K. M. G. in the chair. The following Annual Report was read by the Rev. T. Watts:—

It affords the Committee great satisfaction in being able, at the second Anniversary Meeting of the Daily Meal Society, to state, that during the past year, they have, by the kind liberality of a generous public, been enabled fully to accomplish the end proposed at the first formation of the Society, and also to extend the bounds of its benevolence. Keeping steadily in view the object first contemplated, viz.—daily supplying the poor and destitute with a wholesome and comfortable meal,—the Committee has the satisfaction of reporting, that the average number of individuals so relieved has been 100, being an increase of ten above that of the preceding year, and to the relief of that number alone the Committee has thought it advisable to restrict their bounty. •Of transient persons in need, one only has fallen under the care of the Society, namely, Richard Audain, a free black sailor of the island of St. Vincent, who, from a severe stroke of the palsy, had entirely lost the use of his limbs. No sooner had his destitute and helpless condition been made known, and the truth of it confirmed by some of the members of the Committee, who visited him for the purpose, than beside the usual meal, an allowance of wine, arrow-root, &c. was furnished him. When he had gained sufficient strength, at his own desire, he was put on board a mail-boat bound to Barbados, in the absence of a more direct conveyance to St. Vincent, a passage having been procured for him by application from the Committee, who also supplied him with necessaries for the voyage. A letter commending him to the care of a kindred Society in Barbados obtained

for him during his stay in that island, the same kind protection and support he had experienced here, and through the benevolent exertions of the ladies conducting that Society, this helpless individual was forwarded in safety to his native island.

In addition to these means of doing good, the Committee have now the greatest satisfaction and thankfulness to the Almighty, to notice others by which they have been enabled to extend the usefulness of the Society, during the year which has just come to a close; they allude to the furnishing of a home to the houseless, and of medicine and medical advice to the sick.

In furnishing shelter or dwellings to those aged or sick persons who had no homes of their own, the Committee proceeded with the greatest attention to economy, and have gone to no expense except to meet the exigencies of some urgent applications, which evidently called for relief. In order, however, to carry these objects at all into effect, it was necessary first to obtain a grant of loan of a piece of land for their cottages, as near as possible to the Soup Room. With this view they ventured to apply to the Receiver and Heir of Donovan's Estate (the Hon. S. Warner, and J. H. Donovan, Esq.) who, with the greatest readiness and liberality, allowed them to occupy a lot of land immediately contiguous to the Soup House, being twenty-five feet from north to south, and eighty-five feet from east to west. On this spot they have now six wooden tenements, two purchased, three rented, and one given by a poor friendless free-coloured woman, on condition of her being taken care of and decently buried at her decease. The number of sick and aged persons living in the Society's house at the close of the year, is fifteen, all of whom, more or less, require continual medical attention.

Those only who have visited these

humble dwellings, can testify to the comfort, contentment, and thankfulness of the aged and feeble inmates. Without a care in their minds as to what they shall eat, or what they shall drink, or wherewithal they shall be clothed, (all these things which were once a subject of the most painful anxiety to their minds being now provided for them,) they have the opportunity at least of turning their thoughts to that other world, to which they cannot but be near. They are thus, too, brought more immediately under the eye of their spiritual pastors, and made more accessible to their visits.

In regard to *medicine and medical advice*, the Committee beg leave to state distinctly, that both the one and the other are supplied, entirely by the gratuitous liberality of those gentlemen of the faculty, who have agreed to visit in monthly rotation, both the sick in the Society's tenements, and others who receive the daily meal, but live in the town. The number on the sick list during the year has amounted to seventy-nine; of these forty-six have already been restored to their usual health. One case deserves more particular notice; it was that of a young woman who was totally incapacitated by an ulcerated leg from any active employment, and subject continually to the severest suffering. At the recommendation of Dr. Moffat, she was admitted into the Society's houses, in order that the limb might be amputated, and by him the operation was successfully performed; she has since returned to her usual occupation, and now earns her own livelihood. The deaths which have occurred amount to eight from the Society's houses, and thirty-one out-pensioners. Of the former, seven, and of the latter, all, were aged persons. There remain at the present time on the sick list fifteen. Of the persons restored to health, it is gratifying to be able to state that thirty individuals, whom want or sickness compelled to apply for temporary relief, have altogether ceased to be burthensome to the Society, and with a warm expression of their thankfulness, have returned to their former employments.

The Committee have to acknowledge many acceptable donations, both of provisions and money, and in particular the receipt of 36*l.* from the ladies of the Antigua Repository; and of 100*l.* 3*s.* 9*d.* collected in St. John's Church, viz. 48*l.* 9*s.* after the Anniversary Sermon in August, 1829, 25*l.* 14*s.* 9*d.* at Christmas, and 26*l.* at Easter last.

The items both of the receipts and expenditure, will be seen by a reference to the treasurer's account, a summary of which is subjoined.

Treasurer's Account.

1830.	Dr.		
July 31.			
To the following disbursements ending this day:—	£	s.	d.
To furnishing the Daily Meal	334	2	1½
To additional sustenance for sick	31	17	4½
To Superintendent's salary .	62	0	0
To ten months' hire of a nurse	13	0	0
To ten ditto ditto of three houses	14	17	0
To the purchase of three houses	36	0	0
To the removal of ditto . .	8	11	0
To erecting a fence, repairs to houses, and putting up small out-houses	39	18	1
To bedsteads, bedding, and benches	17	17	4
To funeral expenses	8	17	11
Balance on hand	10	1	6
	577	2	4

1829.	Cr.		
Aug. 1.			
By balance on hand . . .	68	17	11
1830, July 31.			
By amount of subscriptions received for the year, ending this day	265	2	3
By amount of donations received for the year ending this day	243	2	2
	577	2	4

To the above we would willingly add a similar account of the proceedings of an association at Bridge Town; but which we are compelled, however reluctantly, to omit for the present.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THIS Society have issued their Annual Report, to which we wish to direct particular attention. Its contents are highly interesting and important. From the audit account, it appears, that the number of Bibles, Testaments, Common Prayer-books, Psalters, and other books and tracts, which were issued, during the past year, to members, on the terms of the Society—granted gratuitously in special cases—delivered to members for their gratuitous distribution, and supplied at prime cost, considerably exceeds the number issued in any former year, since the establishment of the Institution. The total number issued amounts to 1,715,560; and a large proportion have been supplied to Parochial Charity, National and Sunday Schools, which have always been objects of the Society's special attention. No less than 2032 Bibles and 4916 Common Prayer-books were also issued during the past year, on application at the War Office, for distribution among the different corps of his Majesty's army. With regard to the finances of the Society, the total of the receipts between the audit, April, 1829, and the audit, 1830, amounted to the large sum of 67,018*l.* 9*s.* It is hoped, however that the members and friends of the Society, on observing the fidelity with which the finances have at all times been administered, and on taking into consideration the continually increasing demands which are made upon the funds of the Institution, will not relax in their endeavours to furnish it with sufficient means to answer those demands, and to carry on with increasing energy, both at home and abroad, its pious and benevolent designs. Since the publication of the last Report no less than 547 names have been added to the Society's list of members and annual subscribers; the whole number of whom now amounts to 14,316. The accounts from the Colonies are equally interesting; and the whole is sufficient to satisfy the public mind; that the great and benevolent objects of the Institution have been, during

the past year, steadily kept in view; and that its labours for the accomplishment of those objects, both at home and abroad, have been abundant and successful.

Since the publication of this Report, a special General Meeting of the members was summoned for the 7th of December, to consider the expediency of adopting measures to counteract the effect of infidel and blasphemous publications now circulated with more than usual activity.

By the blessing of God upon the exertions of the Society eleven years since, the enemies of religion were foiled in a like attempt to spread their noxious poison. The Society have determined to pursue the same course upon this return of a similar crisis. A resolution was passed accordingly, to the following effect: "That a special Committee should be appointed, and authorized to take the necessary steps for counteracting the efforts now made by the enemies of the Gospel; that the sum of one thousand pounds should be placed at their disposal by the Society; that they should be authorized to solicit further assistance from the public; that they should be instructed to reprint and distribute, either gratuitously, or at very reduced prices, large editions of such of the books and tracts prepared in former years, as may seem best suited to the present time; and also procure and circulate new tracts more especially adapted to existing circumstances; that they be empowered to divide themselves into local Sub-Committees, in order more effectually to promote the Society's designs in the metropolis and its immediate neighbourhood; that such special Committee do consist of the present standing Committee, together with other members to be named by the Society; and that they have power to add to their numbers."

Subscriptions to the special fund have already poured in to a considerable amount; and we are sure that the laudable design will meet with all the encouragement it deserves.

POLITICAL RETROSPECT.

THE state of the country has materially improved during the last month. The assemblages of riotous and turbulent persons for the destruction of machinery and the exaction of higher wages have been repressed. Besides the usual Winter Assize on the Home Circuit, three special commissions have been issued to try the leaders of these disorders, now imprisoned in the county gaols of Hampshire, Berkshire and Wiltshire.

The bill for the disposal of the Regency, should his Majesty die before the presumptive heir to the throne has attained her majority, and which was introduced by the preceding, has been supported by the present ministry. The personal guardianship of the Princess Victoria is intrusted to her mother the Duchess of Kent, to whom also the regency of the kingdom is committed during her minority, unshackled by any additional council, until her daughter shall have completed her eighteenth year. But if the king should die, leaving the queen pregnant, the same powers of personal guardianship of the posthumous royal infant and regency of the empire, are to belong to the queen.

Earl Grey had hardly entered on his public duty, when he communicated to the House of Lords his intention of cutting off all needless expenditure, and which has been followed by a determination to consolidate the Victualling and Navy Pay Boards with the Admiralty and the Custom and Excise Boards, and Tax and Stamp Offices with the Treasury. The former will effect a saving of full 40,000*l.* annually, and the latter one yet greater. A committee of the Commons has also been appointed to inquire what reduction can be effected in the salaries of the ministers.

Among the business commenced and now in course before Parliament, is a bill for the abolition of the truck system, an injurious plan, by which master manufacturers pay their workmen with their manufactured goods instead of money, to the great hurt of the labourers; a bill for a general

register of all transfers of real property and securities upon it; a bill for the establishment of Local Courts to lay all actions for recovery of debts under the amount of 100*l.*; Another to extend to popish charities the same legal protection which belongs to protestant ones.

Returns have been ordered of all places wherever the elective franchise is exercised by less than a given number of voters; and also where the population exceeds 10,000 inhabitants. This is connected with a contemplated reform in the parliamentary representation. Various returns have also been ordered of matters relating to the state of the Church, on which to found some measures of ecclesiastical reform.

The Two-and-Ninepenny Tithe Rate.—A decision of the greatest importance to the London Clergy was delivered in the House of Peers by Lords Eldon and Wynford, in the case of M'Dougal and Purrier. By this decision the enrolment of the well-known Statute of Henry VIII. is affirmed, and the learned Lords even went so far as to declare, that if the fact of the non-enrolment of the Statute were proved, it would not at all affect the law of the case. The late Lord Gifford's direction to send the question of enrolment to a Jury was therefore reversed.

FRANCE.—The measures of this revolutionary government exhibit a contemplation of war, whilst the tone of its declarations are avowedly pacific. We have occasion to know that the popular feeling in France is eager for war, and we fear the government is not sufficiently strong to restrain it long. The Italian, Spanish and Portuguese Refugees have been ordered to withdraw from Paris into the provinces, lest they should raise the price of provisions in the metropolis; more probably to avoid giving offence to those powers. The trial of the Ex-Ministers terminated on Tuesday, Dec. 21, and the sentence is as follows:—

• The Court having taken all points into consideration, declares Augustus Julius Armand Marie, Prince of Polignac,—Pierre

Denis, Count de Peyronnet,—Jean Claude Balthazard Victor Chantelauze,—and Martial Come Annibal Perpetue Magloire, Count de Guernon Ranville, guilty of the crime of treason.

Considering that no law has determined the punishment for treason, the Court is therefore obliged to supply that want.

Considering that there does not exist any place beyond the continental territory of France to which the condemned could be transported, or where they might be detained :—

The Court, therefore, sentences Prince Polignac to perpetual imprisonment within the continental territory of the kingdom ; declares him deprived of all his titles, rank, and orders ; declares him dead in law ; and all the other consequences of the punishment of transportation shall remain in full force, according as they have been laid down in the prescribed Articles of the Penal Code.

Having duly considered the facts of the case, as adduced in evidence during the proceedings :—

The Court condemns the Count de Peyronnet, Victor Chantelauze, and Count Guernon Ranville, to perpetual imprisonment ; orders that they shall continue in a state of legal interdiction, according to the 28th and 29th Articles of the Penal Code ; and also declares them equally deprived of their titles, rank, and orders.

The Court condemns Prince Polignac, Count Peyronnet, Victor Chantelauze, and Count Guernon Ranville, to pay the costs of the proceedings out of their personal property, and without any evasion.

The ex-Ministers were removed to Vincennes at half-past three o'clock. When they left the palace of the Petit-Luxembourg, they were taken along the Rue Madame. The four Ministers were in a carriage, and were escorted by fifty gentlemen, chosen from the national and municipal guards. In this order they proceeded along the outer Boulevards of the Barrière d'Enfer, and from thence across the Pont Neuf.

NETHERLANDS.—The States have determined that the Sovereignty of Belgium should no longer be enjoyed by the house of Nassau, or any branch of it. They are listening to the mediation of ministers appointed by the British, French, Austrian, Prussian and Russian governments to attempt the adjustment of their affairs, but with so much evident ill-will as to afford very slender hope of a success-

ful issue. They have submitted to an armistice, but continue to prepare for war. The country is in the greatest distress from the military levies, exactions for their support, and the total interruption of every kind of business.

POLAND.—Revolutionary movements have continued to interrupt various parts of Germany and Switzerland : the latter are adopting measures of conciliation and redress of grievances, which will probably pacify the country ; but in Poland a revolution, as important as it was unexpected, has taken place. The high-spirited Poles, mindful of their national independence, had shewn a feeling so hostile to Russia, that the latter had not ventured to employ them during the Turkish war. On the 29th November, some tumults having commenced at Warsaw, the populace were joined by the cadets of the military school, and soon after by the Polish troops ; they then attacked the Russian garrison, and after very severe fighting, in which the slain on both sides amounted to 6,000 men, they on the next day remained masters of the city. The Grand Duke Constantine, with the remains of the imperial forces, have retreated southward on the left banks of the Vistula, which at the date of the last advices (6th Dec.) he had not been able to pass. A provisional government, of which Count Zaruski and Prince Adam Czartorski are members, have called a meeting of the States of Poland to assemble at Warsaw on the 18th Dec., and till their assembly have created General Klopecki dictator. It is stated that he can muster 200,000 men of all arms.

Prussia has not entirely escaped similar movements. Disturbances have occurred in Königsburgh, and 300 persons fell before they could be suppressed. In Prussian Poland the country is placed under military law : no person is allowed to go abroad after dark without carrying a torch, nor to be out after nine o'clock on any pretence. If more than three people appear abroad together, the soldiers are ordered to command them to disperse, and, if they refuse, to fire upon them.

THE PENINSULA.—The irruption of

the constitutionalists into Spain has entirely failed: the broken remains of their forces have returned into France.

In Portugal the despotic measures of Dom Miguel are executed with greater cruelty than ever. The contents of our Sovereign's speech at the meeting of Parliament have given the greatest offence, and been the signal for increased violence in every quarter. So far from granting an amnesty, the arrests are numerous beyond former periods, and carried to an extreme that is ridiculous. A poor female, above eighty years of age, and blind, having been kept in custody four and twenty hours, was only liberated under the surveillance of the police.

Italy presents a curious mixture of circumstances: Austria, alarmed at her position between two countries in a state of revolution, and regarding Piedmont as the covering fortress on

that side, has stirred up the government of that country to adopt measures equally severe and oppressive with those of Dom Miguel. It is the reign of terror and suspicion. The death of the King of Naples has given his throne to his son Ferdinand II., a prince of activity, and influenced by an unconquerable aversion to the Austrians. He has promised his subjects a free constitution. The death of the Pope opens another channel to Austrian interference and intrigue in the affairs of Italy.

COLOMBIA.—A new revolution in this State has drawn Bolivar from his retirement and raised him to the presidency. The popular dislike to the former government was very general, and the call to their favourite Chief to resume his former authority and services, was as universal as it was honourable to the subject of it.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.—1830.

<i>Bath & Wells</i>	Oct. 17.	<i>Gloucester</i>	Oct. 3.	<i>Norwich</i>	Oct. 10.
<i>Bristol</i> (at Dur-		<i>Lichfield</i>	Oct. 3.	<i>Oxford</i>	Dec. 19.
ham)	Sep. 26.	<i>Lincoln</i>	Sep. 19.	<i>Peterborough</i>	Oct. 31.
<i>Carlisle</i>	Dec. 19.	<i>Llandaff</i>	Dec. 19.	<i>St. Asaph</i>	Oct. 3.
<i>Chester</i>	Dec. 19.		Sep. 19.	<i>Salisbury</i>	Oct. 17.

DEACONS.

Name.	Degree.	College.	University.	By Bishop of
Armstrong, Henry	B.A.	Christ	Camb.	Carlisle
Ashe, Robert Martyn	B.A.	Trinity	Oxf.	Salisbury
Astley, John Wolvey	B.A.	Fell. of King's	Camb.	Lincoln
Atkinson, Robert Moulton	B.A.	St. John's	Camb.	Peterborough
Atkinson, W. R.		St. Bees		Chester
Barnard, Charles James	B.A.	Emmanuel	Camb.	Lincoln
Bandwen, W.	B.A.	Trinity	Camb.	Chester
Beavan, Thomas		St. David's	Lampeter	Llandaff
Beckwith, Henry	B.A.	Jesus	Camb.	Norwich
Birley, John S.	B.A.	Brazenose	Oxf.	Chester
Blackwell, William Whitehead .	B.A.	Trinity	Camb.	Lincoln
Blathwayt, John Calvert	B.A.	Corpus Christi	Camb.	Lincoln
Blofield, Thomas John	B.A.	Trinity	Camb.	Norwich
Bradford, William M. Kirkwall .	B.A.	Magdalen Hall	Oxf.	Lincoln
Bush, George Weare	B.A.	Queen's	Oxf.	Gloucester
Cattley, Stephen Reed	B.A.	Queen's	Camb.	Lincoln
Childers, Charles	B.A.	Christ Church	Oxf.	Lincoln
Cobden, Halsted Edwin Cobden .	B.A.	St. John's	Camb.	Lincoln
Cooke, George	B.A.	Clare Hall	Camb.	Norwich
Gove, Edward	B.A.	Worcester	Oxf.	Lincoln
Cox, Alfred	B.A.	Lincoln	Oxf.	Lincoln
Cumberbatch, Edward Carlton .	M.A.	Trinity	Camb.	Norwich
Curtis, Thomas Chandler	B.A.	Fell. of St. John's	Oxf.	Oxford
Davies, Thomas	B.A.	Jesus	Oxf.	Llandaff

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Day, John Tomlinson	B.A.	Corpus Christi	Camb.	Lincoln
Dowding, Charles.....	B.A.	Queen's	Oxf.	Bath & Wells
Drawbridge, Thomas Oben....	B.A.	Queen's	Camb.	Lichfield
Dundas, Hon. Charles.....	M.A.	Trinity	Camb.	Norwich
Dyer, Robert	B.A.	St. Alban's Hall	Oxf.	Salisbury
Edwards, Samuel Valentine ..	B.A.	Trinity	Oxf.	Lincoln
Fawcett, Richard	B.A.	Fell. of Lincoln	Oxf.	Lincoln
Fosbrooke, Philip.....	B.A.	Clare Hall	Camb.	Lichfield
Gilkes, William	B.A.	Pembroke	Oxf.	Gloucester
Gorge, James	B.A.	Clare Hall	Camb.	Gloucester
Green, Thomas Sheldon	M.A.	Fell. of Christ	Camb.	Lincoln
Griffiths, Thomas John	Lit.			Llandaff
Grundy, George Docker	B.A.	Brasenose	Oxf.	Lincoln
Guillemaud, James	B.A.	Fell. of St. John's	Oxf.	Oxford
Hale, George Carpenter	B.A.	Trinity	Camb.	Lincoln
Harden, Joseph Webster.....	B.A.	St. John's	Camb.	Chester
Harington, Henry Duke	M.A.	Fell. of Exeter	Oxf.	Oxford
Harrison, James Allen	B.A.	St. Mary Hall	Oxf.	Gloucester
Harrison, Thomas		St. Bees		Chester
Herbert, John Arthur	B.A.	University	Oxf.	St. Asaph
Hill, Richard Devereux	B.A.	Clare Hall	Camb.	Lichfield
Holley, Edward	B.A.	Caius	Camb.	Norwich
Hope, Henry Payne	S.C.L.	Trinity Hall	Camb.	Bath & Wells
Horlock, H. D. C. S.	B.A.	Magdalen Hall	Oxf.	Salisbury
Howes, Thomas George Francis	B.A.	Oriel	Oxf.	Norwich
Ingram, Robert	B.A.	Jesus	Camb.	Lincoln
Jackson, Stephen	B.A.	Caius	Camb.	Norwich
Jay, William	B.A.	Caius	Camb.	Norwich
Jennings, Midgley John	B.A.	Fell. of Christ	Camb.	Lincoln
Jeremie, James Amiraux	M.A.	Fell. of Trinity	Camb.	Lincoln
Johnson, W. W.		Brasenose	Oxf.	Chester
Jones, Denis Edward	B.A.	Lincoln	Oxf.	Lincoln
Kennard, George	B.A.	St. Alban Hall	Oxf.	Salisbury
Lawes, John	B.A.	St. John's	Camb.	Salisbury
Longhurst, Samuel	B.A.	Queen's	Camb.	Chester
Lund, Thomas	B.A.	Fell. of St. John's	Camb.	Lincoln
Lushington, Charles	M.A.	Stud. of Christ Ch.	Oxf.	Oxford
Lysons, Samuel	B.A.	Exeter	Oxf.	Gloucester
Mac Iver, William	B.A.	Brasenose	Oxf.	Chester
Mackie, Charles	B.A.	St. John's	Camb.	Lincoln
Maclean, Hippiisley	B.A.	Caius	Camb.	Norwich
Major, William French		Magdalen	Oxf.	Lincoln
Massie, Henry Egerton	B.A.	Queen's	Camb.	Chester
Mayne, Charles Otway	B.A.	Stud. of Christ Ch.	Oxf.	Oxford
Moran, John Henry	B.A.	Magdalen Hall	Oxf.	Chester
Newall, Samuel	B.A.	Queen's	Camb.	Chester
Nicholson, Henry Isaac	B.A.	Jesus	Camb.	Lincoln
Oakley, George Robert	B.A.	Trinity	Dublin	Lincoln
Orlebar, Cuthbert	B.A.	Christ	Camb.	Lincoln
Parker, William	M.A.	Fell. of New	Oxf.	Oxford
Parsons, Francis Crane		Worcester	Oxf.	Bath & Wells
Phillipotts, Thomas	B.A.	Fell. of King's	Camb.	Lincoln
Price, Edward	S.C.L.	St. John's	Camb.	Lincoln
Radcliffe, Frederick				Bristol
Ravenhill, Edward Hamer	B.A.	Trinity	Camb.	Norwich
Scaplehorn, Robert	B.A.	Corpus Christi	Camb.	Norwich
Shattock, William John	B.A.	St. Edmund Hall	Oxf.	Gloucester
Shield, Samuel	B.A.	St. John's	Camb.	Peterborough
Singleton, William	B.A.	St. John's	Camb.	Peterborough
Small, Nathaniel Pomfret	M.A.	St. Mary Hall	Oxf.	Lincoln
Smith, Henry Curtis	B.A.	Balliol	Oxf.	Bristol
Smith, John James	B.A.	Fell. of Caius	Camb.	Norwich

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Stainforth, Francis John	B.A.	Queen's	Camb.	Lincoln
Taylor, Barrington	S.C.L.	Trinity Hall	Camb.	Norwich
Thurtell, Alexander	B.A.	Caius	Camb.	Norwich
Upjohn, Francis	B.A.	Queen's	Camb.	Lincoln
Urquhart, George	B.A.	Fell. of Magdalene	Camb.	Lincoln
Vaughan, James	B.A.	Balliol	Oxf.	Salisbury
Warburton, James F. Egerton..	B.A.	Brasenose	Oxf.	Chester
Way, Henry Hugh	B.A.	Merton	Oxf.	Lincoln
West, James Fletcher	B.A.	Brasenose	Oxf.	Salisbury
Whalley, John Christopher	B.A.	Brasenose	Oxf.	Peterborough
Whitlock, Joseph Hutchinson .		St. Bees		Carlisle
Wilson, Robert.....		Trinity	Dublin	Chester
Woodward, Charles	S.C.L.	Queen's	Camb.	Lincoln

PRIESTS.

Abbott, William	B.A.	Queen's	Oxf.	Carlisle
Appleton, Richard	B.A.	Trinity	Camb.	Chester
Armitstead, James	B.A.	Wadham	Oxf.	Lincoln
Armitstead, William.....		St. Bee's		Carlisle
Baker, Thomas Fielding	B.B.	Caius	Camb.	Norwich
Barnes, James Alexander	M.A.	Fell. of Trinity	Camb.	Lincoln
Bassett, Christopher.....	Lit.			Llandaff
Beauchamp, James	B.A.	Clare	Camb.	Oxford
Bewsher, George	B.A.	St. Edmund Hall	Oxf.	Norwich
Blencowe, Edward Everard ..	B.A.	St. Alban Hall	Oxf.	Norwich
Blunt, Edward Powlett	M.A.	Corpus Christi	Oxf.	Oxford
Bobart, Henry Hodgkinson ..	M.A.	Christ Church	Oxf.	Oxford
Booth, George	B.A.	St. John's	Camb.	Lincoln
Bourne, Digby Michael	B.A.	Worcester	Oxf.	Oxford
Bowling, William	B.A.	Jesus	Oxf.	Salisbury
Boyle, John	S.C.L.	Trinity Hall	Camb.	Lincoln
Bradford, Thomas	B.A.	Magdalene	Camb.	Chester
Bricknell, William Simcox	M.A.	Worcester	Oxf.	Gloucester
Broadley, R.		St. Bees		Chester
Browell, William Robert	B.A.	Fell. of Pembroke	Oxf.	Oxford
Brown, James Layton.....	B.A.	University	Oxf.	Lincoln
Brown, Joseph.....	B.A.	Queen's	Camb.	Lincoln
Bunch, Robert James	M.A.	Fell. of Emmanuel	Camb.	Lincoln
Butler, —				Chester
Carzon, Thomas	B.A.	St. Peter's	Camb.	Lincoln
Challis, James	M.A.	Fell. of Trinity	Camb.	Peterborough
Champnes, Edward Thomas ..	B.A.	Trinity	Camb.	Lincoln
Chapman, Abel.....	B.A.	Queen's	Camb.	Lincoln
Child, Vicesimus Knox	B.A.	Sidney	Camb.	Lincoln
Churton, John Frederick.....	S.C.L.	Downing	Camb.	Lincoln
Cockerton, James	B.A.	Queen's	Camb.	Lincoln
Colbeck, William Royde.....	M.A.	Fell. of Emmanuel	Camb.	Lincoln
Cole, Charles	B.A.	Corpus Christi	Camb.	Chester
Cox, James Septimus	B.A.	Corpus Christi	Camb.	Lincoln
Cumby, Anthony	B.A.	Corpus Christi	Camb.	Chester
Dalton, Cecil Wray	B.A.	Magdalene	Camb.	Chester
Daniel, Henry		Jesus	Oxf.	Norwich
Dixon, William.....	B.A.	Brasenose	Oxf.	Chester
Echalaz, John Manuel	M.A.	Fell. of Trinity	Oxf.	Lincoln
Edmondes, Thomas	B.A.	Jesus	Oxf.	Oxford
Escott, William Sweet	S.C.L.	New	Oxf.	Oxford
Fanshawe, C. Simon Faithful ..	M.A.	Magdalen	Oxf.	Oxford
Fawkes, —				Chester
Foulger, William	B.A.	Trinity	Camb.	Norwich
George, David John	B.A.	Jesus	Oxf.	Oxford
Gibson, Matthew.....	B.A.	Trinity	Camb.	Salisbury
Green, Thomas Sheldon	M.A.	Fell. of Christ	Camb.	Lincoln

<i>Name.</i>	<i>Degres.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Greenall, Richard.....	B.A.	Brasenose	Oxf.	Chester
Gresley, William Nigel	B.A.	St. Mary Hall	Oxf.	Lincoln
Gunton, John	B.A.	Christ	Camb.	Norwich
Hadfield, George Horatio	M.A.	Pembroke	Oxf.	Oxford
Hall, A.		Caius	Camb.	Chester
Hammick, St. Vincent Love ..	M.A.	Fell. of Exeter	Oxf.	Oxford
Harding, Dériseley	M.A.	Pembroke	Camb.	Lincoln
Harington, Richard	M.A.	Fell. of Brasenose	Oxf.	Oxford
Harrison, John Brownrigg		St. Bees		Carlisle
Harrison, Thomas		Trinity	Dublin	Chester
Hassell, James	B.A.	Trinity	Camb.	Chester
Hawes, Thomas Henry	B.A.	Magdalen Hall	Oxf.	Oxford
Hawkins, Robert	M.A.	Pembroke	Oxf.	Oxford
Holdsworth, Henry	B.A.	Brasenose	Oxf.	Chester
Hughes, Thomas Collingwood..	B.A.	Downing	Camb.	Norwich
Humphreys, Thomas	B.A.	Jesus	Oxf.	Lichfield
Hutton, William	B.A.	Queen's	Oxf.	Chester
James, Charles Robert Henry..	B.A.			Oxford
Jeffery, John Rust	B.A.	Pembroke	Camb.	Norwich
Jeremie, James Amiraux.....	M.A.	Fell. of Trinity	Camb.	Lincoln
Johnson, Frederick	B.A.	Catharine Hall	Camb.	Lincoln
Jordan, John	B.A.	Clare Hall	Camb.	Oxford
King, Berry.....	M.A.	Exeter	Oxf.	Lincoln
Lawson, James.....	B.A.	St. Alban's Hall	Oxf.	Chester
Lee, Jaimes Prince	B.A.	Fell. of Trinity	Camb.	Lincoln
Lister, James Stovin	B.A.	Worcester	Oxf.	Lincoln
Lowe, Richard Thomas	M.A.	Christ	Camb.	Lincoln
Macauley, John	B.A.	St. Peter's	Camb.	Chester
Major, William French		Magdalene	Oxf.	Lincoln
Marshall, John.....	B.A.	St. Mary Hall	Oxf.	Lichfield
Matthews, John	B.A.	St. John's	Camb.	Salisbury
Meek, Robert		St. John's	Camb.	Salisbury
Mills, William Yarnton	B.A.	Trinity	Oxf.	Oxford
Neve, Frederick Robert	B.A.	Oriel	Oxf.	Lincoln
Newbolt, William Henry	B.A.	Fell. of New	Oxf.	Salisbury
Nunn, William.....	B.A.	Jesus	Camb.	Norwich
Osborne, Philip	LL.B.	Catharine Hall	Camb.	Lincoln
Page, Thomas	B.A.	Magdalen Hall	Oxf.	Lichfield
Paget, Francis Edward	B.A.	Stud. of Christ Ch.	Oxf.	Oxford
Park, John		St. Bees		Carlisle
Penn, Thomas Gordon	B.A.	Christ Church	Oxf.	Bath & Wells
Phelps, John.....	B.A.	Jesus	Oxf.	Oxford
Phipps, Edward James	B.A.	Exeter	Oxf.	Bath & Wells
Plummer, Seth Barge	M.A.	University	Oxf.	Bath & Wells
Pope, John	B.A.	St. John's	Oxf.	Chester
Potter, William	B.A.	Fell. of St. Peter's	Camb.	Lincoln
Price, John	B.A.	St. John's	Camb.	Chester
Pulleine, Robert	B.A.	Emmanuel	Camb.	Chester
Quarby, George Jonathan ..	B.A.	Lincoln	Oxf.	Lincoln
Rigg, George	B.A.	St. Peter's	Camb.	Lincoln
Roberts, Henry	B.A.	St. Edmund Hall	Oxf.	Bath & Wells
Robinson, George Alington....	B.A.	Christ	Camb.	Lincoln
Robinson, John	B.A.	Brasenose	Oxf.	Chester
Russell, Arthur Tozer.....	S.C.L.	St. John's	Camb.	Lincoln
Saunders, James	M.A.	Fell. of Sidney	Camb.	Lincoln
Shepherd, W.		St. Bees		Chester
Shortland, Henry Vincent	B.A.	Lincoln	Oxf.	Norwich
Sketchley, Alex. Everingham ..	M.A.	Magdalen Hall	Oxf.	Lincoln
Smedley, Edward Arthur	M.A.	Trinity	Camb.	Lincoln
Smith, Roger	B.A.	Magdalene	Camb.	Bath & Wells
Smith, Samuel	B.A.	Magdalene	Camb.	Salisbury
Straton, George William	B.A.	Corpus Christi	Camb.	Lincoln

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Streeten, Henry Thomas.....	B.A.	Queen's	Oxf.	Lincoln
Theobald, Thomas John	B.A.	Christ	Camb.	Norwich
Tomlinson, Lewis.....	B.A.	Wadham	Oxf.	Salisbury
Tordiffe, John	B.A.	Queen's	Oxf.	Gloucester
Trenchard, Walter Ashfordby..	B.A.	Trinity	Oxf.	Salisbury
Trye, Charles Brandon	B.A.	Brasenose	Oxf.	Gloucester
Vaughan, —				Chester
Waller, Edmund	B.A.	Trinity	Camb.	Salisbury
Warre, Francis.....	B.A.	Oriel	Oxf.	Bath & Wells
Watson, John	B.A.	St. John's	Camb.	Lincoln
Whalley, J. Christopher	B.A.	Brasenose	Oxf.	Lincoln
Wharton, George	B.A.	St. John's	Camb.	St. Asaph
Whitworth, Thomas.....	B.A.	Christ	Camb.	Lincoln
Williams, Charles.....	M.A.	Fell. of Jesus	Oxf.	Oxford
Williams, Edward Pickering ..	B.A.	Trinity	Camb.	Bath & Wells
Wray, Cecil	M.A.	Brasenose	Oxf.	Chester
Wright, James	B.A.	Queen's	Camb.	Chester
Young, George	B.A.	Christ	Camb.	Exeter

Deacons, 99—Priests, 127—Total, 226.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Alderson, S. H.....	Chapl. to the Lord Chancellor.
Bagshawe, C. F.....	Chapl. to the New Bailey Prison, Manchester.
Brett, George	Morning Preacher of Hanover Chapel, Regent Street.
Fielding, H.	Clerk in Orders of Coll. Ch. of Manchester.
Hall, George.....	Domestic Chapl. to the Lord Chancellor.
King, J. W.	Chapl. to the Marquis of Anglesea.
Sergeant, Oswald	Domestic Chapl. to the Marquis of Stafford.
Sicklemore, G. W.....	Domestic Chapl. to the Right Hon. Lord Elphinstone.

PREFERMENTS.

The King has been pleased to grant to the Rev. Thomas Turton, D. D. Regius Professor of Divinity in the University of Cambridge, the Deanery of His Majesty's Cathedral Church of Peterborough, void by the promotion of Dr. James Henry Monk to the See of Gloucester.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Aldrich, J. Cobbold..	Ipswich, St. Lawrence, C.	Suffolk	Norwich	The Parishioners
Arnold, R. A.....	Ellough, R.	Suffolk	Norwich	Earl of Gosford
Arnold, T. Kerchever.	Lyndon, R.	Rutland	Peterboro'	Samuel Barker, Esq.
Buck, Charles.....	Bristol, St. Stephen, R.	Bristol	Bristol	Lord Chancellor
Buckle, R. Bentley..	Moreton, R.	Dorset	Bristol	Jas. Frampton, Esq.
Bullen, Edward	Eastwell, R.	Leicester	Lincoln	The King
Bulteel, Courtenay J. C.	Holbeton, R.	Devon	Exeter	The King
Burnester, George..	Little Oakley, R.	Essex	London	
Chapman, R. Henry.	Kirkby Wiske, R.	N. York	York	Duke of Northumb.
Clementson, John..	Wolvey, V.	Warwick	Lichf.	{ James Smith, Esq. & Rev. J. Riddle
Codd, Charles.....	Cley, near the Sea, R.	Norfolk	Norw.	J. W. Tomlinson, Esq.
Cunningham, F.	{ Pakefield, 1st & 2d M. d. R. to Lowestoff, V.	{ Suffolk Norw.	{ Norw. Norw.	{ Earl of Gosford Bp. of Norwich
Evans, —	Newton Kyme, R.	W. York	York	T. L. Fairfax, Esq.
Evans, Thomas	Minor Can. in Cath. Ch.	of Gloucester		
Fergusson, W. Knox	{ Belaugh, R. with Scottow, V.	{ Norfolk	Norwich	Bp. of Norwich
Gage, T. Wentworth	Higham Ferrers, V.		Northamp.	Peterboro' Earl Fitzwilliam
Grantham, Thomas	{ Bramber, R. with Botolphs, R.	{ Sussex	Chich.	Magd. Coll. Oxf.
Hannaford, R. Ash..	Irthingborough, V.		Northamp.	Peterboro' Earl Fitzwilliam
Hare, W. Augustus..	Newport Pagnell, V.	Bucks	Lincoln	Lord Chancellor

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Hill, E.	Hindley, C.	Lancas.	Chester	R. of Wigan
Howman, E. John.	Burgh Mattishall, R. with Hockering, R. to Gunthorpe, R. with Bale, R.	Norfolk	Norw.	T. T. Berney, Esq. Rev. E. J. Howman
Humphreys, J. H.	Lawrenny, R. to Tenby, R.	Pemb.	St. Dav.	H. C. Barlow, Esq. The King
Lubbock, John	Potter Heigham, V. Cockfield, R.	Norfolk	Norwich	Bp. of Norwich
Merest, J. W. Drage	and Staindrop, R. to Darlington, P. C.	Durham	Durham	Marq. of Cleveland
Morgan, Theophilus	Old Castle, C. and Walterstone, P. C.	Monm.	St. David's	Earl of Gosford
	Bath, Christ Church, C.	Heref.		
Mount, C. Milman.	and Helmedon, R. to Preb. in Cath. Ch. of Wells	Somerset	B. & Wells	R. of Walcot
Mountain, —	Blunham, R.	Northam.	Peterboro'	Corp. Chr. Coll. Oxf. Bp. of Bath & Wells
Norris, Dennis Geo.	Kessingland, V.	Bedes.	Lincoln	Lord Grantham
Pare, Fred. Harry ..	Cranborne, V.	Suffolk	Norwich	Bp. of Norwich
Parsons, John.	Sherborne, V.	Dorset	Bristol	Marquis of Salisbury
Raikes, H.	Chanc. of Diocese of Chester	Dorset	{ P. of D. of Sarum	The King
Richards, Henry ...	Kevil, V.			
Richardson, Edmund	Kendal, St. George, C.	Wilts	Sarum	Bp. of Chester
Smear, Christopher	Sudbourn, V. with Orford, C.	Westmor.	Chester	D. & C. of Winton
Smith, John	Great Dunmow, V. to Preb. in Cath. Ch. of London	Suffolk	Norwich	V. of Kendall
Stanton, John	Scaldwell, R. to Moulton, V.	Essex	London	The King
Thring, W. Davidson	Sutton Veney, R. to Fisherton Delamere, V.	Northam.	Peterb.	Bp. of London
Townsend, W. L. . . .	Bishop's Cleeve, V. with Stoke Orchard, C. to hold by disp. Alderton, R.	Wilts	Sarum	Duke of Buccleugh Rev. J. Stanton
Turner, C.	Eastham, R. with Handley Child, C. and ———— Williaia, C. (and Orleton, C.)	Gloster	{ Pec. Glo'ster	Mrs. Thring John Davis, Esq. Rev. W. L. Townsend John Parsons, Esq.
Ward, S. B.	Teffont Evias, R.	Worcest.	Hereford	Mrs. Turner
Whalley, J. C.	Ecton, R.	Wilts	Sarum	J. T. Mayne, Esq.
Willoughby, H. P. . .	Baldon Marsh, R.	Northam.	Peterboro'	Rev. J. C. Whalley
Wright, T. P.	Roydon, V.	Oxford	Oxford	Lord Chancellor
Wrottesley, Robert	Tettenhall, C. to Hinley, R.	Essex	London	Hon. W. T. L. P. Wellesley
		Stafford	Lichf.	Sir J. Wrottesley, Bt. Earl Dudley

CLERGYMEN DECEASED.

On Saturday the 11th of December, in consequence of a fall from his horse, the Very Reverend Edward Mellish, Dean of the Cathedral Church of Hereford.

Chaloner, John.	{ Darrington, V. and Newton Kyme, R.	W. York	York	{ Abp. of York T. L. Fairfax, Esq.
Gardiner, Chas. D. D.	Sutton, R.	Surrey	Winton	Miss Watford
Jobson, A. D. D.	{ Wisbeach, St. Peter, V. St. Mary, C. with Gyhim, C.	Camb.	Ely	Bp. of Ely
Shepherd, Richard.	{ Hutton Rudly, V. & Middleton on Leven, C. and East Rownton, C.	W. York	York	G. Cary, Esq. Countess Amherst
		N. York		

Name.	Preferment.	County.	Diocese.	Patron.
Thomas, John....	{ Llanbadarn Fynnyd, C. and Llanwanno, C.	{ Radnor	St. Dav.	{ V. of Llanbister Preb. of Llanbister in Coll. Ch. of Brecon
Treadway, Ligonier.	Gayton, V.	Norfolk	Norwich	Bp. of Norwich
Tuckfield, R. C. H.	Morchard Bishops, R.	Devon	Exeter	R. H. Tuckfield
Woodall, William..	{ Braunston, R. and Waltham, R.	{ Leicester	Lincoln	Duke of Rutland

Name.	Appointment
Thomson, Richard	Chapl. to the East India Company.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

The Rev. Thomas Vowler Short, B.D. of Christ Church, the Rev. Charles Girdlestone, M.A. of Balliol College, the Rev. Henry William Buckley, M.A. of Merton College, the Rev. John Henry Newman, M.A. of Oriel College, and the Rev. John Ball, M.A. of St. John's College, have been appointed in Convocation to succeed to the office of Select Preacher, at Michaelmas next.

Edward Turner Boyd Twisleton, B. A. Scholar of Trinity College, has been elected Fellow of Balliol College. At the same time, Robert Blackburn, Commoner of Queen's College, and Archibald Campbell Tait, Snell's Exhibitioner of Balliol College, were elected to the vacant open Scholarships of Balliol College; and James Edwards to Greaves's Exhibition, at the same College.

The Rev. Joseph Ballantine Dykes has been elected Fellow of Queen's College, on the Old Foundation.

Mr. Geo. Woods, Commoner of Queen's College, has been elected Scholar of University College, on Sir Simon Bennet's Foundation.

Mr. T. Pearson has been elected and admitted Scholar on Mr. Michel's Foundation, at Queen's College.

George William Hope, Christ Church.
G. Wm. Newnham, Sch. of Corp. Chr. Coll.
Rev. Thomas Barton Hill, Wadham Coll.
Rev. Stair Douglas, Balliol Coll.
Rev. C. W. Lawrence, Brasenose Coll.
Rev. Francis Edward Paget, Stud. Chr. Ch.

BACHELORS OF ARTS.

George Bird, St. Edmund Hall.
Edward Greene, Demy of Magdalen Coll.
George Aircy Haigh, University Coll.
John Reveley Mitford, Christ Church.
Hugh Pudsey Dawson, Brasenose Coll.
James Garnett Headlam, Brasenose Coll.
R. Courtenay Windham, Brasenose Coll.
Henry Healey Healey, Lincoln.
Erskine William Holland, Worcester Coll.
Geo. Edw. Gepp, Sch. of Wadham Coll.
Thomas Burningham, Trinity Coll.
John Dobson, Queen's Coll.
John Hodgson, Scholar of Queen's Coll.
Richard Collinson, Queen's Coll.
J. Taylor, and R. Haynes, Pembroke Coll.
Nathaniel Levett, Jesus Coll.
Robert Hepburne Murray, St. Alban Hall.
George Chetwynd, Christ Church.
William Smyth, Wadham Coll.
David Drummond, Worcester Coll.
Richard Roe Holberton, Exeter Coll.
Henry Manning, Balliol Coll.
Edward Pennefather, Balliol Coll.
Frederick Smith, Balliol Coll.
Edward Kensington, Balliol Coll.
John Oldham, Oriel Coll.
John Dorney Harding, Oriel Coll.
Henry Wm. Barrow Willan, Queen's Coll.
W. Henry Vanderstegen Brasenose Coll.
Haliday Dickyn, Brasenose Coll.
John Wise, Wadham Coll.
John Vaughan, Worcester Coll.
Thomas Medwin, Worcester Coll.
T. Timothy Lane Bayliff, St. John's Coll.
Samuel Whiddon, Lincoln Coll.
Jonathan James Toogood, Balliol Coll.
John Edward Walker, Balliol Coll.

DEGREES CONFERRED.

MASTERS OF ARTS.

Rev. Edw. Osborn, Oriel Coll. gr. comp.
John Peter Simonet, St. Edmund Hall.
John Kaye, Brasenose Coll.
Richard Seymour, Student of Chr. Ch.
Rev. Charles Gilbee, Queen's Coll.
Rev. Abel John Ram, Oriel Coll. gr. comp.
Rev. John Watkin Downes, Jesus Coll.
Rev. Chas. Robert Butler, Worcester Coll.
William Reade, Queen's Coll. gr. comp.

James Hale Talbot, Pembroke Coll.
 John William Thomas, Merton Coll.
 Slater Thomas, Merton Coll.
 John Jenkins, Jesus Coll.
 Hugh Prichard, Jesus Coll.
 Rev. Wm. John Shattock, Edmund Hall.
 William Tireman, Demy of Magdalen Coll.
 Algernon Holt White, Brasenose Coll.
 Hart Ethelston, Brasenose Coll.
 Frederick Daubeney, Brasenose Coll.
 Richard Walker, New Coll.
 Benjamin Wadham Tucker, Oriel Coll.
 Thomas Phipps Anian Champneys, Postmaster of Merton Coll.

The names of those candidates who, at the close of the Public Examinations in Michaelmas Term, were admitted by the Public Examiners into the three Classes of *Literæ Humaniores* and *Disciplinæ Mathematicæ et Physicæ*, respectively, according to the alphabetical arrangement in each class prescribed by the statute, stand as follows:—

In the First Class of Literæ Humaniores.

Anstice, Joseph, Student of Christ Church.
 Hamilton, Walter Kerr, Stud. of Chr. Ch.
 Manning, Henry Edward, Balliol Coll.
 Palmer, William, Magdalen Coll.
 Walker, John Edward, Balliol Coll.
 Wilberforce, Henry William, Oriel Coll.

In the Second Class of Literæ Humaniores.

Bates, John Ellison, Student of Chr. Ch.
 Clifton, Robert, Worcester Coll.
 Fowle, George Frederick, Balliol Coll.
 Gepp, George Edward, Wadham Coll.
 Harding, John, Oriel Coll.
 Kensington, Edward, Balliol Coll.
 Medwin, Thomas, Worcester Coll.
 Tancred, Thomas, Commoner of Chr. Ch.
 Twells, Philip, Worcester Coll.

In the Third Class of Literæ Humaniores.

Bruce, John Wyndham, Exeter Coll.
 Cureton, William, Christ Church.

Dickyn, Haliday, Brasenose Coll.
 Dobson, John, Queen's Coll.
 Headlam, Jas. Garnett, Brasenose Coll.
 Holberton, Richard, Exeter Coll.
 Metcalfe, John, Magdalen Hall.
 Morgan, Richard, Jesus Coll.
 Murray, Robert, St. Alban Hall.
 Oldham, John Robert, Oriel Coll.
 Pinhorn, George, St. Edmund Hall.

J. WILLIAMS, JAMES GARBETT, R. MARTIN, R. I. WILBERFORCE, W. H. COX, G. MOBERLY	}	<i>Examiners.</i>
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In the First Class of Discip. Math. et Phys.

Anstice, Joseph, Student of Christ Church.

In the Second Class of Discip. Math. et Phys.

Morgan, Richard, Jesus Coll.
 Tancred, Thomas, Commoner of Chr. Ch.
 Wilberforce, Henry William, Oriel Coll.

In the Third Class of Discip. Math. et Phys.

Cureton, William, Christ Church.

WILLIAM KAY, GEORGE RIGGS, H. REYNOLDS.	}	<i>Examiners.</i>
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The number of the Fourth Class, namely, of those who were deemed worthy of their Degree, but not deserving of any honourable distinction, was eighty-one.

MARRIED.

At Pensax, Worcestershire, the Rev. Charles Dethick Blyth, B.D. Fellow of St. John's College, and Rector of Sutton, Bedfordshire, to Barbara, second daughter of the late Lieutenant-Colonel Clutton, of Pensax Court.

At Bexley, by the Rev. Edward Repton, the Rev. Robert Burr Bourne, M.A. Student of Christ Church, to Eliza Jane, youngest daughter of the late John Johnston, Esq. of Danson, Kent.

CAMBRIDGE.

ELECTIONS.

Lord Viscount Palmerston has been unanimously re-elected one of the Representatives in Parliament for this University, having vacated his seat by the acceptance of the office of Secretary of State for the Foreign Department.

John B. L. Mallett, Esq. B.A. of Pembroke College, has been elected a Fellow of that Society.

The Rev. Edmund Hector Hopper, B.A. has been elected a Foundation Fellow of Christ's College.

Strother Ancrum Smith, Esq. B.A. of

Catharine Hall, has been elected into the Frankland Fellowship.

Mr. James Brogden, B.A. of Trinity College, has been elected Travelling Bachelor, on Mr. Worts's Foundation.

PRIZES.

The Norrisian Prize for the last year has been adjudged to Thomas Stone, B.A. Scholar of St. John's College, for his Essay on the following subject:—"The Christian Religion the last Revelation to be expected of the will of God."

DEGREES CONFERRED.

DOCTOR IN DIVINITY.

The Rev. Edward Everard, of St. Peter's Coll. Chapl. to the Household at Brighton.

BACHELORS IN DIVINITY.

The Rev. Peter Felix, Trinity Coll. Vic. of Easton Neston, and Curate of Chelsea.

The Rev. Charles Musgrave, Trinity Coll. Vic. of Halifax & Whitkirk, Yorkshire.

HONORARY MASTER OF ARTS.

Hon. Augustus Fred. Phipps, Trinity Coll. fourth son of the Earl of Mulgrave.

MASTERS OF ARTS.

Rev. James Cooper, Queen's Coll.

Rev. Charles Bridges, Queen's Coll.

Rev. Fran. Ellaby, Catharine Hall, Comp.

Rev. James Lugar, Sidney Sussex Coll.

BACHELOR IN MEDICINE.

Geo. Edw. Wilmot Wood, Trinity Coll.

BACHELORS OF ARTS.

Edward Stanley Bosanquet, Trinity Coll.

Charles Agar Hunt, Queen's Coll.

William John Law, M. A. of Christ Church, and Henry Jenkyns, M. A. of Oriel College, Oxford, have been admitted *ad eundem* of this University.

A meeting of the Philosophical Society was held on Monday evening, Nov. 29, the Very Reverend the Dean of Peterborough being in the chair. The continuation of Mr. Lowe's paper "On the Natural History of Madeira and Porto Santo" was read. The total number of phanerogamous plants observed was about 700, of which between fifty and sixty are new; and of ferns forty-three, of which four or five are new. The general character of the vegetation is of a form intermediate between that in the Canaries and in the south of Europe. And it appears that if Madeira has given many plants to the Canaries, she has received scarcely one from them in exchange. Several interesting facts were detailed connected with the botanical geography of these islands, and a few particulars alluded to respecting the economical and medicinal properties of certain species. Seventy-one species of land *mollusca* were observed, of which forty-four are new. A single species only

of fresh-water *mollusca* was found, the *Ancylus fluviatilis*, so commonly distributed over Europe. Although Madeira is so near to Porto Santo, Mr. L. noticed only four species of *Helix* (out of sixty collected by him) that were common to the two islands.—The beginning of a paper by Professor Whewell was read, "On the rules proper to be observed in the selection and employment of mathematical symbols of quantity."—After the meeting, the Rev. L. Jenyns laid before the Society some observations on the principles of classification in natural history, more particularly with the intent to illustrate the Quinary system of Mr. M'Leay, and to point out the exact difference between relations of analogy and relations of affinity. These two relations were stated to have been constantly confounded before the publication of Mr. M'Leay's discoveries, and the defects consequent on such mistakes were pointed out in the various systems hitherto proposed for the arrangement of animals.

A meeting of the Philosophical Society was held on Monday evening, Dec. 13, the Very Rev. the Dean of Peterborough being in the chair. Among the presents to the Society were a white rat, presented by the Rev. H. Fardell; a variegated blackbird, by Mr. John Headley; and a beautiful plate of *Napoleonite*, or orbicular Diorite of Corsica, by Captain Smyth, R.N. of Bedford. Some observations were made by Professor Whewell, in continuation of his paper "On the selection and employment of mathematical symbols of quantity." A paper was also read by Professor Henslow, on the "fructification of the *Chara vulgaris*," in which he stated that he had remarked a fact apparently indicating some affinity between this plant and certain species of the "*Arthrodieæ*" of Bory. After the meeting a machine was exhibited, invented by Professor Airy, for the purpose of exhibiting the nature of the motion by which an undulation is communicated along a line of particles; and Professor Henslow also exhibited a portion of the stem of a Tree-fern from Demerara, and pointed out the resemblance which it bore to the fossil species of these plants, so frequently met with in our coal strata.

NOTICES TO CORRESPONDENTS.

"H. R. C." from whose MS. we infer that he considers a Dissenter's ordination as valid as his own, will find his production at the Post Office, Derby.

We thank our friend "C. C." for the expression of his good opinion, and when any thing occurs, as in the last month, of interest to our country friends, we will endeavour to supply it.—"A Well-wisher to the Church" shall appear in print.

The Jesuits, the Protestant Episcopal Church in the United States, Leo X. &c., if possible, in our next.—"E. T. G." has been omitted only for want of room.

The Title and Contents of our last Volume, which are in type, we are compelled to defer until next month.

THE CHRISTIAN REMEMBRANCER.

FEBRUARY, 1831.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*An Inquiry into the Doctrines of the Anglo-Saxon Church, in Eight Sermons, preached before the University of Oxford, in the year 1830, at the Lecture founded by the Rev. John Bampton, M. A. Canon of Salisbury.* By HENRY SOAMES, M. A. of Wadham College, Rector of Shelley, in Essex. London: Rivingtons. Oxford: Parker. Pp. x. xvii. 478. 1830. Price 13s.

WE have been much gratified in the renewal of our intercourse with the excellent author before us. Compared with the eloquent and learned divines who have preceded him in the arduous task of preaching the Bampton Lecture, he is entitled to the honour of no ordinary distinction: and though we do not recognize in his pages the *sesquipedalian* pomp of a White,—the brilliant periods of a Penrose,—or the popular eloquence of a Mant,—we can assure our readers that they will rise from the perusal of these Sermons, with infinite respect for the talents, the industry, the sound principles, and the uniform good sense of their author. They will see abundant cause to acknowledge their obligations to the patient research, which has afforded them an opportunity of “investigating the ancient religion of England with much greater facilities than those which are offered for that purpose by any former publication.” (Pref. p. viii.) And, whilst in the *seasonableness* of Mr. Soames's Inquiry, they must acknowledge the correctness of his judgment, and applaud the *usefulness* of his labours, they will learn to venerate the provident wisdom of the pious Canon of Salisbury, who founded the Lecture, at which the Sermons on our table were preached, to stimulate the zeal, and to reward the diligence of such labourers in the vineyard of God, as should endeavour to promote the cause of true religion, to defend the interests of Christianity from the assaults of her enemies, and to adapt their modes of warfare to the manifold artifices with which she is perpetually attacked, or disfigured by the malice, the ignorance, or the prejudice of those who lie

in wait to deceive, or rush forward to destroy, or would "daub with untempered mortar" the hallowed temple of our Redeemer. It is, indeed, by well-endowed lectures, similar to *that* of the late Mr. Bampton, that able Theologians are best empowered to meet the *varying* necessities of Christianity, and to guard the citadel of truth with burnished weapons of celestial temper, like that "flaming sword, *which turned every way*, to keep the way of the tree of life." Gen. iii. 24.

In this noble warfare the Rector of Shelley has proved himself a discreet and valiant champion. Hence the taunts of the Papist, who would decry the doctrines of our Protestant Church as mushroom *novelties*, and fondly sets up a *prescriptive* claim to orthodoxy from the *antiquity* of his creed, are for ever silenced; and the venerable formulæ of the Anglo-Saxon Church are adduced, to prove that *Romish errors* are comparatively of modern date, and that the Reformation did but *restore* our forefathers to the faith, which was held by our Ante-Norman ancestors.

It was generally known, indeed, from Archbishop Parker's publication of Ælfrie's Testimony against transubstantiation, early in the reign of Elizabeth, that the Anglo-Saxon Church repudiated that mischievous doctrine." And Abraham Whelock demonstrated, in the next age, among his notes upon Bede, from the Saxon homilies under his care, as public librarian at Cambridge, that our Ante-Norman fathers differed from modern Romanists, upon many other important doctrines besides that of transubstantiation. The proofs, however, of this fact, "being mere appendages to one among the editions of Bede," seem now to be forgotten; and hence the unwarrantable assumption, that "the Reformation expelled from the Church of England a series of doctrines, which, with the exception of transubstantiation, had been uninterruptedly entertained within her bosom ever since the time of Augustine." (Pref. p. vii.) To show the fallacy of this notion, is the object of Mr. Soames's valuable Sermons.

Whelock's Bede would not allow him to doubt that our public libraries must afford ample means of convicting this assumption of unsoundness. He was induced, accordingly, to venture upon the task of exploring these noble repositories, and of embodying the result of his inquiries in the present volume.—*Pref.* p. vii.

Our author has translated the Saxon extracts into English, with "strict literal fidelity," and lucidly ranged his evidence "under the several heads to which the various portions of it respectively belong." To each Sermon he has added various proofs and illustrations; and we confidently recommend the work to our readers, in the full assurance that they will cordially unite with ourselves, in thanking the learned lecturer for the very seasonable fruit of his happy researches.

But they shall have an opportunity of forming a judgment for themselves; for, though sitting in our official chair, and claiming the undoubted privilege of stating, in our court of criticism, our own view of the merits of authors who appear at our tribunal, we feel that the public jurors, whom we address, will expect at our hands a succinct statement of the *contents* of the volumes submitted to their notice, that they may have something more satisfactory than our *αὐτὸς ἔφη*, to guide them to a proper verdict.

We proceed, therefore, to inform them, that Mr. Soames has divided his matter into *eight sermons*; taking for his text to the *first seven* discourses, 2 Thess. xi. 15, and preaching in the *last* from Jer. vi. 16.

The *first* Sermon is a masterly treatise upon "The Nature and Use of Theological Tradition;" by which term the Evangelists obviously mean the religious opinions of their countrymen *uncontained in holy Scripture*; whilst St. Paul, in the text, uses it as including the whole body of apostolical instructions to the Church of Thessalonica, *whether delivered orally or in writing*. And a similar laxity of expression seems to have been adopted by the *Fathers*; so that, in primitive times, portions of *Holy Writ* were called *traditions*, as were also *interpretations* of God's word immemorially current in the Church. Hence arose the *traditional* character assigned to the determination of the *first* Council of Nice, though expressly acknowledged to have been made upon the oracles of God; for "it was founded upon principles of scriptural exposition established in every branch of the Catholic Church, and connected with apostolic times by the whole stream of ecclesiastical records." It is of great importance for young students in divinity to remember *this* use of the word "tradition;" that the term may not mislead them, since the authority of the Fathers is referred to, by writers of the Roman See, to sanction *their* use of the phrase for a very different purpose, when, from any source independent of Scripture, they argue for various articles of their *faith*, in opposition to the sound doctrine of our Church, as unequivocally expressed in the sixth Article of religion, which acknowledges *the Scriptures to be the one exclusive rule of faith*. For "though," to quote the words of Bishop Burnet, "we make great use of tradition, especially that which is most ancient and nearest the source, to help us to a clear understanding of the Scriptures; yet, as to matters of faith, we reject all oral tradition, as an incompetent mean of conveying down doctrines to us,—we refuse to receive any doctrine that is not either expressly contained in Scripture, or clearly proved from it."* The perils attendant upon *dogmatic tradition* are well urged

* Burnet's Expos. Art. p. 45.

by our author, in addition to the malediction of God's word, Gal. i. 8, Rev. xxii. 18; and it is truly said, "The whole canon of the New Testament, every member of which was probably of incidental origin, forms a body of evidence against the safety of confiding in unwritten traditions." We deny not the authority of "*critical tradition*," by which, "from universal, unbroken consent, ascending to the remotest periods of ecclesiastical antiquity, Christian societies have received certain records as a body of canonical scripture." Remembering how necessary an acquaintance with the circumstances under which our sacred books were written, with the controversies then prevailing, and with the habits of thought and expression then existing, is to the right understanding of those sacred oracles; and seeing that the indispensable aids for biblical interpretation were possessed only by the contemporaries of the Apostles, and their immediate successors; we contend earnestly for the authority of "*hermeneutical tradition*,"—an "indolent neglect of which can scarcely fail of betraying cultivated minds, when intent upon religious knowledge, into rash confidence and erroneous opinions." (Serm. I. p. 14.) So, again, we ought to entertain a reverential regard for those usages and maxims which the Church has received from the pure and primitive ages of Christianity, "her authority for such purposes being universally known as *ecclesiastical tradition*." But, then,

In every comprehensive examination of this important question, usages and opinions upon points of inferior consequence ought to be carefully distinguished from articles of faith. We are not very highly concerned to know whether any particular link in the chain of tradition is marked by credulity, defective criticism, and superstition. But great is the importance of ascertaining whether it bears testimony to the solemn establishment of leading doctrines, incapable of scriptural proof.

How, then, is this controversy affected by the literary remains of our Anglo-Saxon ancestry?—Serm. I. pp. 16, 17.

It is in this manner that our excellent Preacher introduces us to his picture of Anglo-Saxon Christianity. His leading object has been the illustration of prominent existing controversies, respecting the sufficiency of Scripture, Sermon II.; the Papal authority, Sermon III.; the invocation of angelic and departed spirits, Sermon IV.; attrition, Sermon V.; purgatory, Sermon VI.; transubstantiation, Sermon VII. The eighth Discourse contains a comparison between the results of the whole inquiry and the principles of our National Church, as defined at the Reformation. According to this plan, Mr. Soames furnishes us, in his second Sermon, with various Anglo-Saxon monuments touching the doctrine of scriptural sufficiency, interweaving in his narrative the traditions of our ancient Church respecting the sacred canon, and some other religious principles of secondary importance. Here we are referred

to the authority of the venerable Bede, who, in his dying hours, was employed in translating the Gospel of St. John. Here we are taught how Ælfric, the most industrious of Anglo-Saxon scholars, after Bede, laboured to clothe in a vernacular dress several of the sacred writers. Here, moreover, we are reminded of the scriptural studies of Alfred, the wisest of Anglo-Saxon kings, who has left, as a monument of his piety, a partial version of the Psalms. Here, again, we are introduced to the testimony of Alcuin, and of Raban Maur, his illustrious pupil, to the exclusive sufficiency of Scripture. Nor was this sound principle entertained merely by individuals. The National Church embodied them in her public formularies, some of which are happily quoted by our learned Lecturer, in his proofs and illustrations of Sermon II. Having amply shown, that the insufficiency of Scripture was no tradition of our ancient Church, Mr. Soames, in the next place, proves that she rejected the canonical authority of those books, which are ordinarily called apocryphal, for her views of *critical tradition* were guided by her deference for the first four general Councils; in the last of which the Laodicean catalogue of inspired writings was unequivocally confirmed.

The canon, thus authenticated, was naturally recognised by Gregory the Great, honourably commemorated in Anglo-Saxon times as the apostle of England. This famous pontiff accompanies, accordingly, a citation from Maccabees, with a remark, that it is found in a series of writings not canonical. He denies expressly, therefore, canonicity to one of those two very books, for which advocates for a belief in purgatory would earnestly contend, as affording to that doctrine an important scriptural proof.—Serm. II. pp. 77, 78.

To the same effect speak Bede, and Alcuin, and Ælfric, for whose words we must refer our readers to the pages under review, reminding them, by the way, that the second of the Eight Sermons before us abounds with most interesting details of the doctrines of the Anglo-Saxon Church, which adopted the three Creeds as her standard of orthodoxy, touching the *Trinity*, the *two Sacraments*, *infant baptism*, *regeneration*, *confirmation*, *human corruption*, *the necessity of faith*, *predestination*, *hallowing the Lord's day*, and *episcopacy*.

Anglo-Saxon authorities (writes our author, p. 87.) afford no encouragement to that unapostolical form of religious polity, which arose from certain unhappy necessities of the sixteenth century, and which has proved the fruitful parent, both of heresy and fanaticism. On the contrary, a presiding bishop was established in every kingdom of the octarchy, as soon as a Christian ministry found a settlement within its borders. Rash intrusions into the clerical office were thus rendered hopeless; those who served in God's holy temple received their commission through the regular channel of apostolical succession; and religious unity was preserved by confiding to a single pastor in every district the chief direction of ecclesiastical affairs.—Serm. II. p. 37.

The *third* Lecture, preface by an interesting homily for St. Peter's day, handles the Papal doctrine of the *supremacy* of that apostle, as connected with Anglo-Saxon religious traditions. Here, therefore,

we have Bede's exposition of the promise of Christ to Peter, utterly at variance with the fond pretensions of the See of Rome : here, too, we have the exposition of the Saxon homilist, equally repugnant to the haughty claims of his successors. It is proved, moreover, that the Ante-Norman Church of England estimated *St. Paul* not less highly than *St. Peter*. Indeed, there are not wanting plausible presumptions to evince, that "to the former Apostle was assigned, in some respects, a striking superiority over his illustrious fellow-labourer in the gospel vineyard." And though the Saxon Church adopted those traditions respecting *St. Peter's* history, which have obtained extensive credence in the Christian world, she entertained no superior veneration for the Papal See, but represented *St. James* the Just as the successor to our blessed Lord in his universal episcopate.

To ascertain the views of our distant ancestry respecting that ecclesiastical jurisdiction which emanated, we are assured, from the great Apostle of the circumcision, our Author appeals to *facts*, rather than to *declarations*, because the usurpations of papal jurisprudence came not into notice, until the pontificate of Gregory VII., a period subsequent to *that* embraced by his Eight Sermons before the University of Oxford.

The fond pretensions of papal supremacy are scattered, as by a blast from heaven, by the history of Ante-Norman records, in the conference at Whitby, A.D. 664 ;—and by the contumely with which the countrymen of Wilfrid treated the letters of the Roman Pontiff in behalf of that unfortunate prelate ; for

Even Theodore, Archbishop of Canterbury, foreigner as he was, and papal nominee besides, appears to have recognised no alien right of jurisdiction over the land of his adoption. He consecrated the two prelates, between whom, by royal authority, Wilfrid's diocese was divided, and if not an open adversary of that remarkable personage, he was at least a passive spectator of his misfortunes. —Serm. III. p. 146.

Be it noted carefully, again, that when the Deutero-Nicene decrees, inculcating iconolatriy, were transmitted by Charlemagne to the Mercian Offa, and were submitted by him to the Bishops of England, they were treated with unreserved contempt. Could men, thus indifferent to the Roman Pontiff's credit, acknowledge him as the supreme arbiter of the Christian world ? If, again, the *Caroline Books* be attributed to Alcuin ; or, if Charlemagne spoke therein the sentiments of his revered English friend, — " *that very work affords additional proof, that England, in the eighth century, neither allowed the worship of images, nor that papal authority, which then sought to establish such an usage throughout the west.*" —Serm. III. p. 148. The same important fact, that our Anglo-Saxon ancestors were utter strangers to any ecclesiastical authority above that of the See of

Canterbury, is evident, from the memorable quarrel of Offa with the Kentish court; from the process of episcopal elections; from the titles of the Anglo-Saxon kings as "the Vicars of Christ;"—and of any appeals to Rome for judicial sentences, it would be altogether vain to seek for instances in the venerable records of Ante-Norman England.

Equally vain would be the endeavour to connect the invocation of angelic and departed spirits with the creed of our Anglo-Saxon forefathers. To this point our author addresses himself with his usual talent in Sermon IV. We have no space for the eloquent exordium of this discourse, and briefly, therefore, confine ourselves to a simple detail of the argumentative matter with which it so copiously abounds. Again we have the full testimony of St. Austin, and of the venerable Bede. Our forefathers believed, that disembodied spirits took a lively interest in the welfare of mankind, and offered their supplications in behalf of suffering mortals, and therefore they were wont to petition God that they might ever have entreaties for their welfare from the disembodied followers of Jesus: but what is called the Invocation of Saints, has no vestige in the formularies of the Anglo-Saxon Church; for while saints are *commemorated*, God alone is ever *addressed*. Even the Virgin Mary, highly as she was venerated, and *extravagantly* as she was praised,—for she was honoured with the title of "*Lady*," as being the mother of our Lord;—she was styled "*Queen*," as coming of a princely lineage;—she was called "*Star of the Sea*," as having brought into the world the pole-star of a course toward heaven; she was commemorated in language of doubtful propriety, as "*the Mother of God*;"—yet the homage of *invocation* was not yet paid to her, and *prayer* was made by the Ante-Norman Church *exclusively to Him* whose province it is to hear it.

At a subsequent era, indeed, the Church departed from ancient usages and scriptural principles. Posterior to the commencement of the tenth century, it must be confessed that her "monuments exhibit instances of a departure from the wary spirit which had guided her divines in more auspicious periods." Then it was that men began to invoke the blessed Virgin and the saintly dead; "nor were angels overlooked among the created beings to whom our *later* Saxon fathers addressed their devotions." Grievous, and sad, and humiliating, were the errors and abominations of this age;—"*truncated decalogue*," *image-worship*, *saint-worship*, *relic-worship*, proclaim with trumpet-tongue, how "*a long continuance of deferential amity with Rome*," corrupted the original purity of the Saxon Church:—

But "from the beginning it was not so" among us. The earliest Christians of our race were unquestionably taught no such traditions. That their posterity "*stood not fast*," but gradually receded from doctrines and usages holden and observed by their fathers, is, indeed, just cause of mortification. Such a fact,

however, is utterly worthless for the purposes of those who would recommend idolatry, and invocation of invisible created intelligences as divine or apostolical traditions.—Serm. IV. p. 208.

He who wishes to trace the connexion between the penitential discipline of the primitive Christians, and the peculiar dogmata of the Platonic philosophy in the regions of southern Europe ; or would see how little progress that system made among the Christians of ancient Britain, who were converted, not by the Roman missionaries, but by heralds “trained in native schools of theology ;”—he who would learn how *attractive* is the papal tenet of *attrition*, and yet how utterly at variance it is with the faith of our Anglo-Saxon fathers,—what was the leading principle of their penitential discipline,—what were the ceremonies attendant upon their penitential ordinances,—how auricular confession introduced itself among their usages, and yet was not deemed “sacramental in its nature,”—how the forms of absolution adopted by our ancient Church during the first Christian millenary, were “*entirely precatory*,” *no forms of indicative absolution being found among Anglo-Saxon ecclesiastical antiquities, the most solemn absolutions of our Ante-Norman progenitors amounting to nothing more than public readmission to church-membership* ;—he who would know how fruitless the Saxon Church considered a *mere wish* for absolution, or what was her doctrine relative to the power of *absolution* ;—he who wishes for instruction conveyed in clear terms, and urged with energetic argument upon these momentous topics, may profitably consult the *fifth* of Mr. Soames’s admirable Lectures.

Nor will the *sixth* of these Sermons disappoint him, if he search for information relative to the doctrine of *purgatory* :—a doctrine, he will be taught, which was never recognized by the Ante-Norman Church. The dream of *Manes*, indeed, and the fanciful hypothesis of *Pythagoras* and *Plato*, and the fascinating refinements of *Origen*, and the speculations of *Tertullian*, and the reveries of the *Fathers*, “allowed men a pernicious licence in speculating upon the posthumous prospects of mankind ;” yet they secured no place in the articles of Ante-Norman faith, and were held to be *barely credible* by such men as Gregory and Bede. The Saxon Homilies altogether disregard the purgatorial hypothesis.

We are concerned to ask (says Mr. S.) whether a belief in a state of punishment and purgation for the disembodied soul was entertained, among the spiritual guides of ancient England, from the first, uninterruptedly and definitely, as an article of faith ? To such questions must undoubtedly be returned a negative reply, &c. &c.—Serm. VI. p. 330.

Reminding our readers that the peroration of the sixth Sermon in the series before us is singularly happy, and well deserving a perusal, we hasten to the *seventh* Sermon, which treats of *transubstantiation*. The absurd notion of our Lord’s corporal presence in the Eucharist

has no vestige whereby it can be traced in the records of ecclesiastical antiquity : and yet it is asserted that the Church has holden this tenet in every age. Let us then search for evidence in its favour. "Let the case be tried by such remains as the theological school of ancient England has left behind." (Serm. VII. p. 370.)

The case is so tried by Mr. Soames in his Bampton Lecture, and the result completely negatives the idea that transubstantiation was recognized as an article of faith by our Ante-Norman fathers, whether reliance be placed upon the Sacramentary of Gregory, wherein the eucharist is designated "*a pledge of eternal life*," and "*a sacramental image*," or whether an appeal be made to Bede, who teaches expressly that "*the sacramental bread has a mystical reference to the body of our Lord,—the wine to his blood*" (Serm. VII. p. 372); and assures us, moreover, "*that Jesus gave to his disciples at the last Supper, the FIGURE of his holy body and blood*." (Ib. p. 373.) The testimony of Alcuin is equally strong to the same point; and his imperial friend is proved to assert "*the mystical and sacramental, i. e. figurative character of the Holy Supper*." (Ib. p. 375.) So, too, the learned Moguntine Metropolitan is decisive in his evidence against the "great burning article of the Romish creed." This eminent Prelate, (Raban Maur) "whom papal authors are so anxious to claim as their own, is convicted of an utter disbelief in the principal distinctive doctrine of the modern papal church." (Ib. p. 376.) Haymo of Halberstadt, and Druthmar of Corbey, speak the same language, and bear the most decided testimony against a belief in transubstantiation. As soon as Paschasius Radbert broached his famous assertion of the corporal presence, Raban Maur did not fail to brand it as *an erroneous novelty!!!*

What, then, becomes of those assurances which have left so many blood-stained pages upon the annals of western Europe, that a belief in the corporal presence is a divine and apostolical tradition? Here is an individual, extolled by the most eminent assertors of that alleged tradition, in terms approaching even extravagance and hyperbole, who testifies expressly that it was a novelty so lately as the ninth century!—Serm. VII., p. 380.

With a similar issue our author cites the authorities of Erigena and Ælfric to the signal defeat of those hardy assertors who would number transubstantiation among traditions taught by the Anglo-Saxon Church. They are hereby convicted of understanding neither what they say, nor whereof they affirm.

The religious monuments of the Anglo-Saxon Church afford no support to a creed incapable of scriptural proof, nor countenance to *dogmatic* traditions; and an impartial consideration of the evidence adduced, in the Sermons which we have thus, in some measure *abridged*, cannot fail "to induce a conviction that God's

good providence guarded the sacred writers from overpassing any religious principle which human beings are concerned to know." (Serm. VII. p. 394.)

Before we close our review of this interesting volume we must not forget our Author's *eighth* Sermon, wherein he treats of "*the Church of England before the conquest and since the reformation,*" in both which stages of her existence our spiritual nursing mother affords an unequivocal testimony against papal errors. In both, her polity has been uniform, her doctrines homogeneous, her independence undoubted; and where there appears any difference it will be found to be *but in appearance*, or upon topics of inconsiderable moment. We are persuaded that we shall gratify our readers by concluding our article with the eloquent and manly peroration that shuts up the admirable volume, of which we take leave with sincere respect for the learned Lecturer's talents, and hearty thanks to him for his well-timed inquiry.

Shall we not acknowledge with lively gratitude the goodness of a merciful God in calling us to the profession of a faith established firmly upon the rock of Scripture, connected with the most venerable of our national antiquities, adorned by some of the noblest examples of self-devotion displayed in the records of our native land? Our spiritual nursing-mother, we should ever bear in mind, is no creature of the Reformation. Her ministerial commissions and her polity notoriously and undeniably flow upwards, in one regular, unbroken stream, to that unsuspected period, when Apostles and apostolic men prescribed rules for ordering Christ's inheritance upon earth. Her doctrines, not only regarding the eucharist, but also other leading and distinctive principles of belief, are in perfect unison with those traditions which were taught by all the earliest luminaries of our distant ancestry. The reformers did little more than expel from her bosom the gradual accumulation of medieval novelties, and abolish various observances dependent upon ecclesiastical tradition, and convicted by long experience of inutility and danger. In other respects, the renovation of our religious system restored the ascendancy of those doctrines which had been originally established in the land, and which had long been holden "whole and undefiled." Cranmer had attained the summit of professional eminence when he embarked in the work of Reformation. Nor were his fellow-labourers very far behind him. Rarely, therefore, have important changes been effected by individuals less likely to have acted from considerations merely personal and worldly. These eminent ministers of God's holy word and sacraments were, however, utterly unable to "find rest for their souls" in the doctrines which had gained possession of society. They diligently, therefore, "asked for the old paths," among the Fathers of the Church. By this wary course they happily reached "the good way" in which their own Christian ancestry had originally trodden. Succeeding times, following their direction, have been hence enabled to repel triumphantly the charge of innovation. They have indeed shaken off the trammels of pontifical and scholastic authority. They have even discarded many of those usages and ceremonies which their earlier forefathers undoubtedly admitted. In doctrinal profession they will be found, however, to display a gratifying conformity with the most ancient of their country's theological authorities.—Serm. VIII. pp. 472—474.

We need not add, that the documentary evidence appended to each Sermon is equally interesting, ample, and convincing.

ART. II.—1. *The Guilt of forbearing to deliver our British Colonial Slaves. A Sermon, preached at the Parish Church of Cheltenham, Gloucestershire, on Wednesday, October 7; at the Parish Church of St. Mary, Islington, on Wednesday, October 28; and at St. John's Chapel, Bedford Row, London, on Sunday, October 31, 1830. By the Rev. DANIEL WILSON, M.A. Vicar of Islington.* London: Wilson. Pp. 22. 1830.

2. *The Duty of Prompt and Complete Abolition of Colonial Slavery. A Sermon, preached at Bentinck Chapel, St. Mary-le-bone, on Sunday, September 26, 1830, with a Letter to his Grace the Archbishop of Canterbury, and an Appendix of Episcopal Testimonies. By the Rev. SAMUEL CHARLES WILKS, A.M. Author of "Christian Essays," "Essay on the Signs of Conversion in Clergymen," "Correlative Claims and Duties of the Church," &c. &c. &c. The proceeds will be given to the Mary-le-bone Anti-slavery Association.* London: Hatchard and Sons. Pp. 52. 1830.

To the above discourses we might add many more, which, at this period, and indeed for many previous months, have inundated the country with a tissue of misrepresentation never before equalled even by the Anti-slavery Reporter. We, however, deprecate the idea of being advocates of the continuation of slavery. On the contrary, our abhorrence of the abstract principle equals that of the reverend pamphleteers themselves; but still we do not feel authorised to dismiss a question of such vital importance by a dash of the pen, or to increase the unjust obloquy which has been raised against the present West India proprietors, by circulating from the pulpit untruths, or, at all events, highly embellished statements. Mr. Wilson's Sermon, it will be perceived, has been so great a favourite with him, that not only has it been delivered from three several pulpits, but a large impression has been struck off, and, as is the case with most of his productions, the circulation has been extensive. How far it has merited such distinction will be perhaps better understood when the reader has seen the counter-statements put forth in this article, to the truth of every one of which we pledge ourselves.

We cannot for a moment suppose that the reverend gentleman has wilfully misrepresented his case; but we are, at the same time, at a loss to imagine how he could possibly believe that every tale of forgotten horror, every crime committed by the worst characters in the worst period of the slave-trade, were matters of common occurrence at this day in our colonies. We can tell Mr. Wilson that cases

of gross barbarity have always been the exception, not the rule ; and that the character of the British planter stands as high throughout the world as either his own, or any of the party to whom he is so closely attached."

We shall not meet this controversy upon the usual ground, but, leaving the question of abstract right to the politician and statesman, our observations will tend to shew that the clamour raised against the West Indian for cruelty and oppression, for neglect of the moral improvement and religious instruction of the negro, is unfounded ; and that every thing compatible with the interest and immediate welfare, if not the very existence of the slave, has either been already adopted, or is in gradual progress. Before we commence this task, however, which will embrace a complete refutation of the works at the head of this paper, we feel it to be a duty incumbent upon us to take a short view of the question as connected with the law and gospel ; for no small portion of the ignorant are misled by the unfounded assertions of the pseudo-philanthropists and ultra-abolitionists, that both the law of Moses and of Christ prohibit bondage.

Any individual at all in the habit of hearing the Scriptures read, much more a constant peruser of the Sacred Volume, which the anti-slavery gentlemen profess themselves to be, ought to be aware that the existence of slavery from the very earliest periods of human society is better authenticated than almost any other historical fact. In the enumeration of the household of Abraham, who is emphatically termed the father of the faithful, we find *servants bought with money* specifically named : and in the Levitical law, embodied by Moses at a subsequent period, the following distinct terms appear to us at least authority :—" Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you ; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land : and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession ; they shall be your bondmen for ever : but over your brethren the children of Israel, ye shall not rule one over another with rigour." Lev. xxv. 44—46.

The Rev. D. Wilson, and many others, are labouring under no inconsiderable delusion, if, as it appears to us, they conceive the bondage which existed amongst the Jews was of a temporary description. A casual observer might be led into the error ; but we cannot allow such a plea to avail in the case of a practised divine ;

nor do we, indeed, believe such to be the interpretation actually adopted by him, upon the following passage from Exodus, on which his view of slavery is grounded. At all events, if such is the case, it shall be our care to destroy the plea of ignorance, and place the text in its true light.

“If thou buy an *Hebrew* servant, six years he shall serve, and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him.” Exodus xxi. 2, 3.

Observe the term *Hebrew servant* is here used. We shall proceed to show, that the state of bondage of this class of persons differed entirely from that to which the heathen slave was subjected. The bondage of the Hebrew was inflicted either as a punishment for crime, or for the non-payment of debts, or from poverty, in which latter case persons were accustomed to sell themselves for a term of years. But the period of servitude, when the effect of punishment, might be shorter than that given in the passage cited above, by the recurrence of the general jubilee, when by divine law such individuals were released. And we would here ask those gentlemen who indulge in such violent invectives against the West Indies, whether they have entirely forgotten a certain passage in Scripture, wherein the law made for these favoured *temporary* bondmen alone has the following *humane* provision:—“If a man smite his servant, or his maid with a rod, and he die *under his hand*, he shall be surely punished; notwithstanding if he *continue a day or two*, he shall not be punished; for he is *his money*.” On which passage the commentator observes, “Interest obliged them to preserve their slaves, who made part of their riches, which is the reason of this law, that he who smote a servant should not be punished if he continued *alive a day or two after*. The further clause, *he is his money*, being added to show, that this loss was a sufficient punishment, and it might be presumed that in this case the master only intended his correction. But if the slave died under the strokes, it was to be supposed the master had a design to kill him: for which the law declared him punishable, in which it was more merciful than the laws of other people, who did not make that distinction.”

With regard to the heathen slave, no such indulgence was extended. For them the year of jubilee recurred in vain; no mitigation, no termination to their bondage appeared. The original Hebrew word, rendered in the Septuagint *αἰών*, implies time unlimited; and all commentators, with any pretension to erudition, have accordingly adopted the term in *perpetuum*. Over these unfortunate wretches, moreover, their masters might, without control and with impunity, use what severity they pleased; and, as another commentator has observed, had the power of life and death; a barbarous privilege,

common to all nations. "Apud omnes peræque nationes animadvertere possumus, dominis in servos vitæ necisque potestatem fuisse." To this we may add the testimony of Juvenal, no mean authority, and then leave the parties, who are so partial to contrasts, to compare the negro-slavery of our time with that of the Jews and Gentiles of old.

"Pone crucem servo. Meruit quo crimine servus
Supplicium? quis testis adest? quis detulit? audi?
Nulla unquam de morte hominis cunctatio longa est.
O demens! ita servus homo est? nil fecerit—esto:
Hoc volo, sic jubeo; stet pro ratione voluntas."—JUV. *Sat.* vi. 219.

"'Go crucify that slave?' 'For what offence?
Who the accuser? where the evidence?
For when the life of man is in debate,
No time can be too long, no care too great;
Hear all, weigh all with caution. I advise'—
'Thou driveller! is a slave a man?' she cries—
'He's innocent! be't so: 'tis my command,
My will: let that, Sir, for a reason stand!'"—GIFFORD.

From the above, and many other passages, it would not be difficult to prove, that the slaves, at the period of our Saviour's coming into the world, were held "*pro nullis, pro mortuis, pro quadrupedibus*," and, as such, were exposed to every species of hardship and indignity at the hands of a capricious master. Indeed, history has informed us, that they were made drunk to afford merriment to children; were compelled to combat with wild beasts, or with each other, for the public amusement in the amphitheatre,—scenes from whence they had but slight prospect of escape, and where vast multitudes were frequently mangled and destroyed. Nor were those partial or mere tolerated acts of oppression. The very law itself considered the slaves as beings who had forfeited all title to the character and privileges of men. And in the enumeration of punishments and tortures to which they were subjected, we could mention acts to which the worst features of reported cruelty in the West Indies would appear positive happiness. And yet Mr. Wilson and his friends delude the weak and ignorant with statements that the modern slave is in an infinitely worse condition than his predecessors.

But we must now speak of slavery in juxtaposition with Christianity. The late Archbishop of Canterbury, in discoursing upon this point, declared that "Christianity had left all temporal governments as it found them, without impeachment of any form or description whatever." And, fortunately for us, there is strong internal evidence that our Saviour and his apostles specially examined this institution. The Epistles of St. Paul and St. Peter, for example, abound with rules and directions for the exclusive observance of *servants*. To give especial weight and effect to these precepts, the most powerful

language is made use of, and the most alluring prospect of future happiness, and the most sublime truths of religion, are alternately employed. The word *servant* may be perhaps made a bone of contention; but in the passages alluded to there can be little doubt it means a *domestic slave*. It is, indeed, the general opinion that the Greek word δούλος, possessing this signification, is of precisely the same import as the Hebrew word עֶבֶד, *slave*, in the Old Testament: at all events, the Septuagint version invariably renders it so; and therefore when our Saviour and the Apostles addressed themselves to servants, they considered them evidently as persons in the same condition as that sanctioned, if not ordained, by the law.

Our limits will not allow us to proceed further on the present occasion. Should we, however, feel ourselves called upon by any future publication to resume the subject, we have no doubt we shall be able fully to expose the vain ambition of a vulgar popularity, which has excited some of the clergy of the Establishment to deviate from the straight path of ministerial duty.

Of the exaggerated statements which are conspicuous in the Sermon before us, we must in conclusion speak. The best antidote to the poison, perhaps, will be to extract from the discourse such passages as are most striking, and immediately bepeath them to place counter-statements, either official, or of undoubted accuracy.

Mr. Wilson commences with

We charge, then, the British nation with neglect towards the miseries of the injured slave.

This neglect consists in the official regulations transmitted to the colonies

1. To improve the physical condition of the slaves.
2. To improve their moral condition.
3. To provide means of progressive manumission, independent of the will of the master.

Mr. Wilson.—The slaves are seized and dragged away to punishments which are the precursors of death; they are oppressed continually; they are silently but systematically worn down by a slow and lingering exhaustion, which too often ends in a premature grave. Their condition is inconsistent either with their well-being here or hereafter. . . . The waste of human life is going on by sure and unerring laws, under a servitude founded in injustice, embittered with scorn, and working with the fatal, though insidious, weapons of over-labour, disease, insufficient food, licentiousness, and the other fatal effects of oppression and despair.

The above declamatory accusation would not stand the test of cool argument, being contrary to the manifest interest of the proprietors, and therefore improbable. But, independent of this, it is from beginning to end untrue. Bryan Edwards, in his *History of the West*

Indies, published long before the amelioration cry was raised, a work by no means biassed in favour of the planter, mentions, amongst other instances, that "a person convicted of assaulting a negro was fined 20*l*. and imprisoned in the common gaol one week: another was sentenced to be publicly flogged in the beef market; and a third, for cruelly beating his slave, to forfeit 100*l*., to be confined six months in the county gaol, and afterwards to find security for his good behaviour." If by the waste of human life Mr. Wilson means a decreasing population, he is correct in one respect; for, by "unerring laws," it does happen, that a population, composed chiefly of males, will decrease. But in Barbados, and every colony where the sexes are upon an equality, the increase is at least equal to that in other communities; take, for example, the population returns of Glasgow and Antigua, at a period preceding the introduction of the improved slave code.

Births in Glasgow, 1822	Males..	1573
Do.	Females	1399
		<hr/>
Total..		2972
		<hr/>

Population, about 170,000.,
(*Cleland's Mortality Bill.*)

Births, Antigua, Baptized Infants—		
Slaves, 1817.....	Males..	399
Do.	Females	374
		<hr/>
Total..		773
		<hr/>

Population, 28,000.
(*Parliamentary Paper*, No. 89, Session 1823.)

So that, compared with the number of the population in the respective places, it appears there are more children by *one-fifth* born in the old West India Islands, inhabited by Creole slaves, than there are in Glasgow.

Let us next consider the overlabour and insufficient food, on which so much stress is laid. On these points, so far from the persons called drivers *driving* their slaves to their work, they are there half an hour before them. They generally assemble in the field at half-past six, and return to their homes at six in the evening. During this period they have two hours to dinner and one to breakfast. If a heavy rain fall, they are ordered to their houses; and if they get wet, a dram is given to as many as choose it. Women who have families remain in their houses till nine o'clock, in order to take care of their children and cook their husband's breakfast, which they carry to the field warm, leaving their children in the Creole-house, under the care of a matron, who receives a quantity of rice and abundance of milk to feed them with. The nature of the food of course varies

with the produce of the different colonies. In fact, one European, it has been proved before the House of Commons, does as much work in a day as three negroes.

Where every sentence contains a charge against the West India proprietor, it is difficult to select passages on which to comment. Uncompensated labour—"man, in short, placed at the mercy of man, for food, for clothing, for labour, for medicine, for abode, for domestic comfort, for religious instruction, for all the primary necessities of his being,"—forms a striking feature in the declamation; but a short comparison of the respective conditions of the British peasant and African slave will, perhaps, alter the opinion of some of our readers, who may have been misled by unfounded assertions, or blinded by pre-existing prejudices.

The slave is provided with a comfortable house, of which he cannot be deprived, and good clothing suited to the climate; he is allotted a portion of land, and time to work it, which enable him to maintain himself; his children must be provided with good and wholesome food by the master; he never wants a hearty meal, for if the produce of his labour fail from bad seasons, his owner feeds him and provides for all his wants.

If he is sick, he has a doctor to attend him, who is paid by his master; medicines are provided for him, which cost him nothing, and soup, wine, and every thing else which his situation requires, are supplied him free of expense, and his wife and children are well fed and want for nothing.

The laws of Great Britain which authorized and encouraged slaves to be taken from their country, their families and friends, and which made them property, attached all the incidents of property to their situation, one of which is their liability to be sold. When this happens, they are transferred to another master, who takes every care of them, and provides for their wants in health and sickness. And by late enactments, the separation of families has been effectually guarded against.

The British peasant, from his daily labour, must pay the rent of a miserable hut, and provide food and clothing for his family; if work fails, or times are hard, he cannot pay rent, he is turned out of his house, his family must starve, beg, or steal, and perhaps end their days in a poor-house, or on the gallows.

If sickness disables him from pursuing his daily labour, he can have no medical advice, no physic, no food, no soup, no wine, nor any of the comforts indispensable for his situation, save from the grudging humanity of a parish doctor, or flinty-hearted overseer; and even that not always: besides, his wife and children must pawn their clothes to procure bread. Their only resource is the hospital, their only prospect of relief the grave.

The poor man, it is true, cannot be sold; but if he is unable to pay a paltry debt of five shillings, he may be thrown into a loathsome jail, to herd with felons, whose company corrupts his morals, and perhaps the mercy of his creditor, or of an insolvent act, throws him a beggar on the world, to seek his wife and children in the workhouse or street.

If a slave commits a theft of 20*l.* currency, about 8*l.* sterling, he is guilty of a misdemeanour, and may be flogged; if he steals above that sum, it is felony. But the court may commute the punishment.

When the negro dies, he leaves his wife and children without anxiety for their future welfare; he departs with the consoling reflection, that want cannot assail them, and that the evils of poverty can never reach them.

The negro goes to his daily labour a little after six, and toils about nine hours: he has the evening undisturbed, and he sleeps soundly, without a thought for the morrow.

If a poor man steals a few shillings only, he may be sent to Botany Bay, or hung.

The death of the poor man is the acme of human sufferings. His friendless wife and wretched children add bitterness to his dying moments. His honest heart bursts at their future lot. He sees them strip themselves of the covering that should protect them from the inclemency of the wintry blast, to afford him some little relief.

The poor man generally labours longer and harder. And when he lays his head upon his bed, if he has the fortune to possess one, he knows, that if the morrow gives him no employment, he and his family get no food.

It is unnecessary to pursue the parallel. Enough, we are sure, has been said to convince all, who are not wilfully blind, of the utter groundlessness of the charges preferred against the colonists. Of the accuracy of our description of the British peasants, the special commissions, which have been sitting for some weeks past, will amply vouch. And we really think Mr. Wilson and his friends, if not at Islington, still at some spot on this side the Atlantic, might find objects having tenfold greater claims to their charity, than the well-fed, well-clothed, and contented negro.

Of the decrease of the population in consequence of over-labour, which is here reiterated, we have already spoken. We now come to the charge that "colonial slavery debases and degrades the African." To which a question shall be the reply. Is the condition of the African negro debased by his employment in the colonies? Is not his moral and intellectual state *at least equal* to what it would have been in Africa? If so, he cannot have been degraded. But the abolitionists, besides, must be well aware that the slavery in which the native tribes hold each other is a thousand times more severe than it ever was in the West Indies.

We are next informed, "that the slave exists not in the eye of the law; that his evidence is not received, his property not secured, his domestic affections not regarded, his rights not protected, his injuries not redressed." Now, how stands the fact? Saving Banks have been established by law in all the colonies, expressly for the slaves; enactments have been made to secure to slaves their property, and

to authorize them to will it to whomsoever they please ; the evidence of slaves has been received in many of the colonies for some years, and at present in all. So far from families being separated, a distant relationship is recognized, when a sale takes place ; protectors have been appointed in the crown colonies, for the sole purpose of affording redress to the negroes ; and in the chartered colonies similar enactments have been made for that purpose. All this we are enabled to state from parliamentary papers, and other authentic documents now lying before us.

This brings us to the most serious accusation yet brought against the planters, but one which, fortunately, can be refuted in the most summary manner. " The negro," says Mr. Wilson, " is excluded from the consolations of religion, and prevented from receiving any effective instruction in the truths and duties of Christianity." What says Lord Bathurst, in his Circular to the Governors of Colonies, in 1823 ? " It would be superfluous to insist upon the indispensable necessity of *religious instruction*, as the foundation of every beneficial change in the character and future condition of the slaves ; so deeply, indeed, is His Majesty's Government impressed with this truth, and with the necessity of maintaining an adequate number of Clergymen and teachers throughout the West Indies, under episcopal control, that if it shall appear that the revenues of the colonies are insufficient, they will not hesitate to apply to Parliament for such pecuniary grants as may be necessary for supplying the deficiency." In consequence of this, two Bishops, three Archdeacons, and an efficient body of Clergy proceeded to the West Indies, in 1824, and the result has been most gratifying. Churches have been erected, schools founded, and the negroes, both young and old, taught to read. Marriage is encouraged by a provision, recommended by Government, that "*the mother of a given number of children, born in wedlock, shall be exempted from future labour in the field.*" By a late Order in Council, Sunday markets have been abolished, where they still lingered ; and the apple, orange, and nut stalls, which are so disgraceful to London and the suburbs, have, we have no doubt, ceased to exist in the colonies, another day having been granted to the slaves, in the crown colonies, for the purpose of disposing of their produce.

One word more on the profanation of the Sabbath, which Mr. Wilson declares must take place, or the negro starve. The legislature of St. Vincent's may speak for the whole West Indies on this head. In their official correspondence with Government, they give " a most positive and flat denial to that cruel and unmanly calumny, that the slaves, instead of being allowed the exercise of their religious duties on the Lord's-day, are driven, by the command of their masters, to labour, on that day of rest to all other beings, in the provision-grounds,

to raise a maintenance for themselves. This is one of the *falsehoods*, which the very propagators of it must have known to be so, because it is impossible that the most depraved of their spies, in the island of St. Vincent's, would venture to assert as a fact, that which every negro in the colony could, if questioned, falsify; which is also most effectually done by the 8th section of the new Slave Law." With regard to their being compelled to labour for the necessaries of life, we can tell the traducers, that the weekly allowance of food to men, women, and children, is more than they can consume, and that many of them sell or give a portion of it to the starving free coloured and black persons.

From what we have already stated it will be seen, that a subsequent assertion, "that after forty years no material ameliorations, however loudly promised, have been effected," is utterly unfounded. Indeed, the whole Sermon is characterized by gross misrepresentation. And the affixing the stigma of guilt on "every minister of Christ who is now silent," (that is, who differs from himself,) savours little of the charity by which he would have it believed he is actuated. The snceer levelled at "an Incorporated Society for Propagating the Gospel," is of a piece with the rest.* Mr. Wilson himself has for many years been a member, although a lukewarm one, of this very Society, and has lately been admitted into the corporation. Can the pure and orthodox character of this body have excited the spleen, and caused this specious but unjust attack on the part of the vicar of Islington? If so, we can tell him that the Codrington estates are the best managed of any throughout the West Indies,—that a Clergyman resides upon them for the sole purpose of instructing the negroes,—and that in no village in Great Britain, not even in that wherein he himself resides, can a congregation be seen more attentive to their religious exercises, or better acquainted with the leading truths of the Gospel.

* We are particularly anxious that our readers should be put in possession of the fact, that the Codrington estate is held by the Society, *as trustees*, for the following express charitable purposes; and that the Society, according as we understand the will, has not the power to alter the mode of managing the estate. The following is an extract from the will of General Codrington:—

"I desire that the Plantation should continue entire, and three hundred negroes, at least, always kept thereon; and a convenient number of Professors and Scholars maintained there, who are to be obliged to study and practise Physick and Chirurgery, as well as Divinity, that, by the apparent usefulness of the former to all mankind, they may both endear themselves to the people, and have the better opportunities of doing good to men's souls, whilst they are taking care of their bodies."

Should the sermon which has led to the above remarks come under the observation of the Lord Bishop of the diocese, we are disposed to think that his Lordship, who has ever been a zealous and active friend of the Incorporated Society, and than whom no one is better fitted to confute the fallacies and misrepresentations of Mr. Wilson, will not fail to visit Mr. W. with a suitable reproof. This would appear to be the more desirable at the present time, when there is a manifest disposition prevailing amongst the *professed* friends of the Church to depress the old and valuable institutions, for the sole purpose of elevating those of a more doubtful character.

If any doubt of the authenticity of our statement should exist, we beg leave to refer to the Parliamentary papers and the official correspondence of the Bishop of Barbados, which is certainly as good evidence as that of Mr. Wilson, derived, as it must be, through the tainted medium of the Anti-slavery Society. With an extract from a letter from the Bishop of Jamaica we shall dismiss the subject; with a sincere hope that the eyes of some portion of the community will be opened to the actual state of affairs by this article.

"I am," says the Bishop, "happy in being able to assure your Lordship that a very general wish to ameliorate the condition of the slaves, and to instruct them in the principles of the Established Church, seems to pervade the great mass of proprietors; and every facility is afforded me of visiting the several plantations." And in a subsequent letter he says, "the same good feeling continues to animate every part of the island."

We had forgotten Mr. Wilks; a few words will, however, convey our opinion of his pamphlet. It is dull—with more declamation than argument. In conclusion, we beg leave to say, that the observations here made have been forced upon us. We yield to no man in cordial detestation of slavery; but we do not think our cause will be served by misrepresentation. "The truth is," as Paley says, "the emancipation of slaves should be *gradual*, and be carried on by the provisions of the *law*, and under the protection of *civil government*.—CHRISTIANITY can only operate as an *alterative*."*

* We request the attention of the advocates for immediate and unconditional emancipation, to the subjoined facts. In the 27th year of Haytian Independence, Mr. Wilson's Black Utopia,—Mr. Consul General M'Kenzie, the accredited agent of the British government, writes to Mr. Canning, that there is a "*deplorable absence of religious instruction*;" that "*mortality is at its lowest ebb*;" that "*marriage is scarcely thought of*;" and that "*the few young females that live on a plantation, live in a constant state of idleness and debauchery*." Is this the boasted state of happiness and morality which emancipation is to bring to our colonies? Are such the benefits, for which the Anti-slavery Society raise their unmeaning clamour? Or are the petitioners hoodwinked and blinded by designing charlatans for their own secret purposes? The meaning of this last question will perhaps be best understood by the relation of a fact which appeared in the public prints about a twelvemonth since, and the truth of which we happen to know. At that time (about December, 1829) the village of Islington was placarded with bills, announcing a course of three Lectures on Colonial Slavery, and the duty of immediate emancipation. The lecturer was a round, portly, sleek gentleman, of the Society of Friends, and indulged in the usual coarse invective, distortion of facts, and fallacious reasonings, which characterize these meetings. He lauded East India Sugar as the produce of *free labour*, without one allusion to the civil, moral, political, or religious condition of the cultivators. He averred that the West India colonies had cost this country 150,000,000*l.* within the last thirty years, which is false, without one word of the immense revenue derived in duties, and innumerable other ways, from them. He had the effrontery to assert that a diminution of 26,000 of the West India black population had taken place in the past year, *caused wholly by the destroying labour of cultivating sugar*; thereby, not only exaggerating the mortality, but entirely omitting natural death by old age, diseases, and the many ills to which flesh is heir. He argued upon the condition of slaves as if it were the planter's delight and practice to inflict every species of torture upon them from the 1st of January to the 31st of December, without hinting at the acknowledged kind and humane treatment which British planters are

ART. III.—A Charge delivered to the Clergy of the Diocese of Llandaff, at his Primary Visitation in September, 1830. By EDWARD, LORD BISHOP OF LLANDAFF. London: Rivingtons. 1830. Pp. 34.

IN this Charge, as might be expected, there is much observation of a local nature, and, as such, comparatively uninteresting beyond the immediate sphere of the diocese in which it was delivered. At the same time, many of the learned Prelate's remarks are so generally important, and his sentiments so purely *liberal*, in the true sense of that sadly perverted term, and characterised by such discriminating judgment, that we feel ourselves compelled to submit them to our readers. All comment of our own would be wholly out of place; and we are sure that the little space we have for this article will be occupied, with greater advantage, by the following extracts. On the subject of Confirmation, the Bishop writes thus:—

This ordinance had long been so universally and habitually observed in the Church of England since the Reformation, at least by all those who professed to

known to observe towards them; or at the kind and affectionate bonds of union between most of the planters and their people; or at their being better fed, clothed, taught, and cherished, than millions of our manufacturing and labouring population. He had the hardihood to add, that free labour had been established at Hayti, without bloodshed; and that it was the most prosperous place in the West Indies. These, and many other misrepresentations, were poured out with fatiguing volubility. In a word, he was so energetic, that it was evident there was some concealed mainspring, some leading, though unrevealed, cause, by which he was actuated. And such turned out to be the fact, when, in conclusion, to the amusement of all, and disgust of many, this upright, conscientious, and disinterested preacher, recommended to his congregation a *brother Friend, who sold none but genuine East India produce!!!*

Comment on the above would be superfluous. As it is, however, at the present moment of excitement desirable to undeceive the public, and set the question at rest at once, we cannot forbear publishing the following additional arguments, which came to our knowledge too late to be embodied in the article.

Col. Young, the protector of Slaves in Demarara, writes, "I cannot refrain from remarking on the contented appearance of the negroes; and, from opportunities of judging, think they have generally every reason to be so."

Sir Charles Brisbane, the governor of St. Vincent's, says, "in my long residence here, I have never known or heard of any instance in which the proprietor had attempted to compel his slaves to work on a Sunday;" and, he adds, "I believe few labouring classes, in any part of the world, enjoy a larger share of the real comforts of life, than falls to the lot of the industrious and well disposed slaves of St. Vincent's."

Sir Lowry Cole, the Governor of the Mauritius, writes, "I am gratified in being able to state, that both from the information I have received, and from my own observation, the treatment of the slave population has materially improved in this colony."

Sir James Campbell, the Governor of Grenada, writes, "I am happy at the same time to say, that every exertion is making by the inhabitants of the colony generally, for the adoption of every possible measure for the instruction of the slave population."

Sir Patrick Ross, the Governor of Antigua, says, "I may be permitted at the same time, in justice to this island, to observe, that its existing code of laws is considered to contain a greater number of enactments in favour of the slave population, than that of any other legislative colony, with the exception of St. Christopher's."

We might, if space permitted, continue our extracts from the reports of every governor throughout our colonies. Enough, however, has, we trust, been now said, to disabuse the public mind, and to render the parties who deal so largely in hyperbole and misrepresentation, cautious of printing assertions unfounded in fact, and capable of official contradiction.

belong to her communion, and who were desirous of preserving their families in the same discipline, that it seems in the last age to have been treated too much as a matter of course. Custom had in a manner superseded invitation. Instruction in its nature and preparation for duly receiving it not being desired by the parties themselves, and not being found necessary to induce them to seek it, the service was often thoughtlessly and ignorantly performed. People who wished well to the Church naturally rejoiced in seeing thousands thus added daily to the fold of Christ: and the very security which this accession of numbers appeared to give, became a snare to the watchmen whose duty it is to guard against internal corruption and decay, as well as against hostile aggression. The evil became manifest as soon as the minds of uneducated persons were assailed by heretical or disorderly teachers, utterly unable as they were to give a reason for their submission to this ordinance, and ready to admit that they merely went along with the crowd, blindly following, without thought or inquiry, the direction of those that were set over them. What wonder if, under such circumstances, they should yield to the representation of an artful adversary, who told them that the rite was superstitious or insignificant, or an engine of worldly policy to strengthen the dominion of a privileged and established Church.

If these attacks had the effect merely of rousing our own attention, and of exciting the parochial clergy to a more active, intelligent, and conscientious discharge of duty in this particular, there would not be much cause for regret at their occasional success. We might even rejoice in the existence of an opposition which served to remind us of our danger, and to keep our faculties in due exercise. But, unhappily, the mischief has in this part of the kingdom far exceeded the measure of a salutary admonition, or a mere corrective of indolence; and it has prevailed so long, and struck its roots so deep into the soil, that our best husbandry and our most unremitting industry are now required to subdue it. We must not be content, in a season of general sickness and mortality, with observing the ordinary routine, if we would either recover what is perishing, or check the progress of the disease, and save as many as are yet untainted from the like contagion. It is not enough to receive those who are willing, and to leave the rest to their own inclinations. We must even go out into the highways and hedges, and with earnest solicitude compel them to come in, rather than run the risk of losing any for whom Christ died, or of leaving that table unfurnished with guests to which he has given us a commission to invite all mankind.

It cannot, I think, be denied by any candid observer of the present times, whatever may be his opinion of the sinfulness or the danger of such an error, of the causes which may have led to it, or of the best method of resisting it, that among those who profess the name of Christ, the number is fearfully increasing who treat lightly and contemptuously the authority of his Church, and the obligation of maintaining a strict and dutiful communion with it, if they would qualify themselves for inheriting that blessing which its Founder implored for all who should believe on him through "the word," or the preaching, of his disciples. That a great part of this deplorable laxity is owing to ignorance of the Scriptures, and of the early state and history of the Church, not to a licentious or irreligious spirit, I readily admit: but if the fact be so, the practical inference I draw from it, is, that the clergy are doubly bound, in such a state of things, to direct their efforts against the prevailing error,—to instruct the people committed to their care, more especially in those points of duty which are so much overlooked or misunderstood, or violated,—to make the young to learn, and the old to ponder well those passages of St. John's Gospel, and of the Epistles of St. Paul and St. John, which repeatedly and anxiously inculcate the obligation of unity, and of close and intimate communion with the Church—that Church which, as it would be easy to explain even to the most unlettered mind; was built upon the foundation of the Apostles and Prophets, and has been continued upon earth by an uninterrupted succession of men, deriving their authority originally from the same source.—Pp. 8—11.

That every member of that Church ought at some time or other solemnly to

pledge himself to the Christian covenant, and implore the aid of the Holy Spirit in the performance of his vows, not even a Baptist, it is to be presumed, would venture to deny. But the outward form, according to which this duty has been practised from the earliest ages, he, with many other separatists from the Church, despises, and he denies its efficacy. Let it then be confidently maintained, and let them be challenged to prove the contrary, that such has been the discipline of the Christian Church from the very beginning; that the highest authorities in each particular Church have, from the Apostles' time downwards, laid their hands upon the head of all who sought admission into it, as an action well suited to the prayer they then offer for the gift of the Holy Spirit, which our Lord has promised to bestow upon all who devoutly ask it in his name. All history and all tradition is in favour of the practice, and nothing opposes it but the private judgment of a few individuals in modern times.

Tell your people, then, I beseech you, when you prepare them for this service, that you are doing what every faithful steward of Jesus Christ has uniformly done from the first preaching of the Gospel to the present hour; and what no man ever called in question as a Christian duty for near fifteen hundred years. Tell them, moreover (for we must not through any fear of giving offence shrink from declaring the whole counsel of God) tell them that they who in modern times despise this ordinance, and teach men so, do it at the risk of offending their Master who is in heaven, setting up their own conceits in opposition to the authority of all those who have gone before them in the government of the Church, and boldly setting at nought the awful saying, "He that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me."—Pp. 13, 14.

After some remarks upon the causes, the prevalence, and the effects of schism; and a strong recommendation of ministerial attention to parochial schools, as a most powerful instrument in suppressing it; Church discipline comes under review. And, first, of stipendiary curates:—

In adjusting the salaries of curates, I wish it to be understood that my object is, and ever will be, to approximate, as nearly as circumstances will permit, to the legal rate. The general scantiness of the Church endowments in this diocese is so notorious, that it is hardly necessary to advert to it as a reason why the average payment of curates is lower here than in most parts of the kingdom. It would often be oppressive and cruel to one party, without any adequate compensation of good to others, to compel an incumbent, disabled perhaps by age or sickness, or acquiring by his ministerial labours in some other parish a bare maintenance, or a comfortable abode for a numerous family, to pay the whole income of a small living to one who probably does not want it, or who can do well without it, merely for the sake of theoretical propriety—and that too when the spiritual interests of the parish are not in the slightest degree involved in the transaction. It is, undoubtedly, my duty to look to the legal injunctions in the first instance; but, in the next place, so to exercise the discretion reposed in me, as to relax them in favour of those incumbents who would be actually distressed either in their own persons or in that of their families, if the provisions of the law were rigidly enforced.—P. 22.

These observations, though evidently confined by his Lordship to his own proper jurisdiction, contain much that is worthy of consideration by the Episcopal bench. But we are yet more anxious to call attention to the following:—

Upon the subject of non-residence, I must be allowed to protest against the unjust clamour which has been lately raised on that subject; and to profess my

belief, that not only has the extent of the evil been greatly exaggerated, but that both the causes and the consequences of the thing complained of are very ill understood. Residence is, in many instances, a thing either physically or morally impossible. There is often a legal, or rather a technical non-residence, which in no degree affects the spiritual interest of the parish. There is often a non-residence of persons actively and zealously engaged in parochial duties, for which their talents are peculiarly qualified, while their own benefice is served by a person equally appropriate to that situation. A derangement of these plans might improve the abstract symmetry of our Establishment, but it would be at the expense of the practical benefit for which it was itself created. The end would be sacrificed to the means; and a cruel disregard would be manifested, not only of the feelings of the clergy, but of the more important interests of the parishioners themselves.

If, indeed, the rulers of the Church had the disposal of all benefices in their own hands, they might contrive to adapt their appointments to the peculiar exigencies of each parish: they might transfer incumbents, as is often practicable, with stipendiary curates, to the common benefit and happiness of all parties. But in the absence of such a power, the only corrective at hand generally is, a modification of those legal enactments which, though useful and excellent on the whole, would often defeat their own purpose, if rigorously and mechanically carried into execution. In the performance of this task, consists one main difficulty of the episcopal office, as well as a great part of its responsibility. To enforce conformity to a written law is comparatively easy. To know when and where, and how far to relax or to modify it, requires much consideration and experience, and, I may add, more firmness of mind than the other. For wherever indulgence is granted, upon grounds which are often complicated and often of a delicate nature, disappointed people will complain of partiality, superficial observers will impute negligence and culpable indifference to those in authority, while popular declaimers and enemies will triumph in the fact, will represent these anomalies as characteristic of the whole system, and will call them deviations from principle, when in fact they proceed from an anxiety to make *principle* predominate over *form*. Against all clamours of this kind a conscientious man must set his face as a flint, pursuing his course steadily through evil report and good report, satisfied that his motives will in time be understood, and that all candid persons will presume the existence of reasons which cannot be known without a needless injury to the feelings of individuals, or without a more minute examination of the case in all its bearings than indifferent people can have leisure to make.— Pp. 27—29.

Again, in reference to two full duties on Sundays :—

Too well do I know that the scantiness of our endowments makes it necessary often to intrust the care of two churches to the same minister; and I am far from wishing to impose the labour of three services on the same person. Nay it ought to be added, for the sake of those who cavil and find fault without inquiry, that many parishes are so small in extent and population, that the inhabitants may easily attend two neighbouring churches on the same day. The difference of such cases from parishes which have double duty in the same church, is rather nominal than real: and the only change one could desire would be an union of both congregations in a single edifice of larger dimensions.

But wherever a clergyman's duty is confined to a single church, there is no excuse for omitting the service of either part of the day. Custom cannot be pleaded; for degenerate practice is not custom in the legitimate sense of the word. Nothing is more certain than that both morning and evening service were once universal, not on Sundays only, but on every day of the week; and that the full service on Sunday is but a fragment of that duty which even after the Reformation was required of the parochial clergy.

Neither is the plea to be lightly admitted that the parishioners will not attend. Let the trial be fully and fairly made, in a spirit of firm resolution and sincere

desire to restore the practice. If an offer, moreover, be made to give instruction, either by a sermon or by an explanation of some portion of Holy Scripture, it cannot fail of drawing some to hear you; and there is surely nothing chimerical in supposing that what is already habitual in one parish, may become habitual in all. At any rate, let the attendance of others be ever so remiss, the minister is bound to make his family a wholesome example to the flock of Christ. And whatever others may do, let him, like the intrepid leader of the Lord's host, proclaim, "As for me and my house, we will serve the Lord." Josh. xxiv. 15.—Pp. 31, 32.

In all these directions of his Lordship's, there is a due consideration for the true welfare of his diocese, without conceding a particle of that strict discipline and order which is essential to the well-being of the Establishment. None can be more earnest than ourselves in urging upon the clergy the duty of residence among their flocks, where such residence is practicable; and for providing for the due discharge of every ministerial duty. But though discipline *must* be enforced, it need not be overstrained; and, under these impressions, we again recommend a candid consideration of the very sensible Charge before us.

LITERARY REPORT.

Remarks on the present Distresses of the Poor. By GEORGE HENRY LAW, D.D. F.R.S. and F.A.S. *Lord Bishop of Bath and Wells.* Wells: Backhouse. London: Rodwell, and Rivingtons. Bath: Upham, Collings, and Ford. 8vo. Pp. 26.

ALWAYS active in the cause of charity and good-will to his fellow-creatures, the Right Reverend and truly amiable Bishop LAW has just published the above pamphlet, addressed "To the Members of the Legislative Council of the Nation, with a humble hope and prayer, that their deliberations, at this eventful period, may secure the internal peace, and promote the civil and religious interests of our United Kingdom." Throughout the tract his Lordship displays an entire acquaintance with the state of the labouring classes, and suggests measures calculated to promote the employment and comfort of the poor. He speaks, from an experience of thirty years, of the beneficial results of assigning a portion of land to each cottager who has a family; but justly observes that, unless a greater atten-

tion is paid to religion and morals, by the Legislature, no permanent good can be expected. For "vain are human laws, and human punishments, without the aid and sanction of religion. The only real security against transgression and bloodshed, is the belief in a future state of remuneration, through the merits of an atoning Saviour."—P. 20.

We most earnestly recommend his Lordship's pamphlet to the nobility and gentry at large, as containing some sound views of the state of affairs at the present alarming crisis; and regret that our limits prohibit us from making more lengthened extracts. We could not, however, excuse ourselves if we omitted the following:—

"Nothing, I would here observe, can be more illiberal, or more unjust, than the attributing the present state of distress to the Clergy, as a body. Their conduct, on the contrary, as far as it has fallen under my own view and observation, has been, in almost every case, most considerate and liberal. Any change of proprietorship would, I am confident, instead of diminishing, increase the evil complained of. The tithes, if

severed by oppression from the clergy, must be allotted to the laity. Now let me ask, Can any one think that the poor would fare better, if the tithes were added to the heritage of some lordly proprietor? The labourer and the farmer would not find themselves benefited by the change."—Pp. 22, 23.

The Country Clergyman's Appeal to his Parishioners. Canterbury. Post 8vo. Pp. 12. Price 1d. Sold by all Booksellers.

AMONGST the great variety of cheap publications, which the present aspect of affairs has called into life, a considerable number have been devoted to the state of the Church, and many, we grieve to say, have been the attacks levelled against that venerable Establishment—many the appeals made to the ignorant and uninformed, by artful and designing men, who wish to see the religious character of the nation destroyed. To counteract the effects likely to be produced by such inflammatory tracts, it would be wise to circulate plain and honest statements, such as the one before us; in which the falsehoods industriously spread against the Clergy of the Established Church are completely rebutted, and the real nature of their office, with respect to the poorer classes, explained: The institution of tithes, and the manner in which they are paid, is also shewn in the most simple, but convincing language; and the poor man is taught, that in case the Church were robbed of her unquestionable right, neither himself nor the farmer would be benefited one shilling! This paper ought to be circulated far and wide among the lower orders, as calculated to remove existing prejudices, and arrest the progress of disaffection from the Established Religion.

A Sermon Preached in Chartham Church, on Sunday, November 7, 1830, by the Rev. HENRY R. MOODY, M.A. Rector of Chartham. Printed for Distribution in the Parish. Canterbury. 8vo. Pp. 15. Price 3d.

THIS discourse, upon 1 Peter ii. 17, "Fear God. Honour the king," is clearly to be attributed to the dis-

turbed state of the county in which it was delivered; and, like others which we have been called upon to notice, has been published with the view of stemming that tide of evil, which appears to have set in with such destructive violence in some parts of the kingdom. "The fear of human rulers, and obedience to civil government," are shewn to be not only sanctioned, but enforced by the Gospel. And the case with us, who live in a Christian country, and are governed by Christian princes, is described, with truth, as being stronger than that of the first converts, who are thus addressed by the Apostle, from the circumstance that allegiance and honour were claimed at their hands by heathen princes and rulers. After a few words in explanation of this duty, Mr. Moody proceeds to state his regret, that "the perverseness and wickedness of human nature is such, that we find men openly upholding rebellion and every evil work—openly reviling the king, the magistrate, and all who are in authority—and openly calumniating the Clergy, the ministers of God's word, as enemies to the people, and to the just rights and liberties of mankind, because, in conscientious obedience to the Gospel, they endeavour to maintain good order, and peaceableness, and submission to lawfully constituted power, and the quiet fulfilment, by every man, of the duties of his own station."—P. 5.

The evils likely to, or we would rather say, which must inevitably, result from such a state of the country, are then exhibited. The fallaciousness of the doctrine of equality is shewn, by proving not only that the Gospel recognizes the different orders of society, and points out their several duties, but that a different state of things could not possibly exist for any length of time, in consequence of the great influence which taste and disposition, bodily health and strength, must naturally have on the progress and prospects of human society; and because "at death men would leave to their children their property; and, as families increased or diminished, it would accumulate, or be more dispersed." The duties incumbent upon

us, as subjects, parents, children, masters, servants, rich and poor, are then concisely and scripturally stated, and the Sermon closes with a general exhortation, founded on the context. The language is plain, and adapted to the persons for whom it was intended. We think the Sermon calculated to do good.

Considerations on some of the more Popular Mistakes and Misrepresentations on the Nature, Extent, and Circumstances of Church Property, in a Letter to a Friend. By the Incumbent of a Country Parish. London: Cochran and Key, and Rivingtons. Canterbury: Cowtan and Brown. Svo. Pp. 35. Price 1s.

THE author of this letter declares, that he makes no pretensions whatever to "originality, either of argument or illustration," and at once refers to the sources from which his information has been derived. This does not, in our opinion, at all detract from the merit of the writer. From various scattered articles upon the subject of ecclesiastical revenue, he has collected and condensed a variety of information; and thus enabled us, at a glance, to take a tolerably correct view of the actual state of the case. Scarcely any subject has been so much misrepresented as Church Property.

In addition to the pamphlet before us, we would call the attention of the public, on this point, to the Life of Bishop Heber, where the subject is handled in a masterly manner;—to a pamphlet entitled, "The Rights of the Clergy Asserted;"—and to another on "The Revenues of the Church of England not a Burthen to the Public." "Tithes," says the last writer, "constitute merely a portion of the surplus produce of the soil, which the cultivator yields to an ecclesiastical, instead of a lay owner. Their burden does not fall upon the consumer, because they do not affect the price of agricultural produce; nor upon the occupier, because his rent is reduced in proportion to the average value of the tithes; nor upon the owner, because this charge was taken into calculation when the property which he holds was purchased." It ought never to be for-

gotten, in discussing this subject, that the portion of produce set apart for the support of the Church, never was the property of the present lay-owner of the estate on which it is levied; and in all human probability, at whatever time, and in whatever manner it came into the possession of himself or his ancestors, it was subjected to the same charge, and valued accordingly.

Under all circumstances, we wish it to be remembered, that on the existence of the Establishment depends mainly the existence of religion in the country at large. Once sever it from the State, pare down its revenues, abolish its dignities, though it would still remain a true Church—a divinely-commissioned priesthood—yet it would no longer be a safeguard to the nation against the inroads of infidelity, scepticism, or fanaticism. *The glory would be departed from Israel.*—P. 35.

A Few Words in a Country Village.

Dorking: printed by E. Langly; and may be had of Pivingtons, London. Pp. 21. Price 4d. or 3s. 6d. per dozen.

THIS very well-written little tract introduces to us three village tradesmen and a labourer, conversing on the propriety of striking for higher wages. The labourer is decidedly opposed to this method of procuring money; and tells the tailor, shoemaker, and blacksmith, in reply to their charges against the wealthy, of luxury, and inattention to the poor, that this very luxury is of the highest advantage to them, inasmuch as the five servants kept by the squire purchase their clothes and shoes of the two former, whilst the latter is mainly employed in shoeing the same gentleman's horses. Verily this rustic would put many a philosopher to the blush. But he does not stop here; he takes up the cudgels, and ably too, in defence of the much calumniated parish priest, and proves that one-tenth of the produce is as much the property of the parson as the other nine are of the landlord. This argument is, however, not allowed to pass without a comment; and, although the labourer has clearly the best of the controversy, his antagonists are not very ready to yield the palm of

victory, when up comes the squire himself, and sides with our honest friend. The scale is now clearly turned, the squire convinces the discontented tradesmen, that the tracts in which they have placed so much reliance, are atrocious calumnies, and the smith, who, after all, is a sensible fellow, exclaims, as we feel convinced all the readers of this excellent little book will—"Squire talks very sensible and well; and what a shame it is they should print such lying stories."

The Family Monitor, and Servants' Guardian. No. 1. January, 1831. London: Hatchard & Son. Pp. 48. Price 1s.

THIS new periodical is of a religious character, combining at the same time much useful information, in the shape of extracts from standard books of History, Travels, and Miscellanies, in addition to many original articles. The writer declares his principles to be "strictly those of the Church of England, of which he is a member; and that it is his earnest wish to uphold that venerable Establishment, and to inculcate religious feelings in unison with that sober piety which breathes throughout its incomparable Liturgy." We have only to express our hope, that he will never deviate from this profession, in which case he will always have our best wishes for his success.

We shall take a more extensive notice of some of the succeeding numbers.

A Country Rector's Address to his Parishioners, at the Close of the Twenty-fifth Year of his Residence amongst them; with Reference to the Disturbed State of the Times. London: Hatchard & Son, and Rivingtons. Macclesfield: J. Swinerton. Pp. 22.

THIS address has just issued from the press, and forms a valuable addition to the number which the riotous proceedings in various districts have called forth. The title describes its retrospective nature; and accordingly we find a concise view of some of the chief events—of some of the many and great changes which a quarter of

a century has produced. The transition from war to peace; the introduction of machinery, the occasional distresses, and the present alarming outrages, are all touched upon; and "the folly, or rather the wickedness, and want of true English spirit, of those who busy themselves in breaking machinery and destroying property," is clearly shewn. The following apposite illustration we cannot resist extracting:—"There was a time, before printing was invented, when all books were written with pen and ink, and those who wrote them had plenty of work and high wages. What happened, when printing was discovered, and printing presses used? Why, that these writers were thrown out of employ; and they complained, just as the rioters do now, and, like them, wanted to burn and destroy every printing press. Had they succeeded, what would have been the consequence? That the world would have remained in darkness and ignorance, from want of books. None could have afforded to buy them. For example, instead of the beautifully printed, compact and portable Bibles, which you can now purchase for a few shillings, a large and heavy, and often badly written, copy of the Scriptures would have cost not much less than fifty pounds; and of course, instead of every man who wishes it having one of his own, there would not have been, I will venture to say, a single Bible in the whole parish."

The writer next proceeds to argue the beneficial results which have accrued to the public at large, from the invention of the steam engine, railways, &c., and inquires of his readers how they would like coals to be raised twenty-five per cent, which is a moderate calculation, by the interdiction of machinery. This is an appeal in the right quarter, and must be sensibly felt. Tithes, rent and taxes are next brought forward in detail; and the clamour so artfully raised by unprincipled and designing incendiaries met with rational argument. We feel convinced the truth of the reverend gentleman's indignant denial, that the distresses of the poor are attributable to the rich, will be cordially approved and participated in by all who may

have the pleasure of perusing his tract. "England," he observes, "may boldly appeal to the world, and defy any nation upon earth to shew such a body of rich and charitable persons, who have done, and are ever ready to do, so much for their poorer neighbours, where every town teems with institutions supported by the wealthy, and every village and hamlet can point to some benevolent establishment upheld by the land-owners, or tithe-holders. All who run may read, in those monuments of the fellowship and communion existing between the rich and the poor, that he who would sever the link which unites them is a liar against the Truth.—P. 16.

To all this we most heartily subscribe, and strongly recommend the address to the public.

Village Conversations in Hard Times; revised and prepared for publication under the inspection of a COUNTRY PASTOR, author of an Address to his Parishioners, &c. London: Fel-lowses. Pp. 46.

IN the advertisement to this work, the reader is requested to take notice that it contains nothing of pure fiction; and the form in which it is introduced to the public convinces us of the fact. The dialogue opens with the accidental meeting of the Village Schoolmaster, with two of his humble neighbours, one of whom had been imprisoned in consequence of the share he had taken in the machine-breaking so prevalent in his part of the country. The Schoolmaster invites these poor cottagers to his Saturday-evening's meal, and the natural subject of discourse is the late dreadful outrages. The description of the village pedagogue, and the comforts of his lonely cottage, are feelingly described; and the gradual influence which the mildness of his disposition, and manners, acquired over the wild and uncultivated characters by whom he was surrounded, is painted with strict fidelity to nature. This, with a description of his wife's clean hearth and cheerful fire, completes the first short chapter.

The humble meal being finished "a little chat about things in a friendly,

way" commences. One labourer defends the destruction of machinery, as inimical to the existence of the poorer classes in every thing approaching to comfort; and asks, "hasn't every man a right to eat bread?" This, it will be allowed, is rather a significant question. The Schoolmaster, however, is not to be beaten by a query; and, after an argument, short, but it appears convincing, the peasant exclaims, "Well, after this I will give up the breakings as well as the burnings," of the sinfulness of the latter having been before convinced. In parliamentary phrase, the debate is now adjourned to the following Monday, when the argument of *Mr. Black*, an anonymous interlocutor, who says "there ought to be no poor in the country," is ably handled. The assertion of this demagogue, resting upon the Agrarian law, is met by that giant of controversy, common sense, who convinces the labourer that the "poor have no right over the property of the rich;" and, that the attempt to saddle the misfortunes of the country, and the depressed condition of the labouring classes, on the Clergy, is like that of the farrier "who doctored, and doctored, farmer Lewis's horse, till the poor beast was nearly spoiled; and all the while he was applying his remedies to the foot, when it came out that the lameness was in the shouldeet."

The concluding chapter settles the affair; the labourers are convinced of their error, and express a desire to "hear a little more about the thing." Another meeting is projected, the results of which we hope shortly to be enabled to lay before our readers; as the present details will, there can be little doubt, be most advantageous wherever they are read.

An Address to the Poor of his Parish, By the Rev. C. DAY, LL.B. Vicar of Rushmere and Playford. Fourth Edition. Ipswich: Jackson. To be had of all Booksellers. Pp. 8. Price 1d.

THIS is a plain sensible address to the misguided people. It appears that not only had much property been destroyed by fire in the neighbourhood of Ipswich; but that cards

and bills had been distributed, and threatening letters sent to several respectable persons; or, to sum up the whole affair, the redoubted Captain Swing, with his staff, had fixed his head-quarters in this part of the country. The object of Mr. Day is to encourage his parishioners to "keep *separate* from persons who are connected, or connecting themselves with such wicked proceedings." With this view he gives a graphic description of "Veracity Cobbett," whom he justly denounces as a prime instigator of these outrages. In these times of personal danger and insecurity of property, it is highly gratifying to observe the anxiety of the Clergy to save their flocks from the contagion of bad example and unprincipled demagogues. And earnestly do we hope their endeavours will be successful. The poor, we are convinced, are in general well-disposed and peaceable, and, if put upon their guard, will not only remain quiet spectators, but combine for the protection and security of that property, the destruction of which is quite as injurious to themselves as to the proprietor.

A Word of Caution and of Comfort to the Middle and Lower Classes of Society: being a Pastor's Advice to his Flock in a time of Trouble. London: Longman. 1831. Pp. 28. Price 6d.

THE design of this affectionate address is to caution men against that weakness of their nature to which they are prone—the love of change; and this the author has done, by reminding them of the positive blessings which they now actually enjoy in Church and State; of the soundness of the doctrines, and the excellency of the discipline of the former; together with the learning, the piety, the zeal, and the liberality of her Ministers:—and of the anxiety which the latter has shown for the preservation of that good order so indispensably necessary to the enjoyment of comforts, social and civil, to which many other kingdoms are at present almost strangers. Throughout the pamphlet the language is plain, yet energetic, and the appeal can scarcely fail of producing conviction in the mind of any one at all pretending to common sense or to right feeling.

The Rectory of Valehead. By the Rev. R. W. EVANS. London: Smith, Elder & Co. 1830. 12mo. Pp. xi. 287. Price 6s.

WE know not exactly how to characterize this little volume. It has something of the appearance of a series of religious discussions, worked up into the form of a tale; but withal so worked up as to produce a most interesting and instructive narrative. The domestic worship, duties, comforts, joys and sorrows of a truly Christian pastor and his flock, are pourtrayed in so effective a manner, as to raise almost unconsciously an inward aspiration after similar holiness, similar blessedness, and similar consolation under affliction. Somewhat enthusiastic and singular, perhaps, in some of his notions, the writer may occasionally cause the severe critic to hesitate in passing a deliberate judgment; but, be the reader who he may, he will scarcely rise from the perusal of this Rectory of Valehead, without having his heart touched, his devotion excited, and his moral feeling elevated. The poetry, interspersed largely throughout the tale, though not of a very high grade of inspiration, is of that class which renders censure difficult, if commendation is not always at hand. We trust that our brief remarks will induce some of our younger readers to judge of the volume for themselves; and we take the opportunity before us of calling attention to a series of five sermons, lately preached by the author before the University of Cambridge.

A Short Account of the Life and Death of Swing, the Rick-burner; written by one well acquainted with him: together with the Confession of Thomas Goodman, now under Sentence of Death in Horsham Jail, for Rick-burning. London: Effingham Wilson. Pp. 26. Price 2d. or 1s. 6d. per dozen.

THIS excellent account of the life and death of Swing has been written to counteract the base and slanderous representations of the laws, the clergy and the gentry of the land, which have lately been put forth in a life of the said Swing, by Carlile. Here the

causes of Swing's ruin are shown, not to be tithes or taxes, as the seller of sedition would represent, but the baneful habit of gin-drinking, sabbath-breaking, sloth, and speculations undertaken at the instigation of "Veracity Cobbett." The writer feigns to have been well acquainted with Swing, and to have had many and fruitless conversations with him upon the error of his conduct. Swing had read the inflammatory writings of the day, and had woefully imbibed their spirit, so that the destruction of his neighbour's property was madly expected to have increased his own. In his work of devastation he is detected and consigned to prison, and at length forfeits his life. The consequences of his misconduct are shewn by a wood-cut in the title-page. Throughout the tract there are sensible observations applicable to the times, and the style is suited to the class of persons for whom it is intended. We trust the antidote will prove effectual.

The Sunday Library; or the Protestant's Manual for the Sabbath-day: being a Selection of Sermons from Eminent Divines of the Church of England, chiefly within the last half Century; with Occasional Biographical Sketches and Notes. By the Rev. T. F. DIBDIN, D.D. Rector of St. Mary's, Bryanstone Square, and Vicar of Enning, Suffolk. Vol. I. London: Longman. 1831. 12mo. Pp. xii. 369. Price 5s.

IN a work of this kind, though a judicious selection of materials is the main duty of the Editor, it is a duty nevertheless of more than ordinary responsibility. These are not times in which to hazard the important interests of society by the fortuitous effusions of "popular" preachers; and to print the trash which is from time to time delivered, more to catch the ear than to purify the heart. We are pleased therefore with the publication before us, as it appears a likely antidote against the spread of "Evangelical" dogmatism, which is thus continually thrown into circulation; and a connected series of good Church discourses may at least be regarded as equally adapted for the spiritual edification of the religious public, as those

declamatory orations to which we allude. The present volume comprises eighteen sermons, selected from the published discourses of Bishops Porteus, Blomfield, Horne, Mant, and Horsley; and of Paley, Le Bas, Shuttleworth, and Benson. Of those authors, who are now no more, the Editor has given a short biographical sketch: and a few occasional notes are scattered about the volume. We refer to that at p. 343, as worthy of particular attention. A beautifully engraved portrait of the present excellent Archbishop of Canterbury forms an appropriate frontispiece to the volume; and a wood-engraving of Lambeth Palace heads a neatly written dedication to his Grace. The book is well printed; and we trust it will meet with sufficient encouragement to ensure the completion of the Editor's design.

A Letter to his Parishioners, on the Disturbances which have lately occurred. By a COUNTRY PASTOR. Second Edition. London: B. Fellows. Pp. 12. Price 2d. or 1s. 9d. per dozen.

WE have already had the satisfaction of noticing one admirable little work by the author of this letter, and are happy to be enabled to add to our previous approval, by pronouncing this to be fully entitled to rank with the former. It is one of those plain and kindly-affectionate appeals which go direct to the heart, and we anticipate much benefit from its circulation. In our present number, we have been called upon to notice so many little tracts, all of which have had but one object in view, that it has required some labour to extract their different points of argument, and to call the attention of our readers to their distinct merits. The task, however, has been a most grateful one; and it has exhibited the anxiety of all classes of the Clergy to arrest the progress of irreligion and immorality, and to teach the poor, to whom they are commissioned to preach the Gospel, the duty of living in obedience to the laws of the land, and of "fearing God and honouring the king, and all that are put in authority under him."

SERMON FOR LENT.

HEB. iv. 15.

For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

THERE is no circumstance, connected with the Christian dispensation, which has a greater claim to our serious consideration, than that which our Church commemorates at this season of the year. For in whatever point of view we contemplate our Lord's temptation, we cannot fail of deriving important instruction from it. This season, which is commemorative of the temptation of Jesus Christ, is called Lent, because Lent, in the Saxon language, signifies the spring.

In considering our Lord's temptation, we should first direct our attention to the particulars of it,—and, secondly, to the encouragement which the Apostle derives from it; namely, that having been in all points tempted like as we are, he is consequently touched with the feeling of our infirmities. St. Matthew informs us, that after Christ had received baptism at the hands of John, he was led up of the Spirit into the wilderness to be tempted of the devil. His divinity had been proclaimed by a voice from on high, and the Holy Ghost had visibly descended upon him. It was therefore under the immediate guidance of the Holy Spirit, and in the plenary confidence of Divine power, that he went up into the wilderness to encounter and vanquish the prince of this world. Having fasted forty days and forty nights, the tempter approached him. The wily adversary waited until our Lord's body suffered from the effects of hunger; and, taking advantage of this, he thought his victim secure, and boldly assailed him through the lust of the flesh. The manner, in which the tempter endeavoured to effect his purpose, manifested the utmost subtlety. He first said unto our Lord, "If thou be the Son of God, command that these stones be made bread." The devil well knew that it would be in vain to attempt to lead our Lord into any gross transgression against God; and as any deviation, however trifling, from the line of conduct which God prescribed, would have accomplished his base purpose, he attacked him on that point which, from the constitution of our nature, is most vulnerable. In minds, however purified by religion and disciplined by virtue, we always find a taint of human corruption and weakness; and this is usually displayed by that species of vanity, which leads us to imagine that we are the especial favourites of heaven. Our Lord had just been declared by the Father to be his beloved Son. The tempter, therefore, endeavoured to persuade him to give a *proof* of his divinity, by producing a supernatural supply for the relief of the hunger which oppressed him. Compliance with this request would have been highly improper. The voice from heaven was an evidence of God's special regard; and the desire of further demonstration would have implied a mistrust of his Almighty word. Our Lord, therefore, chose rather to rely upon God's gracious Providence, than to work a miracle for the supply of

his bodily wants, and thus to require a fresh attestation of his divinity.

He then was taken by the devil to Jerusalem, and set upon a pinnacle of the temple ; and the devil said unto him, " If thou be the Son of God, cast thyself down ; for it is written, He shall give his angels charge concerning thee : and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."* This temptation, like the former, was designed to lead our Lord into a transgression, by inducing him to give an useless display of his divine power, and of the favour with which God regarded him. The devil, in this case, misapplied a text of Scripture which was familiar to the Jews ; and hoped, by so doing, to have persuaded him to cast himself down from the temple in the sight of the assembled worshippers, and by literally fulfilling this prophecy, to obtain the honour which was due unto him. Our Lord, however, in reply, exposed the misapplication of Scripture by another text, in which the presumptuous trial of God's providence is forbidden. " Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God."† It would be wrong to rush into unnecessary danger, in order to try whether God would afford a miraculous protection ; and it would be still worse to do it for the sake of ostentation and vanity. It implies a mistrust in the providence of God, if we require him to give us a special proof of it ; and it is the height of presumption, if we urge him to do that, of which we do not stand in need, and which we have no reason to expect at his hands.

The devil then took our Lord " up into an exceeding high mountain, and showed ‡ him all the kingdoms of the world, and the glory of them ; and said unto him, All these things will I give thee, if thou wilt fall down and worship me." This impious proposal at once exposed the tempter, and proved him to be the power of darkness. Having been foiled in his former attempts, he craftily imagined that the grandeur of earthly pomp and magnificence, might accomplish what his other proposals had failed to effect ; and that this would induce our Lord to transgress the commandment of God, and to transfer to the creature the worship which is due to the Creator. Having thus betrayed the malignity of his designs, Christ addressed him by his proper name, and banished him from his presence : " Then said Jesus unto him, Get thee hence, Satan ; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."§ To each of the former temptations our Lord calmly replied, and without emotion exposed them ; but in the last, when the majesty of his heavenly Father was insulted, and his own allegiance to him assailed by an impious falsehood, his wrath was provoked ; he told the tempter he knew him to be Satan, the adversary of God, and commanded him to quit his presence. " Then," we are informed, " the devil left him, and angels came and ministered unto him."

In each of these temptations, the artifice of the devil was baffled

* Psalm xci. 12, 11.

† δεικνυσθαι, literally, pointed to.

† Deut vi. 16.

§ Deut. vi. 13, and x. 20.

by our Lord's application of Scripture. We are, therefore, taught that the word of God, which is "able to make us wise unto salvation," is the best defence against the assaults of our ghostly enemy. Indeed, the whole history of the temptation is a most instructive lesson. It teaches us, that even the best of men are permitted to fall into great temptations; since Christ, the beloved of the Father, was exposed to the greatest. We are also taught by our Saviour's conduct under this severe trial, how to escape when temptation overtakes us. We must not parley and hesitate, whether we shall give way or not, but we must at once resist, and say to the tempter, "Get thee hence, Satan;" and he will as instantly flee from us, as he did from Christ. This example of our Lord is highly valuable; for so long as we continue in this world, so long shall we be exposed to the same kind of temptation as that which assailed the Son of God. For it bears a very strong resemblance to "the lusts of the flesh, the lusts of the eye, and the pride of life," which are the temptations that beset us continually, and too often lead us into sin. Instead of imitating the conduct of our Lord, we are apt to yield to the first suggestion of Satan, and are consequently led captive at his will. This arises from the weakness of our nature, and is more or less experienced by all mankind; we will, therefore, proceed to consider the encouragement which the Apostle holds out in the text; namely, that Christ having been in all points tempted like as we are, he is therefore touched with the feeling of our infirmities. When our Lord condescended to become incarnate upon earth, he did not assume our nature in its highest and purified form, but he was encompassed with the same infirmities that we are. He participated in all the evils which result from the transgression of the first Adam. He encountered those temptations with which mankind are beset, and experienced their violence. He was however free from sin;—he did not fall in his struggle with the enemy of man's salvation. This did not arise from his human nature being stronger, or his temptations being less powerful, but it arose from the influence of that Holy Spirit, under whose guidance he was led up into the wilderness. This Spirit enabled him to combat with the powers of darkness, and gave him the victory over "the world, the flesh, and the devil." Having thus triumphed by the might of the Spirit of God, and knowing, that without his assistance the arch-adversary must prevail against us, he has graciously promised this divine aid to all who desire it. Being touched with the feeling of our infirmities, he promises to afford us a strength not our own, by which we may triumph over the temptations which we are sure to experience.

He who is thus gracious to us, and pities our weakness, is our High Priest. He appears in the presence of God for us, and pleads in our behalf. If therefore we feel the infirmities attendant upon our nature, we have the consolation of knowing that there is a strength provided, even the strength of the Holy Spirit. If the knowledge of our weakness, sin and danger, inspire us with alarm, we have the consolation of possessing as our High Priest, one, who having been tempted like as we are, will therefore sympathise with us. Our High Priest having expiated our sins, and by the sacrifice of himself made an atonement

to the offended justice of God, he has acquired a right to us, and may therefore claim us as his own. We are assured, that he appears in the presence of God for us, and urges, at the throne of grace, his powerful intercession. What, then, my brethren, can afford greater consolation and encouragement, than the reflection, that we possess a High Priest, who can be touched with sympathy in our behalf? That our High Priest, although the eternal Son of God, was once "a man of sorrows, and acquainted with grief?" But, notwithstanding the greatness of this consolation and encouragement, we must remember that it does not belong indiscriminately to *all*. It belongs only to *those*, who, sincerely repenting of their past sins, and steadfastly purposing to lead a new life, place all their hopes of acceptance with God, in the merits and satisfaction of his beloved Son. Those who live in sin, whose hearts are unrepentant, who are ignorant of Christ, and reckless of futurity,—those cannot for a moment hope to derive benefit from the compassionate feelings of our High Priest. Although he knows the power of the temptation before which they fall, yet, having graciously vouchsafed aid to enable them to withstand it; if they wilfully neglect his assistance, what claim can they possibly have upon his sympathy? None. Unless we have a lively faith in God's mercy through Christ,—a faith which affords its evidence in obedience to the will of God, we cannot derive consolation and encouragement from the Apostle's rejoicing. But, if in the sincerity of repentance, we apply to God for forgiveness, and intreat his pardon for the sake of Jesus Christ;—if we place all our hopes of salvation in his most precious blood, and resolve, by God's assistance, to serve him faithfully,—then, and not till then, we may rejoice that our High Priest can be touched with the feeling of our infirmities. To those who under the influence of repentance seek for pardon and acceptance through Christ, nothing can afford greater encouragement than that which is thus derived from the circumstances of our Lord's temptation.

Let us, then, in conclusion, endeavour so to order our lives, that we may derive encouragement from the contemplation of it. If we are assailed by temptations of any kind, let us imitate our Lord's example,—and, by resisting, vanquish the tempter. Let us ever bear in mind the temptation to which he submitted, and remember, that it was submitted to for our sakes. Let the consideration, that having been in all points tempted like as we are, he is therefore touched with the feeling of human infirmities towards all who put their trust in him, be our solace in the hour of fear. Let us remember, too, that his compassion for our frail and sinful nature has induced him to promise and vouchsafe the Holy Spirit as "a very present help in the time of trouble." Let us rely on this aid, and ever seek for fresh supplies of it from the throne of grace. "And may Almighty God, who knows us to be set in the midst of so many and great dangers, that, by reason of the frailty of our nature, we cannot always stand upright, grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; and, may he grant this, through Jesus Christ our Lord." F.

MISCELLANEOUS.



ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. IX.

(Continued from p. 37.)

FATHERS OF THE SECOND CENTURY.

JUSTIN MARTYR.

Ἀνὴρ οὐτὲ τῷ χροῶνι πόρρω ὢν τῶν Ἀποστόλων, οὐτὲ τῇ ἀρετῇ.
Methodius ap. Phot. Cod. 234.

EUSEBIUS (Hist. Eccl. IV. 18.) mentions the following works of Justin Martyr by name, together with a general reference to several others, which were in the hands of the brethren:—Two Apologies for Christianity; an Address to the Greeks; another, entitled “Elenchus;” a Treatise on the Monarchy of God; a work, called *Psalties*; another, *On the Soul*; and the Dialogue with Trypho. He had before spoken of the books against *Marcion*, and against *Heresies* (H. E. IV. 11. 12. 16.); to the former of which Justin himself refers, in his first Apology, and the latter is mentioned by Irenæus (Hær. IV. 14. V. 26.) Jerome’s catalogue (Vir. Ill. § 23.) agrees with that of Eusebius; in addition to which, he also mentions an *Exposition of the Apocalypse* (Script. §. 9.) Justin is also the reputed author of an Epistle to Diognetus; another to Zenas and Serenus; a confutation of some dogmas of Aristotle; a series of Questions and Answers for the Greeks; another series for the Orthodox, which is probably identical with a *Reply to Sceptics*, otherwise lost; *Quæstiones Græcanicæ*; an Exposition of the Doctrine of the Trinity; a *Letter to the Pope*; a *Commentary on the Hexæmeron*; and a *Treatise on the Resurrection of the Flesh*.

Of the works above enumerated, those which are printed in italics are not now extant; and those which are last mentioned are generally rejected as spurious, though they are annexed, in the Paris and other editions, to the genuine writings of the martyred Apologist. Cave, indeed, argues strongly in favour of the Epistle to Diognetus, whom he conjectures to have been the preceptor whom Antoninus the philosopher mentions in the work *De Seipso*; Lib. I. c. 6. Neither is he willing to give up the letter to Zenas and Serenus, and the refutation of Aristotle. But whatever doubts may be entertained with respect to the first, it is now very generally agreed, that the two last of these productions were not composed by Justin; and indeed the style of the Epistle to Diognetus is so widely different from the acknowledged works of this writer, that it cannot, with any shew of reason, be included among them. It is not mentioned by Eusebius or Jerome; its quotations from the New Testament are more direct than is usual

with Justin ; it is more spirited in style and more elegant in diction, and unquestionably the production, whatever may have been the opinion of Dr. Jortin, of no inconsiderable writer. The main object of the author was the conversion of Diognetus from paganism to Christianity ; and, with this view, the constancy and fortitude of the Christians under persecution are set forth in the most glowing colours, as a decisive argument of the purity of their faith. According to some critics, it was composed before the fall of Jerusalem ; but at the time when it was written, the Christians had already suffered much from persecution. Since, however, they were still in a suffering condition, a later date than the time of Constantine cannot be assigned to it.

Of the works of Justin, the two Apologies, and the Dialogue with Trypho, are by far the most important. The genuineness of these has never been questioned, resting, as it does, upon the concurrent testimony of a series of writers who succeeded him in the primitive Church. It has already been stated, that the first Apology was addressed to the Emperor Antoninus Pius, about the year 140. In the title the names of Marcus Antoninus and Lucius Verus are also included, together with the senate and people of Rome. No very lucid arrangement is observed in conducting the appeal ; but the main subject divides itself into three distinct parts. In the first place, after intimating that those who are called *Pious*, and dignified with the title of Philosophers, should be really lovers of truth and equity, and discard errors, however sanctioned by custom, Justin, exposes the flagrant injustice of condemning the Christians to torture and to death, merely on account of their name and profession. (Pp. 54. *sqq.*) He admits the charge of *Atheism*, so far as the rejection of the heathen gods was concerned, but argues that those persons cannot be properly termed Atheists, who acknowledge and adore the Godhead of the Eternal Trinity. (Pp. 56. B.) Tracing the origin of popular hatred against Christianity to the agency of evil spirits, he proceeds to obviate the absurd calumnies industriously propagated against the brethren ; (p. 70. B.) and appeals to the acknowledged purity of their lives as an abundant refutation of them. In opposition, more especially, to their alleged disaffection to the constituted government, he produces those precepts of the Gospel which inculcate the payment of tribute and obedience to superiors ; and points to the hope of admission into a heavenly kingdom as more important in the mind of a Christian than any concern with the affairs of earthly dominion. (Pp. 61. *sqq.*) An exposition of the absurdities of polytheism is also introduced ; (p. 87. A.) and thence is inferred the illiberality and cruelty of interfering with the religious creed of believers, while the most glaring immoralities and follies of pagan worship are encouraged or disregarded. Under the second division, the Evidence of Miracle and Prophecy, in favour of the truth of Christianity, is proposed. In regard to the former, the agency of magic, in the performance of the gospel-miracles, is elaborately disproved (p. 72. A.) ; and with respect to the latter, a variety of prophecies are shewn to have been already fulfilled in the person of Christ, and the reasonableness inferred of expecting the future accomplishment of those which have

not yet been realized. (Pp. 73. *sqq.*) The third part is principally occupied with a description of the Christian Sacraments, and some other rites and ceremonies of the Church (pp. 93. *sqq.*), in order more effectually to demonstrate their entire harmlessness; and to prove the beneficial effects of Christian principles upon men and manners, Justin concludes with the following statement of the practices which then prevailed:—

Ἰμεῖς δὲ οἱ ἔχοντες τοῖς λειπομένοις πᾶσιν ἐπικουροῦμεν, καὶ σύνεσμεν ἀλλήλοις αἰεὶ. Ἐπὶ πᾶσι τε οἷς προσφερόμεθα, εὐλογοῦμεν τὸν ποιητὴν τῶν πάντων διὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ διὰ πνεύματος τοῦ ἁγίου· καὶ τῇ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ, πάντων κατὰ πόλεις ἢ ἀγρούς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν Ἀποστόλων, ἢ τὰ συγγράμματα τῶν προφητῶν, ἀναγινώσκεται μέχρι ἐγχωρεῖ. Ἐῖτα παυσάμενου τοῦ ἀναγινώσκοντος, ὁ προεστὼς διὰ λόγου τὴν νοθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται. Ἐπειτα ἀνιστάμεθα κοινῇ πάντες, καὶ εὐχὰς πέμπομεν· καὶ, ὡς προέφημεν, παυσάμενων ἡμῶν τῆς εὐχῆς, ἄρτος προσφέρεται καὶ οἶνος καὶ ὕδωρ· καὶ ὁ προεστὼς εὐχὰς ὁμοίως καὶ εὐχαριστίας, ὅση δύναμις αὐτῷ, ἀναπέμπει, καὶ ὁ λαὸς ἐπευφημεῖ λέγων τὸ Ἀμήν. Καὶ ἡ ἐιάδοσις καὶ ἡ μετάληψις ἀπὸ τῶν εὐχαριστηθέντων ἐκάστῳ γίνεται, καὶ τοῖς οὐ παροῦσι διὰ τῶν διακόνων πέμπεται. Οἱ εὐποροῦντες δὲ καὶ βουλόμενοι, κατὰ προαίρεσιν ἕκαστος τὴν ἑαυτοῦ, ᾧ βούλεται δίδωσι· καὶ τὸ συλλεγόμενον παρὰ τῷ προεστῶτι ἀποτίθεται, καὶ αὐτὸς ἐπικουρεῖ ὀρφανοῖς τε καὶ χήραις, καὶ τοῖς ἐν νόσον ἢ δι' ἄλλην αἰτίαν λειπομένοις, καὶ τοῖς ἐν δεσμοῖς ὄντι, καὶ τοῖς παρεπιδήμοις οὖσι ξένοις, καὶ ἀπλῶς πᾶσι τοῖς ἐν χρεΐᾳ οὖσι κηδερίων γίνεται. Τὴν δὲ τοῦ ἡλίου ἡμέραν, κοινῇ πάντες τὴν συνέλευσιν ποιούμεθα· ἐπεὶ ἡ πρώτη ἐστὶν ἡμέρα, ἐν ᾗ ὁ Θεὸς τὸ σκότος καὶ τὴν ὕλην τρέψας, κόσμον ἐποίησε· καὶ Ἰησοῦς Χριστὸς, ὁ ἡμέτερος σωτὴρ, τῇ αὐτῇ ἡμέρᾳ ἐκ νεκρῶν ἀνέστη. Τῇ γὰρ πρὸ τῆς Κρονικῆς ἐσταύρωσαν αὐτόν· καὶ τῇ μετὰ τὴν Κρονικὴν, ἣτις ἐστὶν ἡλίου ἡμέρα, φανείς τοῖς ἀποστόλοις αὐτοῦ καὶ μαθηταῖς, ἐδίδαξε ταῦτα, ἅπερ εἰς ἐπίσκεψιν καὶ ὑμῶν ἀνεδώκαμεν.

The second Apology,* written in the year 162, is defective at the beginning. It is inscribed in the title, to the *Roman Senate*; and from the commencement, as it now stands, it should seem that the *people* also were included in the address; the name of the Emperor, M. Antoninus, standing of course at the head of the epigraph. In proof of the flagrant injustice of the proceedings against the Christians, Justin opens his appeal with a narrative of the deaths of three individuals who had lately suffered under the Prefect Urbicus; declaring at the same time his conviction, that his own fate would speedily be compassed by the malicious exertions of Crescens. (P. 46. E.) He then replies to certain objections which the enemies of the Gospel were accustomed to urge, in justification of the cruelties so wantonly exercised against its professors. Among other things, it was insinuated, that, if

* In the Paris Edition, and some others, this Apology is improperly placed first.

Christians were confident of their admission into heaven, they would act a wiser part in destroying themselves, than in awaiting the sword of the Roman government; and that, as the peculiar objects of God's favour, it was strange that he should consent to the persecutions which they endured. (P. 43.) A cavil was also directed against the doctrine of future rewards and punishments, as an incentive to virtue, which should rather be recommended upon the principle of its own innate beauty and excellence. (P. 47. D.) Having disposed of these objections, Justin urges the courage and constancy of the early martyrs as an evidence of gospel-truth, which no sect of philosophers were able to produce (p. 48. E.); and states, in conclusion, that his own conversion was mainly effected by this circumstance. (P. 50. A.)

The Dialogue with Trypho (A. D. 140.) is valuable, not only as a refutation of the tenets of the Jews in the early ages of the Gospel, but as a proof that their opinions are still cherished among their descendants. In fact, the reasoning of Justin may be adapted, with very little variation, to the state of the controversy between Jews and Christians as it exists at present. There is little method in the conduct of the discussion, as might be expected in a desultory conversation; and, indeed, a connected arrangement of his subject is by no means a distinguishing feature of Justin's writings. At the same time a little attention will suffice to unravel the general scope of the argument, which resolves itself into three parts:—I. A refutation of the Jewish opinions respecting the perpetuity of the Mosaic Law. II. The Evidence of the Incarnation and Crucifixion of the Eternal Son of God. III. On the calling of the Gentiles and the constitution of the Christian Church. Under the first head, he asserts the identity of the one God of Christians and of Jews, and that the new covenant was promised in the old. (p. 227. E.) He warns the Jews, that their ceremonial observances, which were instituted on account of the hardness of their hearts, were no longer acceptable in the sight of God (pp. 244. *sqq.*), and that the atonement of Christ for the sins of the world, which could not now be expiated by the blood of bulls and of goats, was alone effectual, through faith, unto salvation. An appeal, by Trypho, to Dan. vii. 9, in support of the Jewish expectation of a Messiah, who should appear in all the state and glory of a temporal prince, introduces the second part of the argument, which is established by an induction of the predictions of the Old Testament at considerable length. The divinity of Christ is especially proved, by a reference to those passages in which the Messiah is called God, and the LORD OF HOSTS (pp. 254. *sqq.*); the allusions to the two Advents are contra-distinguished (pp. 268. B. 288. D. 336. A. *et alibi*); that Messiah was to become incarnate, and be born of a virgin, is proved from Isa. vii. (pp. 286. C. 290. D.); and his sufferings, death, and resurrection, from Isa. liii. 9. lxxv. 2. Ps. iii. 5. xxii. 1. *sqq.* (p. 312. *sqq.*) Turning, in the last place, to the conversion of the Gentiles (p. 335. E.), Justin maintains, that the circumcision of the heart, the spirit, rather than the letter, of the law, indicates the true people of God (p. 342. A.); and, asserting that a principle of genuine faith is the pledge of the promised seed of

Abraham, directs the attention of his hearers to the judgments which the crucifixion of Jesus had entailed upon their nation. (Pp. 355. B. 360. sqq.)

Of the lesser works of Justin, that which stands first, is the *Address to the Greeks*. It was probably written shortly after his conversion to Christianity, and explains the reasons which induced him to embrace the faith. The gross absurdities of the heathen mythologies, the disgusting immoralities imputed to their gods, and the sanctions offered thereby to the most debasing and flagitious enormities among mankind, as they had due weight with himself, are urged with persuasive energy upon the understanding of others, in order to enlighten their hearts for the reception of the Gospel. So close a similarity of sentiment pervades this address, and the exordium of the Dialogue with Trypho, as to leave little doubt that both were the production of the same pen.

In his *Exhortation to the Greeks*, Justin contrasts the folly and falsehood of paganism with the reasonableness and truth of Christianity, and proves that the glimmering of light which tended, even in the writings of Plato and Aristotle, only to render their mental darkness more visible, was derived from an imperfect acquaintance with the Hebrew Scriptures. Homer also, he observes, seems to have been indebted to the same source for some of his inventions, and to have suppressed all information, from prudential motives, respecting the originals. He therefore exhorts the Greeks to turn from these teachers to the writings of Moses and the Prophets, which are not only more valuable from their antiquity, but rest on the authority of divine inspiration. This *Parænesis*, or *Exhortation*, may possibly be identical with the *Elenchus* mentioned by Eusebius; though there are some strong reasons for suspecting that it is improperly attributed to Justin. The Bishop of Lincoln has gone minutely into the question; but though the points of discrepancy which he has detected between the signification assigned to certain words as employed in this Treatise and in the Dialogue with Trypho,* and in the accounts of the appearance to Moses in the bush, of the origin of idolatry, and of the Septuagint version of the Old Testament, as related here and by our author elsewhere,† are strongly presumptive, yet they cannot be admitted as conclusive, evidence of spuriousness. Dupin and others have noticed an apparent difference of style from that of the acknowledged writings of Justin, which led them to draw the same conclusion with the learned prelate. It may be observed also, that Jerome speaks of a discussion respecting *demons* originally included in this Treatise, and a citation from it exists in Leontius Bycanticus, neither of which can now be verified; so that, if genuine, it is at least imperfect.

From the absence of any immediate allusion to existing calamities, the Treatise *περὶ μοναρχίας* seems to have been composed before the

* The words *ποιητής* and *δημιουργός* have distinct senses in p. 21. C. but are synonymous in Apol. I. p. 57. A. Compare also the usages of the verbs *κυριολογεῖν* and *θεολογεῖν* in p. 20. C. D. and in p. 277. B. C.

† Compare pp. 20. C. 19. D. 13. D. with Apol. I. p. 96. B. Apol. II. p. 44. A. and Apol. I. p. 72. C. respectively.

terrors of persecution had roused the energies of Justin to undertake the defence of the Gospel. After a few preliminary observations on the origin of idolatry, he enters upon a proof of the unity of the Godhead from the writings of Homer, and the Greek Tragedians ; of extracts from which the fragment almost entirely consists. According to Eusebius, the testimony of sacred as well as profane authors was produced in confirmation of the doctrine in question ; but this portion of the tract is entirely lost. Instead of assigning this deficiency to the work of time, some critics have contended, without any plausible reason, that the present production is not the same with that which Justin is acknowledged to have written.

Our remarks on the style of Justin Martyr, and the investigation of his opinions, must be reserved for next month.

MISS FANCOURT.

MOST of our readers, through some channel or other, have become acquainted with the case of this lady. To many, perhaps, we may appear censurable for venturing an allusion to a subject unworthy the serious notice of a publication, whose views are, in any degree, influential. But the importance of any event or opinion is by no means to be estimated by the amount of evidence producible for the fact, or of argument available for its belief. The donation of all the souls within the empire of Constantine to Pope Sylvester, is a fact unchronicled on earth, however we may believe Ariosto's account of its *lunar* registration :—yet who will say that this fact has been barren ? The dogma of transubstantiation is monstrous beyond anything ever proposed to the mind of man—but has it been without its influence, without its importance ?

It is not, therefore, because we attach the very slightest intrinsic consequence to the allegations respecting Miss Fancourt, that we request the patience of our readers to a very cursory notice of them. We were, indeed, in possession of the facts at a very early period ; but feelings of private delicacy prevented a public anticipation of arguments which, we very well knew, would be grounded upon them. These arguments are now before the public, and this delicacy is no longer concerned to be silent. Our private feelings must yield to our public duty : for such we consider it to be, not to countenance, even by an apparent inadvertency, the growth of opinions so mischievous as those attempted to be founded on this case.

We shall therefore, very briefly, first examine the case itself, and, secondly, offer a few observations on modern miraculous pretensions.

I. According to Miss Fancourt's own statement, in the month of November, 1822, "*having for some months been in a bad state of health,*" she was visited, with hip-disease. A great variety of practitioners and medicines were tried. In 1822, she was recommended rest, cupping, and blistering ; in 1823 and 1824, sea-air and warm sea-bathing ; leeches and blisters were then applied. In 1825, she again took sea-air, and became well enough to walk about ; in one of these

walks she again took cold and relapsed. The same and similar remedies were repeated with fluctuating success. In 1826, she could walk, with the assistance of a stick. The rest we will give exactly in her own words.

In September, 1828, I returned home as unable to walk as when leaving it: once or twice the attempt was made, but produced much pain; from this time no means have been used, excepting constant confinement to the couch. Within these few weeks, even on the very day in which Jesus so manifested his almighty power, I had attempted to walk: scarcely could I put one foot before the other: the limbs trembled very much. Thus it continued till the 20th of October, 1830; when a kind friend, who had seen me about two months before, had been led by God to pray earnestly for my recovery; remembering what is written, "Whatsoever ye shall ask in prayer, believing, ye shall receive." He asked in faith, and God graciously answered his prayer. On Wednesday night, my friend being about to leave the room, Mr. G—— begged to be excused for a short time. Sitting near me, we talked of his relatives, and of the death of his brother: rising, he said, "They will expect me at supper," and put out his hand. After asking some questions respecting the disease, he added, "It is melancholy to see a person so constantly confined." I answered, "It is sent in mercy." "Do you think so? do you think the same mercy could restore you?" God gave me faith, and I answered, "Yes." "Do you believe Jesus could heal, as in old times?" "Yes." "Do you believe it is only unbelief that prevents it?" "Yes." "Do you believe that Jesus could heal you at this very time?" "Yes." (Between these questions he was evidently engaged in prayer.) "Then," he added, "Get up and walk: come down to your family." He then had hold of my hand: he prayed to God to glorify the name of Jesus. I rose from my couch quite strong. God took away all my pains, and we walked down stairs—dear Mr. G. praying most fervently, "Lord, have mercy upon us! Christ, have mercy upon us!" Having been down a short time, finding my handkerchief left on the couch, taking the candle, I fetched it. The next day I walked more than a quarter of a mile, and on Sunday from the Episcopal Jews' chapel, a distance of one mile and a quarter. Up to this time God continues to strengthen me, and I am perfectly well. "To Jesus be all the glory."

This account is followed up by a letter from the patient's father, in which he says,—

I am authorized to use the name—if called for—of a surgeon at the west end of the town, who, after a minute investigation of the case, took his leave, with an unequivocal avowal of his decided conviction, that my daughter's restoration was the result of a peculiar interposition of Divine favour and power.

It would appear, even at first glance, singular, that a case, in the treatment of which *five* surgeons were implicated, should be, according to the best authority, considered miraculous by one only, and that one, so far as appears, not of the number of those who had attended it. But this is not all. Mr. Travers, who was consulted in an early stage of the complaint, and had the means of forming a satisfactory opinion on its origin, positively affirms that there was no disease of *structure*; and hence concludes it was a disease of *function*; "the history of these cases (says he) may best be characterized by saying, that the symptoms fluctuate—are suspended and renewed in a manner so peculiar, both as regards the time and circumstances of these alterations, that they oftener get well spontaneously, and, as it would seem, capriciously, than yield the surgeon any share of credit in their

cure." Mr. Travers considers (as indeed is perfectly evident even to any non-professional man of common sense) that the mere duration of morbid action predisposes healthy parts of the economy to deviate from that condition. Hence extraordinary remedies or extraordinary applications of familiar remedies, will often be found successful when other treatment has been entirely ineffectual. The nervous system being that by which all remedies act on pain and muscular debility, the mind will, very frequently, under such circumstances, be the surest vehicle of the medical art. This, be it remembered, is not our own dictum, but the opinion of Mr. Travers, whose letter, however interesting, we have not space to insert at length. This gentleman is so far from regarding the case as miraculous, that he even is not disposed to consider it *very* uncommon—the only difference being that the imagination was in this case influenced by religious motives, and in others, by some different process. He indeed cites an instance of a young lady, who, for nearly a twelvemonth, lay upon her couch, unable to stand or walk without acute pain in the loins. An eminent surgeon, in whom she reposed great confidence, told her, in an authoritative tone, that she *must* walk, or become crippled for life; and she *did*. We might add a circumstance which has fallen under our own experience. A poor man, afflicted nearly forty years with ulcers in the hip and thigh, was persuaded by a quack to apply some highly powerful ointment, which, on analysis, turned out to be *coloured bees-wax*. Strongly convinced of the virtues of his remedy, he has discarded his crutch, and by the help of a little stick, perambulates his parish most readily. Mr. Parkinson, another of the surgeons who attended Miss Fancourt, and who denies having any communication with Mr. Travers, coincides most minutely with that gentleman. He concludes, that "*Miss Fancourt's case was from the first, and continued to be during its whole course, a NEURALGIC AFFECTION, originating from a deranged state of her general health.*"

More evidence cannot be desired. Miss Fancourt admits her previous indisposition. That indisposition must have had a tendency to derange the nervous economy. On the opinion of her medical attendants, it did actually produce neuralgic disease. Such diseases must be assailed through the medium of the system which they affect. The imagination is a very powerful agent on that system. That agent was exerted, and a considerable effect followed. We say, considerable; for we learn on good authority (and this alone is proof irrefragable against the miraculous explanation) that the cure is far from entire. That the imagination was most powerfully influenced, none can deny. We agree entirely with the editor of the *Christian Observer*, that "the patient must have either accounted the proposer a man actually endued with miraculous powers, or an absolute madman." Whatever might be the opinions of others, Miss F. did not perhaps wish to fix the latter conclusion on a friend; and her strongly excited state of nervous irritability naturally inclined her to the former. Will a cure under such circumstances admit no lower solution than "a peculiar interposition of divine favour and power?" We think we may safely leave the answer to any reader of calm common sense.

II. And now let us crave a few moments' indulgence on the subject of narratives, which (with humiliation be it spoken) are no longer suffered to disgrace the Romish communion exclusively. The rule

"Nec Deus intersit, nisi dignus vindice nodus
Inciderit,—"

is a good one in theology as well as in taste. The habit of accounting for every thing extraordinary, on the principle of miracle, is highly injurious to religion, as well as most unphilosophical. The "*dignus vindice nodus*," as it appears to us, can only be found where a message from God of importance to mankind, and *in its own nature incommunicable by other means*, is concerned. It will be allowed that it might have pleased God to answer the prayers of Miss F., or her friend Mr. G., without any miraculous manifestations. Nor will it, we suppose, be pretended by the latter that his own miraculous powers are any proof of a divine commission. The case of Miss Stuart, recovered by Prince Hohenlohe, is to the full as well attested as that of Miss Fancourt; it is impossible to receive the one as miraculous, and to reject the other. Now the Popish miracle was wrought in attestation of the doctrine of Transubstantiation. If we receive it, we cannot but receive the doctrine. But our senses as much reject the doctrine, as the senses of Miss Stuart and the persons present in her chamber on the 1st of August, 1820, are competent witnesses of her sudden recovery. We question not the truth of either case as to the main external incidents; but if we believe Mr. G.'s miracle, we must believe Prince Hohenlohe's; and, of course, we must believe Transubstantiation.

No evidence is sufficient to establish the credit of any man for miraculous powers, except such only as *proves* him to have wrought somewhat *manifestly* beyond mere unassisted human power. In the present case, two competent witnesses, medical attendants, affirm that no extraordinary interposition is necessary to account for the result. There is no proof, therefore, of miracle. If it be said that some of our Lord's miracles may be thus depreciated, we deny the general conclusion; because such are very few, and the abundance of others, which no ingenuity can explain away, are at once sufficient evidence of his powers, and competent assurance that even the questionable few were the effects of an interposing Deity. Admit that the resurrection of Lazarus is competently attested,—you admit that Christ was empowered to work miracles;—hence that his commission was divine;—hence that his Apostles and Evangelists were inspired;—hence that their writings are true; hence that the events there characterized as miraculous are really so. The chain is there perfect. Here the first link is defective.

Independently of our philosophical obligation not to receive as miraculous what cannot be *proved* so to be (and much less what can be accounted for on other principles); we think there are sufficient reasons to renounce all expectation of miracles. Of what use would a miracle now be? Could it add any thing to the evidence which religion has already accumulated as her witness to *posterity*? Has the belief of a new miracle really strengthened the *religious* faith either of Miss Fancourt or her friend? Would such a result have been possible? As

regards infidels, what was the effect of Christ's own miracles on the Jews? They were treated as the delusions of Satan, or even when believed to be what they really were, they only supplied new reasons for the persecution of their Divine Author, who himself has assured us that men who "hear not Moses and the Prophets will not be persuaded, though one rose from the dead." A miracle, therefore, in confirmation of truths already revealed in Scripture, is, on scriptural principles themselves, the very opposite of what can be expected. No new truth is now to be looked for; on the contrary, the curse of God is pronounced against any who may add to the words of his book, even though it should be an angel from heaven. But only a new truth could require a new miracle.

The validity of this reasoning seems further confirmed by the fact, that the gift of tongues, the miracle of all others which analogy and argument would seem to suggest as most required in modern times, is withheld from Christian missionaries in heathen lands. Had it not been imparted in the first ages of the Gospel, Christianity, humanly speaking, must have perished from the earth. She has now, however, established her throne; and she is accordingly invested only with her ordinary arms for the extension of her dominion. Such an economy of miracle on the part of the Deity will make us slow to believe that a power in all probability dormant for eighteen centuries, certainly for fourteen or fifteen, should, without any apparent emergency, be now revived.

We write in some haste—but the exigency appears to require some observations. We may perhaps return to the subject, unless, as we hope and suppose, the wonder will have past the horizon of conversation or reflection before the publication of another number.

COMMEMORATION OF THE FIRST PREACHING OF THE GOSPEL IN SWEDEN.

THE celebration of the thousandth year since the propagation of the Gospel in the Scandinavian peninsula was solemnly observed throughout Sweden, on the 28th of November last, and the advent of this memorable day was greeted at Stockholm by a salute of two hundred guns. "His Majesty," says a letter from that capital, of the 7th of December, "was unable, from indisposition, to attend the commemorative rites performed in the metropolitan church, but they were attended by the Crown Prince, and his consort. Those which were celebrated in the high church at Upsala," continues the writer, "were particularly splendid; and the accounts we have received of the manner in which the festival was observed in every other quarter, are extremely gratifying. Not one of the scenes, however, was so impressive as what took place in the islet of Björko, which is within the ecclesiastical province of Upsala; the solemnities were performed on the very spot upon which, as recorded by tradition, Ansgarius,* the

* Ansgarius, or Anshar, a Picardian by birth, became a Benedictine monk in his thirteenth year, and, in his twentieth, was appointed master of the school at Corvey,

Apostle of the North, first landed with the godly purpose of promulgating the Christian faith. The members of the congregation belonging to the parish of Adelsøe, to which the island is attached, accompanied by several persons of rank, and Christian families from its vicinity, crossed over and attended the performance of divine service, standing on holy ground, where once a religious fane had stood; and whence, as one of our public prints most pertinently observes, 'the first spark of Christianity, which should drive away the darkness of paganism, desecrated by the sacrifice of human blood, was kindled.' At the close of the service,† it was resolved to erect a suitable memorial on the island, and a committee of high respectability were chosen, in order to hasten the subscriptions for this purpose, that it may be completed by the 21th of June next; a day doubly dear to the Christian world, as being the festival of John the Baptist, and the anniversary of Gustavus Adolphus' landing on the coast of Pomerania.

On the same day (the 28th of November) the whole of the Protestant congregations celebrated the third centenary of the delivery of the Confession of Augsburg.

BISHOP OF PETERBOROUGH ON TITHES.

At a recent tithe-audit of the Bishop of Peterborough, held at Terrington, the farmers present required a reduction of twenty per cent. The following is a copy of a letter, addressed by the venerable Prelate, on the subject in question:—

To the Occupiers of Land in Terrington St. Clement's and Terrington St. John's.

GENTLEMEN,—I have learnt with surprise, that you required at the last audit a deduction of twenty per cent. from the composition for which you had agreed with Mr. Brackenbury. As the price of wheat in the Lynn market is higher than the price at which the composition was calculated, you cannot be losers by the bargain; the money which you pay under the name of composition, is the purchase-money of every tenth shock; and since you now obtain at the Lynn market, a higher price than that at which your own payments are estimated, there can be no ground for an abatement. Property in tithe is no less sacred than property in land: both kinds of property are under

where he had been educated. In the year 826, Lewis the Pious sent him, with Audibert as his colleague, to Denmark, in which country he succeeded, after manfully struggling against great persecution, in converting the king, and the majority of his subjects. This occurred in 830; and in the ensuing year, we find him establishing a metropolitan diocese at Hamburgh, of which he became the first archbishop. He continued labouring in such works of love in the north until the year 865, when his exemplary career terminated.—ED.

† After an eloquent discourse, delivered by the Rev. Mr. Tunelli, who selected for his text, "This is none other but the house of God, and this is the gate of heaven." Gen. xxviii. 17.

the protection of the law, and the law will protect them both alike. If, therefore, a proprietor of tithe requires, as in the present case, a payment for them less than the tithes themselves are worth, it is consistent neither with law nor with equity to require a deduction; nor would you yourselves be gainers in the end, if tithes were diminished one-half, or even if they were totally abolished; your rents would be increased proportionably, and, perhaps, in a greater proportion. In most cases, where land has been exonerated from tithe, the additional rent of the land has been greater than the previous amount of composition. You must see, therefore, that it is no more for your own interest, than it is just to the rector, to require a diminution of your present composition. I would cheerfully take into consideration any well-grounded complaints; but the deduction which you require, is not founded on any complaint that the composition is too high. Indeed, you well know that the composition for the rectorial tithes of Terrington is lower than any other in Marshland. No other complaint was alleged at the late audit, than that, in the present disturbed state of the country, your property was insecure. Now if any of you had really lost his property by the hands of an incendiary, I would readily assist such an unfortunate sufferer in any way I could; but to require that the rector should lose a fifth of his property, because there is a probability that your own may suffer, is alike contrary to reason and to justice. Hitherto there have been no fires in Marshland, and the precautions which have been taken, will, probably, prevent any; but if any such misfortune should happen, I should act as I have already declared. As this is the first time, since I have been rector of Terrington, (a period of more than twenty-three years,) that such an extravagant and unnecessary demand has been made upon me, I fear that advantage has been taken of the disturbed state of the country, (now drawing, however, to a close) to demand abatements which would otherwise never have occurred to you. But I will certainly not yield to intimidation, though I am ready to do every thing which strict justice requires. I confide in the laws of my country, which equally protect the property of the landlord, the property of the tenant, and the property of the tithe-owner. There is one point, however, which I will notice before I conclude. I understand that in some parts of the parish, the late harvest was deficient. In consideration of this deficiency, and in consideration of this deficiency *alone*, I consent that Mr. Brackenbury shall, for the present year, deduct ten per cent. from the composition which you have agreed to pay him; and, as the reduction will be made at my suggestion, I shall, of course, indemnify him for the loss. In this manner I do more than strict justice requires from me, and full as much as you yourselves, when you duly reflect on all the circumstances of the case, can possibly desire.

I am, gentlemen,

Your faithful humble servant,

HERBERT PETERBOROUGH.

THEOLOGICAL STUDIES.

No. XVII. BISHOP HUNTINGFORD'S LIST.

Gospels & Acts, in Greek, for Deacons.	Randolph's Encheiridion Theologicum
Epistles, for Priests.	Sherlock's Sermons.
D'Oyley and Mant's Family Bible.	Secker's Sermons and Charge.
Collier's Sacred Interpreter.	Grotius de Veritate.
Pearson on the Creed.	Welchman de XXXIX Articulis.
Butler's Analogy.	Hooker's Ecclesiastical Polity, Book V.

No. XVIII. ARCHDEACON BAYLEY'S LIST.

Warton's Death-bed Scenes.	Clergyman's Assistant.
Schleusneri Lexicones in Test. Vet. et Nov.	Manual for the Parish Priest.
D'Oyley and Mant's Family Bible.	Paley's Works.
Mant's Common Prayer.	Sherlock's Works.
Valpy's Greek Testament.	Secker's Works.
Magee on the Atonement.	Knox's Family Lectures.
Newcome on the Conduct of our Lord.	Pitman's Family Sermons (now in two series)
Bethell on Regeneration.	Horne's Introduction to the Scriptures.
Young on Justification.	Randolph's Encheiridion Theologicum.
Bp. Blomfield on St. John.	Barrow's Select Sermons.
————— on Prayer.	Robinson's Theological Dictionary.
————— Manual of Family Prayers.	Le Bas' Sermons.
Warden's System of Revealed Religion.	Hey's Lectures.
Clergyman's Instructor.	Hodgson's Instructions for the Clergy.
	Tracts of S. P. C. K.

COLLECTANEA.

SIGNS OF THE TIMES.—Amongst these we may undoubtedly specify, as neither last nor least, the Vulgate edition of the Bible, upon which, and *under the immediate patronage of his holiness the Pope*, Professor Allioli, of Munich, is at this moment actively engaged. The appearance of such a work forms a signal era in the annals of the Roman Catholic Church. The foreign correspondent who draws our attention to this publication, is anxious that it should be taken under the wing of the *British and Foreign Bible Society*! He is wise enough to abstain from calling our friends of the Society for *promoting CHRISTIAN Knowledge* to lend it *their* patronage.

A RELIGIOUS EDUCATION.—"The lands and houses, the goods and chattels, which the parent bequeaths to his child in the hour of death, are scattered, and consumed, and swallowed up, by the rude assault of time; but the imperishable inheritance of a sound, religious education is a treasure, which, throughout the fiercest changes and storms of life, bears the richest and surest of fruits. The marble, which decks the clay-cold corpse, perisheth: but the son, who doth honour to his calling in this world, is a memorial which bids defiance to the corrosion of centuries."

A WORLDLY EDUCATION.—“Bred without being taught to hold our heart in subjection; abandoned to the mercy of our humours, lusts, and appetites; our strength of soul undone by the mastery of our passions;—we stand, at every breath, in peril of becoming the tools of craft and wickedness; and at no one moment have we surety, that, in the next, our heart will not be won by the flattering voice of falsehood. Art thou, O man, a slave to sensual enjoyments?—the false friend holds out to thee the lure of satiety. Hankerest thou after the goods of this life?—the false one makes thee his own by splendid promisings. Art thou moved by ambition and thirst of fame?—the false one transforms thy failings and vices into virtues. Doth pride inspire thee with conceit of thy merits and endowments?—the false one pays them abject homage. Art thou wrapt in the contemplation of thy perishable beauty?—the false one proclaims thee the glory of thy generation. Art thou disposed to envy and disfavour?—the false one lessens the merits of thy neighbour. Or rejoicest thou over the affliction of thy brother?—the false one lauds thy highborn love of justice. Wretched and deluded mortal! how doth the weakness of thy heart deliver over thy soul to the wiles and projects of the unrighteous! With what cords doth he not bind thee down, that he may turn and use thee at the bidding of his miserable conceits and purposes! What an unconscious part dost thou not take in all the sinful courses which his wiliness preparereth for thee!”—*Archdeacon Behr's Discourses at Gera*. 1829.

LUTHER'S STATUE AT WITTENBERG.—This is a full figure of the great reformer, and considered an admirable likeness; it stands on the handsome market-place at Wittenberg, resting upon a pedestal of granite of rare beauty, which weighs one thousand two hundred hundred-weight, and is seven feet six inches in height and eight feet three inches in diameter; the statue itself is of bronze, and weighs seventy-five hundred-weight, and the canopy with its inscription weighs ninety hundred-weight.

MELANCTHON'S STATUE AT NUREMBERG.—This city has a scholastic institution, which was founded and consecrated by Melancthon on the 23d of May 1526. On the celebration of the third centenary of its foundation a statue of the reformer, excellently carved in sandstone, by Burgschmidt, was erected in front of the building. He is represented leaning with his right hand on a folio Bible, along the back of which runs this inscription—“Biblia Sacra, rendered into the German tongue by Dr. Martin Luther.”

The bodies of both these champions of primitive Christianity rest within the same fane as those of their generous protectors,—Frederic the Wise, and John the Unswerving, electors of Saxony; namely the high-church at Wittenberg.

MONTHLY REGISTER.

SOCIETIES FOR PROMOTING CHRISTIAN KNOWLEDGE AND FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Peterborough Diocesan and District Committee.

At a quarterly meeting, holden at the house of the Venerable Archdeacon Strong, on Tuesday, January 4, 1831, the Venerable Archdeacon Strong in the chair, the Treasurer's and Secretary's accounts were laid before the Committee; from which it appeared that the receipts for the year ending with the 1st of January, 1831, amounted to 116*l.* 2*s.* 1*d.*, which, with the balance of 68*l.* 5*s.* 6*d.* in the Treasurer's hands on the 1st of January, 1830, make a sum total of 184*l.* 7*s.* 7*d.*

It appeared also from the Treasurer's and Secretary's accounts, that the disbursements, for the year ending with the 1st of January, 1831, amounted to 120*l.* 13*s.* 10*d.*, leaving a balance of 63*l.* 13*s.* 9*d.* in the hands of the Treasurer.

From the Secretary's report it appeared that during the same year, 201 Bibles, 178 Testaments, 429 Prayer Books, 29 Psalters, 250 other bound books, and 1591 unbound books and tracts on the Society's list, were distributed by the Committee.

It further appeared, that the Secretary has still in his possession 23 Bibles, 20 Testaments, 152 Prayer Books, 33 Psalters, and about 581 moral and religious books and tracts.

Resolved, — That the sum of 25*l.*, part of the sum now in the hands of the Treasurer, be remitted to the Parent Society, in aid of their general designs.

J. JAMES, Sec.

Lichfield Diocesan Committee.

THE Annual Meeting of the Lichfield Diocesan Committee of this venerable Society was held on Monday, January 17, in the Consistory court of the Cathedral, the Lord Bishop of the Diocese, President, in the chair. A satisfactory account of the local interests of the Committee was exhibited by the Secretary and Treasurer, who stated to the meeting, that he had remitted 107*l.* 2*s.* in aid of the funds of the Parent Society in London, during the last year.

REPORT OF THE DURHAM DIOCESAN SCHOOL SOCIETY,

For the Year 1830.

TWENTY years have elapsed since the Durham Diocesan School Society, under the earnest and munificent patronage of the late venerable Bishop, commenced its important undertakings. Its successful progress may be shortly stated:—In 1812, only four schools were reported to be in union; in 1816, thirty-one; in 1820, forty; in 1824, fifty-nine; in 1828, one hundred and twenty-seven; in 1829, one hundred and forty-four; and this year, there have been received into union twelve schools, making the number 156, con-

taining, as nearly as can be ascertained, from the very imperfect returns which have been received, 15,246 scholars.

The attendance of the children at church on Sundays, is an object which has never ceased to occupy the earnest attention of the Committee. To provide and encourage the establishment of Sunday schools, they have gladly availed themselves of every opening to impart assistance, and, in some instances, have taken upon themselves, these extraordinary charges of *paying rent and salaries*, which evince

their extreme anxiety not to omit any opportunity or occasion of supplying the poorer classes with the means of learning and practising the obligations of religion.

In referring more immediately to the transactions of the past year, the Committee report that, after a careful consideration of the various applications, they have (from October, 1829, to 2d Sept. 1830) voted grants of money to thirty-three schools, viz. towards building eight new schools, amounting to 170*l.*; towards the especial support of sixteen Sunday schools, amounting to 53*l.* 4*s.* 9*d.*; and for the general purposes of education, amounting to 47*l.* 19*s.* 7*d.* Total voted, 271*l.* 7*s.* 4*d.*

They have also great pleasure in stating, that, by a grant of 10*l.*, they have enabled the new incumbent of Wallsend to commence a Sunday school at Howden Pans, which they confidently trust is but preliminary to

the establishment of regular National schools.

It is gratifying to observe, that several places having schools, kept in rooms, hired by the master or provided by the town, which were inadequate, unhealthy, and inconvenient, have been annually enabled, by the help of the Society, to enlarge or erect permanent and suitable buildings; thus securing, for future generations, those means of religious education which have been found in our own time, when ably directed, so conducive to the best interests of society.

The whole report occupies thirty-one pages, and is full of interesting matter, as evincing the holy zeal by which the Clergy and laity, under the patronage of their exemplary Bishop, are actuated for the benefit of the rising generation. We would that our space allowed us to make larger extracts.

NEW YORK CONVENTION.

NEVER, since the organization of the Protestant Episcopal Church in this country, has there been an assemblage of any of her councils under circumstances of such absorbing interest, and never did an assemblage so large as this discover more of the genuine spirit of conciliation, of brotherly affection, of a determination to consult the peace of our Zion. Differences of opinion indeed there were; and how could it be otherwise in a body of men from all parts of the state, both of the clergy and laity, to the number of full 300. All seemed to feel, as we certainly felt ourselves, that the Convention was a large family of devoted children first coming together after the death of a most highly venerated and tenderly beloved father, whose powerful mind had for years guided, and whose affectionate voice had long exhorted, counselled, and warned his spiritual household. All wished to evince their tenderness and respect for his memory,—all felt that it was no time for any thing but devout humility, kindness, and unanimity. Under these impressions the Convention was prepared for organization by divine service and a sermon,

in Trinity church, in the city of New York, on the morning of Thursday, October 7th. Morning Prayer was read by the Rev. Cyrus Stebbins, of Hudson. A highly interesting and appropriate sermon was preached by the Rev. B. Dorr, of Utica, who had been appointed by our late Bishop to perform this duty. After the sermon the Holy Communion was administered. The hymn too was the same, and sung in the same tune, as that which gave such holy interest to the last communion of the beloved Bishop.

After these solemnities were closed, the Convention was organized; the number of clergymen present was considerably above 100; 91 of whom were entitled to seats; the number of congregations represented by laity was 92; and the whole number of members present was probably beyond 300, though we had not time to ascertain the precise amount. The Rev. Dr. Lyell was chosen President, and the Rev. Dr. B. T. Onderdonk Secretary, and the Rev. L. S. Ives Assistant Secretary. The President, on taking the chair, addressed the Convention in some very feeling and suitable remarks.

The first business was the appoint-

ment of a committee, to prepare suitable resolutions in relation to the death of Bishop Hobart. The ordinary business of the Convention progressed, and a resolution was passed, by a very large majority, for going into an election of a bishop the next day, at six o'clock, P.M. A short time before the hour for proceeding to the ballot arrived, the Convention united in singing the last four verses of the 122d Psalm; a few minutes were then spent in silent prayer; after which, the president used several appropriate prayers and collects from the Liturgy; and the election took place. The Rev. L. S. Ives and the Rev. Robert Croes were appointed tellers for the clergy; Stephen Warren and — Ketchum, Esqrs. were appointed tellers for the parochial votes. And upon the first ballot of the 91 clerical votes, the Rev. Benjamin Treadwell Onderdonk, D.D. of New York, had 52, giving him a majority of 13 over all the other candidates. The votes of the laity were 56 for Dr. Onderdonk, giving him a majority of 20 over all the other candidates. It should be stated here, for the information of those not familiar with such matters, that every clergyman in the exercise of the duties of the ministry, either as a settled minister, missionary, or as a teacher in an incorporated seminary, has one vote. Every parish and chapel represented has one vote, the lay-delegates of which being required to agree upon their ballot among themselves.

As an expression of pious gratitude to the Divine Head of the Church, for the extraordinary degree of unanimity and good feeling which had marked the proceedings of the Convention, for the mercy which had so graciously spared us from confusion and party strife, the Rev. Dr. Wainwright moved, that the Convention should unite the next morning in a special act of public thanksgiving to Almighty God for that grace which he had be-

stowed upon us, disposing our hearts to the cultivation of those tempers, the exercise of which could not fail to produce glory to his holy name, and peace and honour to his Church. After unanimously adopting the resolution referred to, the Convention proceeded to sign the canonical testimonial and recommendation of the Bishop elect, for consecration. It was highly gratifying to find that every clerical member, even those who did not vote for Dr. Onderdonk, freely and voluntarily signed this document in his favour. At nine o'clock on Saturday morning the Convention was opened by the president, who in the course of the morning prayer, which he conducted, introduced the previously prepared act of special thanksgiving and other devotions suited to the occasion. Among the closing acts of the Convention, was the adoption of a resolution, to erect, at the expense of the Convention, in St. Peter's church, Auburn, a monument to the memory of our lamented Bishop, and a committee was appointed to carry the resolution into effect.*

On adopting the resolution of thanks to the President for the excellent manner in which he had performed the trying duties of the chair, that gentleman addressed a few most appropriate remarks to the Convention, one of which was, that of all the Episcopal clergy in the city of New York, when he first settled in it, he alone was left; "death," said he, "has disposed of them all, and last of all, I will not say *least*, but *greatest* of all, and *dearest* of all, he has taken my long-loved and exalted friend, our Father in God." Having closed his remarks, the President resigned the chair to the Bishop elect, who, after having invited the Convention to join him in singing the last verse of one of Bishop Ken's hymns, offered several appropriate prayers from the Liturgy, and then pronounced the benediction, and the Convention adjourned at two o'clock, P.M. *sine die*.

* The vestry of St. John's, in New York, the church over which Bishop Hobart more particularly presided, besides coming to the resolution of erecting a statue in marble of the Bishop, at an unlimited expense, have granted to Mrs. Hobart an annuity for life of 600*l.*, and taken upon themselves the charge of educating and providing for the younger children of their deceased Bishop.

BARBADOS. (BRIDGE TOWN.)

Fifth Annual Report of the Ladies' Association for the Relief of the Indigent Sick and Infirm of Bridge Town and its Environs.

THE space of twelve months having elapsed since the "Ladies' Association for the Relief of the Indigent Sick and Infirm" last appeared before the public with a report of their proceedings in the discharge of those duties for which they stand pledged to their subscribers, the Committee feel much pleasure, on reaching the Fifth Anniversary of this Institution, to be able to state, that they have, for the year past, continued to afford relief to all who have come under their notice, according to the plans hitherto adopted by the Association. At one o'clock every day (with the exception of Sunday, for which day raw provisions are distributed on Saturday) the meal is shared at the Dispensary among those whose claims on the Association, from indigence or infirmity, appear to be just. One member of the committee is always present at this time; and the public in general are invited to visit the Dispensary any day at this hour, to be convinced of the good which results from this daily exertion of the Association to relieve the demands of hunger. The number receiving this meal at present is 78. During the past year the average number was 65. But the Association do not confine their labours to the provision of a daily meal only—the sick continue to be visited, and furnished with every necessary comfort. Sixteen out-pensioners are also maintained by the Association, as mentioned in former reports, who, being unable to attend daily at the Dispensary, in consequence of the distance of their houses, receive the fourth of a dollar every week. These are visited occasionally by some of the members, and inquiry is made as to the appropriation of this sum. Thirteen houses have been repaired and rendered comfortable, which were found in a wretched state of discomfort, and incapable of affording protection from the weather. A part of the expense of boarding one orphan girl at the Central Schools is borne by the Association, in which they are assisted by the liberality of the vestry

of St. Michael—to whom the Committee beg to return their warmest thanks for the confidence which they have at all times placed in the Association. But the exertions of the Association have not been confined to supplying the bodily wants of the aged and infirm—to furnishing support and medicine to the sick—and to educating the orphan; they have been enabled, during the last year, to afford relief to many whose distressed situation required the interference of friends to remove them from the contagion of vice and the evil effects of bad example, strengthened by influence. One orphan girl in particular, fifteen years old, destitute of friends, and under circumstances which rendered her immediate removal from her place of residence absolutely necessary, was received at the Dispensary, placed under the care of the superintendent and her daughter, and instructed by them in needle-work, as well as improved in reading. Two other females have been received on probation during the year; and on being satisfied as to their good conduct, the Association furnished them with clothes, and recommended them to service. Another orphan girl, who came under the notice of the Association some time past, continues to be supported, in part, by the Association; and being placed under the immediate inspection of one of the members, sanguine hopes are entertained that she will also be effectually saved from the dangers which surrounded her in her former destitute condition. Six females, who applied to the Association for relief, have been put out into service, and continue to fill their respective places with credit to themselves and satisfaction to their employers. Two boys, apprenticed to tradesmen, whose parents live at some distance from Bridge-town, have received a meal daily. By this assistance from the Association, they are enabled to learn their trade without being deprived of a comfortable meal, which distance from home prevented their receiving until a late hour in the evening. This assistance the Association are desirous of extending to any other individuals who may be at any time placed under similar circum-

stances, where the objection of the parents to apprenticing out their children in consequence of not being fed, shall appear to the Association to be a just one. This is, in some degree, a departure from the immediate object of the Association's care, whose labours are principally directed to assisting the sick and infirm; but when the great advantage which these boys receive in being brought up to some useful trade is considered, the Committee feel assured that they will not incur censure for being instrumental in effecting this end. Through the interest of many individuals (merchants of the town), passages by sea have been obtained for many distressed objects who were separated from their friends and families, without any prospect of being able to meet the expenses of returning to them. Among these was a widow with two children, a native of Antigua, whose husband died in the alms-house. For these benevolent exertions on the part of these gentlemen, the Association desire to return their best thanks. A free black man, a seaman, particularly recommended to the Association by the "Daily Meal Society," in Antigua, whose exertions in the cause of humanity are on a plan similar to this Association, was furnished with food and comforts from the Dispensary; while lying in the hospital of the "Society for the Education of the Coloured Poor," to whom application was made by the Association for his reception, there being no hospital yet belonging to the Association. It is gratifying to state that this individual received from this Society every personal attention which his helpless state required. As soon as it was practicable, a passage was obtained for him to St. Vincent. These cases, which have been mentioned as coming under the notice of the Association, are only the most striking which are connected with the proceedings of the past year. To mention all, would be both tedious and unnecessary. The Association are induced to make this assertion, on the firm conviction, that their efforts to benefit the indigent and infirm, the sick, the ignorant, and the destitute,

will be duly appreciated by a generous public.

In the course of this year, the Association have established a small lending library at the Dispensary, where religious books and tracts from the depository of the "Barbados Diocesan Committee of the Society for Promoting Christian Knowledge" are kept, and issued out among those who are receiving relief from the Association, as well as those receiving parochial assistance. No books or tracts are admitted into this library but such as are recommended or approved of by the rector and clergy of this parish; and what books have been purchased, were procured by subscriptions and donations for this special purpose, no part of the expense being taken from the general funds. From one family they received the valuable donation of a book-case, together with some books and tracts.

For a statement of their funds, the Association refer to the Treasurer's account annexed.

1830. Dr.

Received Requests, Donations,
and Collections after Ser-
mons £659 5 2½

1830. Cr.

	£.	s.	d.
Sent. 7.—Cash for the daily meal, from the 8th Sept. 1829, to date	220	0	0
Extra provisions for the sick	141	8	10½
Out-pensioners	54	11	7
Superintendent's salary	15	0	0
Voted to ditto by the Committee	5	0	0
Board and lodging, clothing, and education of Elizabeth Ford, at the Girls' Central School	15	0	0
Part of ditto at the same school for Eliz. A. Cozier	2	10	0
A carpenter, for repairing 13 houses	8	0	0
A mason, and finding materials for pitching the Dispensary yard	8	16	8
Clothing	3	18	1½
Medicine	0	18	9
Balance on hand ..	184	1	2½
	£659	5	2½

POLITICAL RETROSPECT.

DOMESTIC.—The following is an abstract of the net produce of the revenue of Great Britain, for the years ending on the 5th of January 1830 and 1831,

and for the quarters ending January 5, 1830 and 1831, shewing the increase or decrease on each head thereof.

	Years ended Jan. 5,		Increase.	Decrease.
	1830.	1831.		
	£	£	£	£
Customs	16,023,860	16,313,561	319,701	—
Excise	17,749,721	16,895,775	—	853,946
Stamps	6,644,635	6,605,291	—	39,344
Post Office ..	1,376,000	1,358,011	—	17,989
Taxes	4,896,566	5,013,105	116,839	—
Miscellaneous	449,091	283,380	—	165,711
	47,139,873	46,499,423	436,540	1,076,990
	Deduct Increase		—	436,540
	Decrease on the Year		—	640,450

	Quarters ended Jan. 5,		Increase.	Decrease.
	1830.	1831.		
	£	£	£	£
Customs	3,851,876	3,769,695	—	82,181
Excise	4,869,022	4,831,220	—	37,802
Stamps	1,553,573	1,585,683	27,110	—
Post Office ..	321,000	330,005	9,005	—
Taxes	2,017,075	2,062,030	44,955	—
Miscellaneous	71,968	81,401	9,433	—
	12,589,514	12,660,034	90,503	119,983
	Deduct Increase		—	90,503
	Decrease on the Quarter		—	29,480

The statement presents one pleasing item amongst the many gloomy ones which duty compels us to record. The decrease of 640,450*l.* is far less than could have been anticipated, when the reduction of taxes, and particularly the repeal of the beer duties, is considered, and assures us that there must have

been an increased consumption of many other articles of taxed produce, to prevent the revenue from sustaining a greater diminution. The following is the statement of the income and charge of the *consolidated fund*, in the quarters ended the 5th of January, 1830 and 1831.

INCOME.	Quarters ended Jan. 5,	
	1830	1831.
	£	£
Customs.....	2,595,837	2,680,837
Excise	4,869,022	4,803,118
Stamps	1,558,572	1,585,683
Post Office.....	321,000	277,000
Taxes.....	2,017,075	2,062,030
Miscellaneous.....	71,969	81,401
	11,433,475	11,490,069
To Cash brought from Civil List	1,025	—
Tontine	11,570	11,688
To Cash brought to this Account from the Ways and Means to replace the like sum issued out of the growing produce of the Consolidated Fund in Ireland, for Public Services	776,579	380,128
	12,222,649	11,882,185
CHARGE.	Quarters ended Jan. 5,	
	1830.	1831.
	£	£
Exchequer Annuities.....	2,055	1,741
South Sea Company	85,057	81,862
Bank on their Capital	89,125	89,125
Dividends	8,395,662	8,108,323
National Debt.. ..	371,506	547,281
Trustees for the payment of Naval and Military Pensions	—	—
Civil List	212,500	—
Pensions.....	95,866	80,000
Other Charges	221,803	191,665
	9,473,574	9,100,000
Surplus.....	2,749,075	2,782,185
	12,222,649	11,882,185
Exchequer Bills issued for the Consolidated Fund, at 10th October, 1830, and paid off out of the growing produce of that Fund in the Quarter ended 5th of January, 1831	—	3,489,580
Surplus, 5th January, 1831	2,782,185	—
Issued out of the Consolidated Fund, on account of the supplies granted for the service of the year 1830.....	3,647,311	865,126
Total at 5th January, 1831, to be provided for by an issue of Exchequer Bills charged on the growing produce of the Consolidated Fund, in the Quarter ending 5th of April, 1831	—	4,354,706

The state of the country is much improved since our last. The special commissions have terminated their

courses, and the result of their labours has been highly conducive to the public welfare. Cambridgeshire alone has

presented any recent act of an incendiary, and we hope, and believe that he will not long escape detection.

After the most patient forbearance with the demagogues of Ireland, the Administration has appealed to the laws of the country, and on the 13th of January, Messrs. O'Connell, Steele, Lawless, Barrett, and Reynolds were arrested, but admitted to give bail to stand trial on such charges as may be preferred against them in the court of King's Bench.

FRANCE.—The commercial and financial distress prevalent in France is very great, and the difficulties with which the government have to contend render their task very arduous. The spirit of the people for war is strongly expressed, but the administration persevere in declaring that their policy is peaceful and defensive; yet they continue to assemble troops on the frontiers; and the declaration of the French ambassador at Rome, to the Conclave, that if any foreign power interfered in the election of the future pope, his government would immediately occupy the papal territories, breathes a note of alarm, and shows that France has neither forgotten nor renounced her views on Italy.

BELGIUM.—The Belgic affairs remain undisposed of. The five great powers have notified to the King of Holland, that he must remove the blockade from the Scheldt, and to the Belgians, that they must raise the siege of Maestricht. Neither party seems willing to comply. "The greatest distress prevails in Belgium, where there are many who are strongly attached to the House of Orange; but these are kept under by the violent men in power, and not permitted to declare themselves. This faction are said to wish to place the Prince of Leuchtenberg, a relative of Napoleon's, on their throne, to which measure the king of the French is decidedly opposed.

SWITZERLAND.—Revolution prevails among several of these Cantons, but we do not apprehend that it will produce any evils beyond the limits of their own country. The general diet

have published two very moderate and wise proclamations. In one they disclaim every intention to interfere with the internal regulations of each state, provided it only adheres to the union; and in the other, they invite each Canton to be prepared to join the others to repel any foreign attempt, should such be made, to interfere with their integrity or independence.

POLAND.—No action has yet taken place between the Russians and the Poles, and probably may not for some time. The delay seems extraordinary after the proclamation, in which the Emperor Nicholas threatened to crush them in one battle; and announced that an army of one hundred and sixty thousand men were in motion for that purpose, and that they would be followed by other bodies of troops, amounting to three hundred thousand more. The sickness of Marshal Diebitsch, the conqueror of the Sultan, has caused him to be superseded, and his place cannot be easily supplied. The cholera is said to prevail among the Russian troops, and disaffection is also spoken of. The greatest zeal and activity are displayed by the Poles. Amongst their troops are a body of twelve thousand men, who formed a part of the Polish regiments, once in the service of Napoleon, and three hundred officers, who wear the insignia of the Legion of Honour. No movement has taken place in Prussian or Austrian Poland, but Polish officers, from the armies of those countries, continue to arrive at Warsaw to support the national cause.

ITALY.—The cardinals assembled in conclave to choose a new pope, and were enclosed on the 14th Dec. last.

UNITED STATES.—The President has opened the sittings of the Congress, in a speech of great length. He states the revenue of the preceding year, to have been 24,161,918 dollars, exceeding the estimate by 360,000 dollars; calculates the total expenditure, exclusive of the public debt, at 13,742,311 dollars; and reports the actual payment, on account of that debt, during the same period, to have been 11,354,639 dollars; leaving a balance in the treasury of 4,819,781 dollars.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCHES.

Two New Churches, at Liverpool, have been consecrated by the Lord Bishop of Chester, who preached on both occasions—St. Luke, with the burial ground, and St. Catherine, in Abercromby Square. The latter is a large and elegant Grecian structure, exhibiting a fine Ionic portico, of six columns, and surmounted by a dome, to give light to the interior, which is in perfect keeping with the classical gravity of the front.

The Chapel of Ease, at Wisbeach, with the burial ground adjoining the Chapel, has been consecrated by the Lord Bishop of Lincoln, acting for the Lord Bishop of the Diocese.

The foundation-stone of a New Church in Upper Tranmere, Cheshire, was laid on New Year's Day, by William Hough, Esq., who gave the land.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment</i>
Crockett, Robert	... Domestic Chapl. to the Right Hon. Lord Lutford.
Evans, T. S. ...	... Head Mast. of Kensington Grammar School, in connexion with King's Coll. London.
Paul, William	Head Mast. of the King's School, Chester.
Tooke, Charles	Head Mast. of Wolverley Free Grammar School.

PREFERMENTS.

The Bishop of Exeter has been presented to a Prebendal Stall in the Cathedral Church of Durham, void by the resignation of the Rev. William Nicholas Darnell, B. D.

The King has been pleased to grant unto the Hon. and Rev. Edward Grey, M. A. the Deanery of the Cathedral Church of Hereford, void by the death of the Rev. Edward Mellish, late Dean thereof.

The King has been pleased to grant unto the Rev. George Davys, M. A. the Deanery of the Cathedral Church of Chester, void by the promotion of Dr. Henry Phillpotts, late Dean thereof, to the See of Exeter.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Armitstead, James..	Barling, C.	Lincoln	Lincoln	John Dixon, Esq.
Beauchamp, James..	Cowell, R.	Oxford	Oxford	Miss Wykeham
Besly, John ..				Billiol Coll. Oxford
Buller, James	{ St. Just, V. to Devonport, St. John's, C.	Cornw. } Devon. }	Exeter	{ Lord Chancellor Sir J. St. Aubyn, Bt
Burnett, Joseph ..	{ Pinner, P. C. to Houghton	Middlesex } Hants	London	{ V. of Harrow Winchest. Bp. of Winchester
Cassan, Stephen H.	{ Bruton, P. C. & Wick Champflower, C.	Somerset	B. & Wells	Sir R. C. Hoare, Bt.
Darnell, Wm. Nich.	{ Northam, V. to Stanhope, R.	Northum. } Durham }	Durham	{ D. & C. of Durham The King, this turn
Davies, D.	Marston, P. C.			{ Major Greswolde, & other Trustees
Etough, Rich. D.D.	Stoneby, V. to Great Addington, Chillington, P. C.	Leicester } Northam. Peterboro'	Lincoln	{ R. Norman, Esq. Rev. James Tyley
Fayrer, Joseph	and Seavington, St. Mary, P. C.	Somerset	B. & Wells	Earl Poulett
Fosbrooke, T. D. ..	{ Walford, R. with Ruardean, C.	Hereford } Gloster }	Heref.	{ Pres. of Cath. Ch. of Hereford
Fraser, Peter	{ Bromley by Bow, D. to Kegworth, R.	Middlesex } Leicester	London	{ John Walter, Esq. Christ Coll. Camb.
Gilby, Francis D. ..	Eckington, V.	Worcester	Worcester	D. & C. of Westminst.
Goodman, Godfrey..	Kemmerton, R.	Gloster	Gloster	{ Mayor and Corp. of Gloster
Graham, John	Comberton, V.	Camb.	Ely	Jesus Coll. Camb.
Harrison, James H. .	Bugbrooke, R.	Northam. Peterboro'		Rev. J. H. Harrison
Hibgame, Edward .	{ Norwich, St. George, Colegate, C.	Norfolk	Norwich	D. & C. of Norwich

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Higgins, Thomas ..	Stoulton, P. C.	Worcester	Worcester	Earl Somers
Layton, James	Sandwich, St. Peter, R.	Kent	Cant.	{ Corp. of Sandwich, this turn
Lugger, John L. ..	{ Tregony, St. James, R. with Cuby, V. }	Cornwall	Exeter	J. A. Gordon, Esq.
Marshall, William ..	Chickerell, R.	Dorset	Bristol	Rev. J. G. C. Trenow
M'Donnall, William ..	Preb. in Cath. Church of	Peterborough		Bp. of Peterborough
Saint, J. J.	Speldhurst, R.	Kent	Rochester	R. Burgess, Esq.
Sheppard, J. Revett.	Thwaite, R.	Suffolk	Norw.	{ Harriet Sheppard and others
Sweet, Charles B. ..	{ Kittisford, R. to Sampford Arundel, V. }	Somerset	B.&W.	{ Rev. T. Sweet Escott Mrs. Cliffe
Tomes, Robert	Coughton, V.	Warwick	Worcester	T. Bowles, Esq.
	Patching, R.			
Vaux, William	{ and Tarring, V. — West, R. }	Sussex	Cant.	{ Abp. of Canterbury
	to Preb. in Cath. Church of	Winchester		
Watling, C. Henry .	Charlton King's, C.	Gloster	Gloster	Jesus Coll. Oxford
Wither, Lovelace B..	Herryard, V.	Hants	Winchest.	Lord Bolton
Zillwood, John Old.	Compton, R.	Hants	Winchest.	Bp. of Winchester

CLERGYMEN DECEASED.

Archer, Samuel	Laweniche, V.	Cornwall	Exeter	Lord Chancellor
Bentham, James ..	West Bradingham, V.	Norfolk	Norwich	Bp. of Ely
Burton, Henry	{ Atcham, V. and Madeley, V. }	Salop	{ Lichfield Hereford	{ R. Burton, Esq. R. Kynaston, Esq.
	{ Leake, V. Stamford, St. Mich, R. }			{ Govs. of Oakham & Uppingham Schools Chanc. of D. of Lanc. one turn
Butt, John		Lincoln	Lincoln	{ Corp. of Stamford, one turn Maq. of Exeter, two turns
Clerke, William	Norton, R.	Suffolk	Norwich	St. Peter's C. Camb.
Coates, John	Addingham, R.	W. York	York	Mrs. Cunliffe
Cosens, William ..	{ Bruton, 'P. C. & Wick Champflower, C. }	Somerset	B.& Wells	Sir R. C. Hoare, Bt.
Dacre, Bartholomew	Moseley, C.	Lancaster	Chest.	{ R. of Ashton-under- Line Abp. of York
Dolphin, John	{ Preb. in Cath. Church of York and Febmarsh, R. and Colne Wake, R. }	Essex	London	Earl of Verulam
Geere, Dionysius ..	{ South Heighton, R. with Tarring Neville, R. and Pett, R. }	Sussex	Chichest.	D. Geere, Esq.
Lloyd, Henry, D.D.	{ Reg. Prof. of Hebrew in University and Babraham, 'V. Melbourne, V. }	Camb.	Ely	Lord Chancellor
Middleton, John ..	{ and Willesford, R.	Derby	Lichfield	Bp. of Carlisle
Pitman, John	Porlock, R.	Lincoln	Lincoln	Ld. Visc. Melbourne
Sharpe, Joseph	Deptling, V.	Somerset	B.& Wells	Lord Chancellor
Tucker, Wm. John .	Widworthy, R.	Kent	Cant.	Abp. of Canterbury
Weatherhead, Wm.	{ Sherbourne, V. and Woolferton, R. }	Devon	Exeter	J. T. B. Marwood, Esq.
	Preb. in Cath. Church of Lincoln	Norfolk	Norw.	{ Bp. of Ely H. H. Henley, Esq. Bp. of Lincoln
Williams, Philip ..	{ and Preb. in Cath. Church. of Winchester and Compton, R. and Houghton, R. }	Hants	Winchest.	{ Bp. of Winchester
Wood, John	Herne, V.	Kent	Cant.	Abp. of Cant.

<i>Name.</i>	<i>Appointment.</i>
Waters, Thomas, D. D.	Mast. of Emmanuel Hospital.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

The following gentlemen have been elected Students of Christ Church, the first four from Westminster; the remainder were Commoners of Christ Church:—Messrs. George Day, Wm. Cother, George Barnes, Lewis Francis Bagot, Henry Liddell, Frederick Anson, George Thomas Marsh, Henry M. Villiers, Arthur E. Somerset, and Robert Scott.

The Rev. Robert Eden, M.A. and the Rev. Thomas Medland, M.A. have been elected Fellows of Corpus Christi College.

DEGREES CONFERRED.

MASTERS OF ARTS.

Fred. Calvert, Fell. Merton Coll. gr. comp.
Hon. Jas. Stuart Wortley, Fell. Merton Coll.
John David Chambers, Oriel Coll.
Wm. Weldon Champneys, Brasenose Coll.

BACHELORS OF ARTS.

Thomas Beagley Nayler, Magdalen Hall.
Clement Dawson Strong, Magdalen Hall.
George Pinhorn, St. Edmund Hall.
John R. Reid Humphrys, St. Edmund Hall.
John Ellison Bates, Student of Chr. Ch.
Edward Hill, Student of Christ Church.
Charles Perkins Gwilt, Christ Church.
Francis Coleman Wilson, Edmund Hall.
Edward Ellis, St. John's College.

MARRIED.

At Grantham, near Newbury, the Rev. George David Faithfull, B.D. late Fellow of Corpus Christi College, and Rector of Lower Heyford, in this county, to Miss Ann Norris, of Grantham.

The Rev. W. Pye, Student of Christ Church, to Miss Margaretta Cripps, one of the daughters of Joseph Cripps, Esq. M.P. for Cirencester.

CAMBRIDGE.

ELECTIONS.

The Rev. John James Blunt, B.D. Fellow of St. John's College, author of the "Veracity of the Gospel and Acts," the "Veracity of the Five Books of Moses," &c. has been elected Hulsean Lecturer for the present year. The value of the Lectureship amounts to nearly 300*l.* per annum; and the Court of Chancery has ordered "that the number of lectures shall be reduced to eight, and that the time of printing shall be enlarged for the term of one year from the delivery of the last lecture."

George Phillips, Esq. B.A. of Queen's College, has been elected a foundation Fellow of that society.

PRIZES.

The Hulsean Prize, of one hundred guineas has been adjudged to Frederic Myers, Scholar of Clare Hall, for his Essay on the following subject:—"The Futility of Attempts to represent the Miracles, recorded in Scripture, as Effects produced in the ordinary course of Nature."

PRIZE SUBJECTS FOR 1831.

I. Chancellor's gold medal—"The Attempts which have been made of late years, by sea and land, to discover a North-west Passage."

N.B.—These exercises are to be sent in to the Vice-Chancellor on or before March 31, 1831; and are not to exceed 200 lines in length.

II. Members' Prizes of fifteen guineas each—

(1) For the Bachelors,

Utrum boni plus an mali hominibus et civitatibus attulerit dicendi copia?

(2) For the Undergraduates,

Utrum fides Punica ea esset qualem perhibent scriptores Romani?

N.B.—These exercises are to be sent in on or before April 30, 1831.

III. Sir William Browne's three gold medals, value five guineas each—

(1) For the Greek Ode, *Granta Illustriissimo Regi Gulielmo quarto gratulatur quod in solium Britannie successisset.*

(2) For the Latin Ode, *Magicas accingitur artes.*

(3) For the Greek Epigram, *Magnas inter opes isops.*

(4) For the Latin Epigram, *Prudens simplicitas.*

N.B.—These exercises are to be sent in on or before April 30, 1831. The Greek Ode is not to exceed twenty-five, and the Latin Ode thirty stanzas.

IV. The Porson Prize—

As You Like It. Act II. Scene 1.

Beginning,—*"To-day, my Lord of Amiens and myself,"* &c.

And ending,—*"Native dwelling-place."*

N.B.—The metre to be *Tragicum Iambicum Trimetrum Acolacticum*. These exercises are to be accentuated and accom-

panied by a literal Latin prose version, and to be sent in on or before April 30, 1831.

N.B.—All the above exercises are to be sent in to the Vice-Chancellor privately: each is to have some motto prefixed; and to be accompanied by a paper sealed up, with the same motto on the outside; which paper is to enclose another, folded up, having the candidate's name and College written within.—The papers containing the names of those candidates who may not succeed, will be destroyed unopened. Any candidate is at liberty to send in his exercise *printed or lithographed*.—No Prize will be given to any candidate who has not, at the time for sending in the exercises, resided one term at the least.

V. The Seatonian Prize Poem—"David playing the Harp before Saul." (1 Sam. xvi. 23.)—And the Examiners have given notice, that should any Poem appear to possess distinguished merit, a Premium of one hundred pounds will be adjudged.

VI. The Hulsean Prize Essay—"The Evidences of the Truth of the Christian Revelation are not weakened by Time."

The following will be the subjects of Examination in the week of Lent term, 1832:—

1. The Gospel of St. Mark.
2. Paley's Evidences of Christianity.
3. The Third and Fourth Books of Xenophon's Anabasis.
4. The First Book of Virgil's Georgics.

MARRIED.

At Elmbridge, Worcestershire, the Rev. J. P. Lee, B.A. Fellow of Trinity College, to Susan, eldest daughter of the late George Penrice, Esq. of the former place.

In the Parish Church of Boston, Lincolnshire, (by his father, the Rev. Thomas Scott, M.A. of Gawcott, Buckingham), the Rev. Thomas Scott, B.A. Fellow of Queen's College, in this University, and Curate of Goring, Oxon, to Fanny Margaret, eldest daughter of John Oldrid, Esq. of Boston.

BACHELORS' COMMENCEMENT, January 22, 1831.

[The Gentlemen in brackets were equal.]

WRANGLERS.

Earnshaw, Joh.	Whytehead Joh.	Oliver, Pet.	Walker, Chr.
Gaskin, Joh.	Meller, Trin.	Mills, jun. Pemb.	Bacon, Corpus
Budd, Caius	Smith, Sid.	Paton, Trin.	Hildyard, Clare
Worledge, Trin.	Willan, Joh.	W. Entwistle, Trin.	Nash, Trin.
Mills, sen. Pemb.	Cheadle, Qu.	Blakesley, Trin.	Geary, Trin.
Amphlet, Pet.	Sheppard, Trin.	Otter, Chr.	Harrison Caius
Peill, Qu.	Rigg, Caius	Degex, Jes.	Hoare, Joh.
Paget, Caius	Bates, Corpus	Winter, Corpus	

SENIOR OPTIMES.

Delamare, Caius	Nicholson, Joh.	Swann, Emm.	Minty, Caius
Dawes, Corpus	Bonnin, Qu.	Dashwood, Trin.	Klamert, Pet.
Colville, Trin.	Mann, Joh.	Favell, Qu.	Pickwood, Pet.
Tyrrell, Joh.	Dixon, Corpus	Hockin, Pemb.	Harman, Caius
Whiston, Trin.	Owston, Qu.	Thompson, Trin.	Rogers, Trin.
Ross-Lewin, Cath.	Stanton, Chr.	Proctor, Chr.	Thomson, Jes.
Ventris, Qu.	Bullock, Clare	Stoddart, Corpus	

JUNIOR OPTIMES.

Venables, Emm.	Fell, Pet.	Power, Joh.	Evans, Qu.
Bainbridge, Cath.	Sharples, Emm.	Blane, Trin.	Foster, Trin.
Cockerton, Joh.	Shadwell, Joh.	Jerwood, Joh.	Chattfield, Trin.
Whittington, Pemb.	Johnstone, Caius	Spedding, Trin.	Morgan, Trin.
Wallace, Trin.	Stacy, Chr.	Vawdrey, Joh.	Fosbrooke, Trin.
Gaskell, Corpus	Fleming, Pemb.	Walsh, Trin.	Yellowly, Trin.
Kennedy, Trin.	Street, Qu.	Selwyn, Joh.	

Ægotat—Fearon, Cath.

Baldwin, Trin.	T. Entwistle, Trin.	Good, Qu.	Hillyard, Trin.
Cameron, Trin.	Finley, Trin.	Guille, Joh.	Scott, Trin.
	Tennant, Trin.		
Graham, Chr.	Adams, R. B. Trin.	Findlater, Chr.	Hutchinson, Clare
Alcock, Joh.	A' Court, } Joh.	Oldknowe, Chr.	Darwin, Chr.
Lumb, Caius	Hon. W. } Joh.	Willy, Joh.	Matthew, Sid.

Carlyon, Pemb.	Crutchley, Magd.	Morice, Trin.	Aldis, Trin.
Stowe, Trin.	Leigh, Qu.	Fletcher, Joh.	Tate, Magd.
Tollemache, } Pet.	Charlton, Joh.	Isaac, Trin.	Baker, } Corpus
<i>Hon. H.</i>	Lumsden, Joh.	Douglas } Joh.	Stephens, } Clare
Newall, Trin.	Rigge, } Corpus	Gossip, } Trin.	Bird, } Corpus
Dodson, } Trin.	Long, } Chr.	Clutterbuck, Pet.	Hesketh, } Tr. H.
Flunank, } Trin.	Lloyd, } Trin.	Kirkness, } Qu.	Smythies, } Trin.
Keeble, Joh.	Mason, } Trin.	Hasted, } Magd.	Banning, } Tr. H.
Weighell, Pemb.	Bond, } Qu.	Burgess, Qu.	Bull, } Qu.
Harrison, Trin.	Garlike, } Clare	James, Joh.	Hawkins, } Joh.
Grey, Joh.	Simpson, } Trin.	Corfield, Clare	Pawsey, } Emm.
Alderson, Joh.	Symons, } Corp.	Jenner, Tr. H.	Ellice, Trin.
Lockwood, Trin.	Forster, Trin.	Bates, Pet.	Dawson, Cath.
Birch, Joh.	Turner, Chr.	Harris, Qu.	Dawkins, } Cath.
Touzel, Sid.	Wood, Tr. H.	Handley, Trin.	Thomas, } Down.
Richmond, Qu.	Gardner, Qu.	Turner, Trin.	Halls, } Magd.
Rock, Joh.	Wegg, Joh.	Burrell, Joh.	Bagot, <i>Hon. W.</i> Magd.
Charlesworth, Pet.	Groome, } Pemb.	Clarke, } Sid.	Lewis, Qu.
Kidd, Caius	Wilson, } Emm.	Holland, } Corpus	Doveton, } Down.
Walker, Trin.	Wyche, } Qu.	Harvey, Clare	Henniker, } Joh.
Gleadowe, } Chr.	Bousfield, Qu.	Lugard, } Trin.	<i>Hon. M.</i>
Jebb, } Pet.	Spooner, Clare	Woodyear, } Chr.	Waterworth, Trin.
French, } Caius	Skinner, Qu.	Hatton, Trin.	Drinkald, Chr.
Tottenham, } Joh.	Edgell, Joh.	Beaumont, } Trin.	Figgins, Qu.
Lees, Joh.	Lister, } Trin.	Vidal, } Caius	Oldacres, Emm.
Wormald, Trin.	Greville, } Clare	Cookson, } Corpus	Adams, P.B. Trin.
Frost, Cath.	Heaton, Cath.	Powell, Trin.	Baker, Chr.
Gould, } Magd.	Thompson, } Jes.	Rough, Trin.	Oakes, Emm.
Poole, Emm.	Daniel, } Chr.	Granville, } Trin.	Watts, Qu.
Jackson, } Chr.	Hecken, } Joh.	Haworth, } Joh.	Woodward, Joh.
Jebb, } Trin.	Gonne, } Trin.	Eade, } Jes.	
Flowers, Jes.	Skinner, } Sid.	Westmacott, } Cor.	Bower, Pet.
Plummer, Jes.	Eaton, } Joh.	Groom, Tr. H.	Brome, Trin.
Maber, Clare	Wingfield, } Emm.	W. Moore, Joh.	Curling, Trin.
Lloyd, } Magd.	Bull, } Joh.	Bedford, Joh.	Fellowes, Joh.
Weggelin, Emm.	Ellis, } Joh.	Curtis, } Chr.	Fisher, Chr.
Drake, } Trin.	Marsh, } Pemb.	Gordon, } Trin.	Jones, Joh.
Havens, Corpus	Grazebrooke, } Jes.	<i>Hon. A.</i>	Mackereth, Cath.
Tatham, Magd.	Hine, } Cor.	Pitman, Trin.	Morey, Trin.
Warren, Trin.	Read, } Tr.	Wetherell, Tr. H.	Pigot, Joh.
Butler, Magd.	Smith, } Tr.	Brocklebank, } Qu.	Porteus, Chr.
Child, Joh.	Vipan, } Trin.	Ewen, } Corp.	Upton, Chr.
Rimell, Joh.	Beddingfeld, Trin.	Lowthorp, Qu.	

ÆGROTAT.

Ball, Qu.	Gisborne, Pet.	Moore, W.G. Joh.	Orme, Jes.
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PREVIOUSLY EXAMINED.

Bawdwen, Trin.	Liardet, Qu.	Macchell, Joh.	Paul, Qu.
	Sejeant, Qu.	Taylor, Trin.	

COMBINATION PAPER, 1831.

PRIOR COMB.		Feb. 27. Mr. Hooper, Corpus.
Jan. 3. Mr. Turner, Corp. Chr. Coll.		Mar. 6. Mr. Symes, Jes.
9. Mr. R. W. Geary, Emm.		13. Coll. Regal.
16. Coll. Regal.		20. Coll. Trin.
23. Coll. Trin.		27. Coll. Joh.
30. CAROLI I. REGIS DECOLL.		Apr. 3. FEST. PASCH.
Feb. 6. Coll. Joh.		10. Mr. J. Graham, Regin.
13. Mr. Cardale, Pet.		17. Mr. Daniel, Clar.
30. Mr. J. Hyde, Pemb.		24. Mr. Clayton, Cai.



THE CANALIZ NICHOLSON, D.D.
SECOND BISHOP OF LONDON

THE CHRISTIAN REMEMBRANCE.

MARCH, 1831.

REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *The Life of Reginald Heber, D.D. Lord Bishop of Calcutta. By HIS WIDOW. With Selections from his Correspondence, Unpublished Poems, and Private Papers; together with a Journal of his Tour in Norway, Sweden, Russia, Hungary, and Germany, and a History of the Cossaks.* 2 vols. 4to. Pp. xv. 684; viii. 636. London: Murray. 1830. Price 3l. 13s. 6d.
2. *The Last Days of Bishop Heber. By THOMAS ROBINSON, A. M. Archdeacon of Madras, and late Domestic Chaplain to his Lordship.* Madras: and London: Jennings & Chaplin. 8vo. Pp. xii. 355. 1830. Price 9s.
3. *Sermons preached in England, by the late Right Reverend Bishop Heber, D.D.* Second Edition. London: Murray. 1829. 8vo. 9s. 6d.
4. *Sermons preached in India, by the late Right Reverend Bishop Heber, D.D.* London: Murray. 8vo. 9s. 6d.

SOME of our readers, we fear, have already begun to censure our remissness in adverting to the many particulars which the last year has accumulated relative to the amiable, accomplished, pious, and laborious Heber. We shall, we hope, adduce a sufficient defence, when we say that we have declined to do so solely in order that we might have before us the most entire and conclusive information on the life, sentiments, and acts of this justly celebrated man. The biography of Heber is a page of our ecclesiastical history, and should be treated with historical scrupulosity and gravity—with a cautious inquiry for the best information, and a diligent examination of particulars. The opinions of one who will always be an extensively

quoted authority, should be scrutinized with the cold eye of the historical philosopher, and recorded as fact, not warped to fortify a dogmatical system, or garbled to countenance the policy of party. We are not surprised that any class of men should be ambitious of the fellowship of Heber, or have eagerly caught at and appropriated some stray sentence or isolated act, which might seem to honour them with the sanction of his name. But the advocate of his memory may justly complain of a systematic misrepresentation, whereby a large proportion of the British public has been deceived into a belief that a prelate, who was eminently independent, and whose characteristic feature was abhorrence of schismatical and party distinctions, was, on the contrary, a decidedly party man, and by no means averse to a little latitude of opinion on ecclesiastical matters. A methodical perversion of facts cannot be justified on any grounds whatever; not even on those of honest fervour and mistaken zeal. It is this which we consider worthy a formal exposure, in order that our readers may judge for themselves how little reliance is due to *ex-parte* representations.

The materials before us are of the very best description for furnishing an ample and explicit understanding of the conduct and sentiments of Heber. Of the Sermons and Journal this will scarcely be questioned; and the works of the Archdeacon and Mrs. Heber, (we beg the lady's pardon, we understand she is no longer entitled to that venerable name, and we have not taken the trouble to inquire by what appellation it has been succeeded,) are, by their very defects, especially well adapted to this purpose. Of neither of these works, as biographical compositions, can we speak very highly. That of the lady is a most ingenious specimen of bookmaking; it contains correspondence of the most trifling nature, beside "A HISTORY of the Cossaks," an Oxford prize Essay, Latin Poem, and a fragment of a large English Poem; with a quantity of other matter which would scarce have occurred to a biographer intent only on the subject of his work. Nothing but the native interest of the subject could rescue two quartos, compiled on such a principle, from oblivion and the pastrycook's. Had Bishop Heber been a mere scholar or philosopher, such a *tyronieler* must have been content to take her place with Hawkins and Lord King. But the activity and eventfulness of the Prelate's life, render this clumsy mode of biography peculiarly interesting. It is true, the reader's patience is occasionally exercised by the perusal of much which could afford no interest beyond the precincts of family connexion; for Heber, like other men, did not write his private letters for publication, and was, like other men, also, privileged to have affairs in which the public had no concern: yet in nothing is the character of an individual so effectually

developed as in his correspondence; and if the judgment of the fair biographer is not conspicuous in publishing a deskful rather than a judicious selection, still we can select for ourselves, and in so doing we may, even from these volumes only, obtain a very clear and extensive view of the character of him whom they commemorate. The Archdeacon's work is, considered as to its literary merits, a very pitiful performance. It is a purely rough private journal, and possesses all the tediousness of that species of writing, which, when we consider the subject of it, is saying much. "The last days of Heber!"—"Quid dignum tanto feret hic promissor hiatu?" a random collection of unconnected incidents, Boswellian in servility and adulation, but in no other respect to be honoured by comparison with the facetious biographer of "The Rambler." We shall quote a few short passages, in order to show with what extraordinary carelessness this work has been put forth; the proofs of it, apparently, having never passed the eye of its author, who *must*, it would seem, have otherwise been struck with such absurdities as we proceed to notice.

On the day of the visitation at Madras,

The Clergy dined with him in the evening, and his delightful conversation made the close of the day one of the most instructive parts of *this Apostolical ordinance*.—Pp. 113, 114.

It is difficult to conceive what "Apostolical ordinance" these words indicate, except it be the dinner. Again:

There is a tradition that within the last century the gilded domes of several large pagodas were just visible above *the sea*, not a trace of *which* is now left.—P. 120.

Mr. Robinson has here evidently made *the sea* vanish, when it was only his intention to annihilate *the pagodas*. Once more:

We were standing on the graves of Swartz and others of his fellow-labourers *who are gone to their rest*, and he alluded beautifully to this circumstance in his powerful and impressive charge. As this was probably the last time that he could hope to meet *them* again in public, &c.—P. 158.

The construction of this sentence would certainly lead us to refer the word *them* to "Swartz" (Schwartz) and his fellow-labourers, who are gone to their rest. But though the Archdeacon's work is very inferior in interest to that of the lady, and is defaced by blemishes which do not disgrace her production, it is not without its interest or its value, arising too out of its very deficiencies. Whatever views might be taken by the Archdeacon of the conduct of his diocesan, they were evidently fresh and unrevised impressions, and therefore may be more useful to the student of Heber's character, than a more elaborate or meditated narrative.

We shall endeavour to cast the materials before us into a compendious view of the life, character, and opinions of Heber. On the two first of these we shall be very brief. The events which form the

personal history of the lamented prelate, are too fresh in the memory of our readers to require more than that cursory notice which may be expected as our homage to custom and method. Nor is there any controversy on the excellence and amiability of Heber's disposition. With his opinions, as we have already observed, matters stand otherwise. And here we think our readers entitled to the entire fruits of our perusal.

I. Reginald Heber, son of Reginald and Mary Heber, was born April 21, 1783, at Malpas in Cheshire. During the early years of his life he was educated by his father, who was Rector of one moiety of Malpas. At five years old he could read the Bible, and was acquainted with its general contents. At seven he had translated Phædrus into English verse. In the following year he was placed at the Grammar School of Whitchurch, from whence, in 1796, he was removed to the care of the Rev. Mr. Bristow, of Neasdon. It was here that he became acquainted with Mr. John Thornton, whose friendship he most assiduously cultivated, and to whose connexion are probably owing those points in his conduct which have been studiously magnified into self-commitment to the cause of a party. In 1800 he entered at Brasenose College, Oxford, where, in the same year, he gained the University prize for the Latin Poem *Carmen Sæculare*, and in 1803 produced his magnificent prize exercise of "Palestine." It is interesting to know that this celebrated poem was honoured, before its launch, by the approbation of Sir Walter Scott, to whose suggestion we are indebted for one of its most striking couplets, descriptive of the silence in which the temple was built. The day of the recitation is indeed a proud recollection for those who had the privilege of the theatre. Heber's father was present, and it is said, though it is contradicted by the biographer, that he never recovered the intense happiness of that day. The youthful poet, when the recitation was over, withdrew from the congratulating crowd, and was found by his mother, with his characteristic piety, in his room, thanking God on his knees that he had been enabled to make his parents happy. In the following year young Reginald lost his father. The event is communicated to Mr. Thornton in a letter, which, with much regret, we refrain from transcribing. In the same year he took his degree, and in the year following gained the Bachelor's prize for the English Essay. The subject was "The Sense of Honour."

About the middle of the year 1805, the continent being then, for the most part, closed against English travellers by Napoleon, Heber undertook, in company with his friend Mr. Thornton, a journey through some of the northern parts of Europe. Landing at Gottenburg, he proceeded through Sweden and Norway, returning through

the former to Petersburg. Hence he travelled by Moscow, through Poland, Hungary, and Prussia, and landed at Yarmouth in September, 1806. The accounts of his travels, as given in his correspondence, are, in the highest degree, interesting, although the minuteness with which they are there detailed, seems scarcely compatible with the conciseness of the biographical style.

In 1807, Heber entered that sacred profession in which his wishes and hopes were centered. His career commenced as incumbent of the family benefice of Hodnet. From this moment the pursuits of literature and refinement, which, to a cursory observer, might have seemed the very essence of Heber's history, sink to a level less than secondary, and the energies of his capacious and well-furnished mind are engrossed by the demands of his heavenly calling. Not that he considered an abandonment of these pleasures required by the terms of his professional engagements; on the contrary, to the last hours of his life, they were his relaxation and his amusement; but the studies and the duties of his profession now absorbed all the higher powers of his mind, and even his lighter pursuits were spiritualized by their connexion with the sacred cause, or the freshness with which they restored him to his severer occupations.

In 1809, Heber married his present biographer, Amelia, youngest daughter of the late William Davies Shipley, Dean of St. Asaph. With her he lived in the seclusion of Hodnet, and the practice of the domestic and pastoral virtues, without any remarkable occurrence, till the year 1815, when he was appointed Bampton Lecturer, and chose for his subject the very important theme of "The Personality and Offices of the Christian Comforter." In 1816 he was appointed University Preacher, and in the following year was presented with a stall in the Cathedral Church of St. Asaph. The preachership of Lincoln's Inn falling vacant in 1822, he was presented to that honourable office.

We have now brought our rapid glance over the early life of Heber (alas! we ought scarcely in his case to make the distinction,) to the momentous era of his departure for India. And here, perhaps, our readers will pardon us if we prosecute the subject a very little more in detail.

On the death of Bishop Middleton, Mr. C. W. W. Wynn addressed to Heber the following letter:—

MY DEAR REGINALD,—You will have seen in the newspapers the death of the Bishop of Calcutta. I cannot expect, and certainly do not wish, that, with your fair prospects of eminence at home, you should go to the Ganges for a mitre. Indeed, 5000*l.* per annum for fifteen years, and a retiring pension of 1500*l.* at the end of them, is not a temptation which could compensate you for quitting the situation and comforts which you now enjoy, if you were certain of never

being promoted. You would, however, extremely oblige me by giving me, in the strictest confidence, your opinion as to those who have been, or are likely to be, suggested for that appointment; and you would add to the obligation, if you could point out any one who, to an inferior degree of theological and literary qualification, adds the same moderation, discretion, and active benevolence, which would make me feel that, if you were not destined, I trust, to be still more usefully employed at home, I should confer the greatest blessing upon India in recommending you.

Ever most faithfully yours,

C. W. WILLIAMS WYNN.

Vol. II. p. 97.

We wish we could continue the correspondence, as it is most deeply interesting. Heber was, in one sense, an ambitious man—he was ambitious, to the utmost extent, of doing good—and this feeling had led him, as he himself confesses in his answer, frequently to wish himself Bishop of Calcutta. But his talents were calculated to work good in any sphere; nor was there, under such a minister as Lord Liverpool, much probability that they would be allowed to stagnate in neglect. This Heber must have known, and the uncertainty of choosing for the best, even in his disinterested mind, produced a painful hesitation. It is nothing derogatory to the character of Heber, that, with all his Christian public spirit, he had feelings not less Christian, though more allied to our common humanity, and which pleaded the safety of a beloved wife and child. These conflicting sentiments are beautifully unbosomed to his wife in the letter which he wrote to her on this occasion—a letter, according to *our* feelings, almost too sacred for publication. Mrs. Heber's answer is not given; but she has not omitted to inform us, by the publication of the reply, that it was marked by her “usual good sense, piety, and affection,” and that she expressed her willingness to accompany her husband to India. Meantime another letter from Mr. Wynn arrived, representing strongly the worldly imprudence of accepting the bishopric, at the same time offering every facility, should his correspondent desire to receive it. Heber's answer requests Mr. Wynn to decide from his own experience and judgment. Mr. Wynn's reply, while it asserts the peculiar fitness of Heber for the situation, declines the delicate alternative of a decision, and mentions the opinion of Dr. Varde on the climate, which might seem to decide against the undertaking. This opinion had so much influence with Heber, that he almost determined to abandon all idea of the scheme; and a conversation with Mrs. Heber completed the decision. He accordingly sent a formal refusal to Mr. Wynn; but a reconsideration of the matter induced him again to open the question, and the result was the appointment, at once so illustrious and so fatal.

In February, 1823, the University of Oxford honoured the Bishop elect with the degree of D. D. The inhabitants of Hodnet raised a

subscription, limited to one guinea each, to present their retiring Pastor with a piece of plate, bearing the following inscription :—

TO REGINALD HEBER, D. D.

THIS PIECE OF PLATE IS PRESENTED, AS A PARTING GIFT,
BY HIS PARISHIONERS,

WITH THE HOPE THAT IT MAY REMIND HIM, IN A FAR DISTANT LAND,
OF THOSE, WHO WILL NEVER CEASE TO THINK OF HIS VIRTUES WITH AFFECTION,
AND OF HIS LOSS WITH REGRET.

A. D. 1823.

Vol. II. p. 125.

On the 15th of June following, after receiving the valedictory address of the Society for promoting Christian Knowledge, the Bishop sailed for Calcutta. On his arrival, he found a very considerable arrear of official business, accumulated during the vacancy of the See. It was not, therefore, until the same month in the following year, that he undertook the great project of visiting this colossal diocese. It is impossible to read this interesting narrative, of which it will not here be practicable even to give an outline, without astonishment at the spirit which has hitherto dictated ecclesiastical arrangements in the East. A diocese, comprehending the vast peninsula of India, the still broader regions of Australia, together with St. Helena, the Mauritius, and the African coast, must evidently exceed all human power of supervision, even allowing (what every Bishop, not possessing a seared conscience and a "charmed life" must expect) the crown of martyrdom into the bargain. These are not the times to hope for any public care of religion and the Church; and we accordingly feel little expectation of effecting much good, by hinting, that the division of this enormous charge into three bishoprics, and the elevation of the Archdeacons of Madras and Bombay to the episcopal dignity, would be an important aid to the interests of Christianity, an incalculable saving of human exhaustion, and even of life, and (what is most likely to weigh with modern statesmen) might be done at a very slender cost. The idea is Heber's own, and was suggested by him, in the course of his correspondence with Mr. Wynn, on the acceptance of the See of Calcutta; and it has the further recommendation of express resolutions submitted to government by the Societies for propagating the Gospel and promoting Christian Knowledge. While we gratefully acknowledge that the foundation of the See of Calcutta has wrought most important good, and given a substantial tone and expectation to religion in India, which she never possessed before in that country; still we must deplore that much remains undone; still we must affirm that the defect is palpable; that, admitting an ecclesiastical discipline in the East to be necessary at all, the necessity of three Bishops, at least, is indubitable; and that the legislature will be acting against demonstration, if she hearkens to the

sophistries of those who prefer "the unrighteous mammon" to "the true riches."*

But to return from our digression to the catastrophe of our melancholy tale. The Bishop made the tour of most part of the Indian portion of his diocese, proceeding to the Himalaya mountains, and thence to Bombay, and then across to Ceylon, and back to Calcutta, where he arrived in October. In January, 1826, he again started on a visitation of Madras and the southern provinces; and after a laborious and eventful journey, he arrived, on the 1st of April, at Trichinopoly. On the morrow, he preached to a large congregation at St. John's, from 1 John v. 6. The rest shall be detailed in the biographer's own language.

In the afternoon he confirmed forty-two persons, and afterwards addressed them with even more than his wonted earnest and affectionate manner. On his return to Mr. Bird's house after service, he complained, for the first time, of a slight head-ache and feeling of languor; and though there was nothing, either in his appearance or manner, to occasion uneasiness in those about him, or to justify their entreaties that he would suspend his exertions, yet, as the day had been unusually hot, Mr. Robinson had dissuaded him from attending the native congregation, as he had intended doing that evening, and also requested him to give up his examination of the schools, on the following morning, after Divine service. He exerted himself greatly in both services, more, perhaps, than was necessary, and complained that the Church was very difficult for the voice to fill, and the pulpit raised too high.—Vol. II. p. 435.

At day-break, on the fatal 3d of April, he went to the mission Church in the fort, where service was performed in the Tamul language; after which he confirmed fifteen natives in their own language, and again delivered his address on confirmation. He afterwards went to the mission-house, and examined into the state of the schools, though without staying in the school-room, as he found it close and disagreeable, from having been shut up the preceding day, and left it immediately. He then received an address from the poor Christians, earnestly praying that he would send them a pastor to watch over and instruct them. His answer was given with that gentleness and kindness of heart which never failed to win the affections of all who heard him, promising that he would take immediate measures to provide them with a spiritual guide. He had,

* It might be injustice to the cause we plead, not to avail ourselves of the advocacy of poetry and Southey.

Large, England, is the debt
Thou owest to heathendom;
" To India most of all, where Providence
Giving thee thy dominion there in trust,
Upholds its baseless strength.
All seas have seen thy red-cross flag
In war triumphantly display'd;
Late only hast thou set that standard up
On pagan shores in peace!
Yea, at this hour the cry of blood
Riseth against thee, from beneath the wheels
Of that seven-headed idol's car accurst;
Against thee, from the widow's funeral pile,
The smoke of human sacrifice
Ascends, even now, to Heaven!

Life, Vol. II. p. 517.

indeed, before he received this application, resolved on appointing Mr. Schreivogel, a Danish missionary, who had petitioned, under rather singular circumstances, for a removal from Tranquebar to Vepery or Trichinopoly, to this station. From all that the Bishop had heard of his private character, and of the esteem in which he was held by his own flock, in the Danish mission, as well as from personal intercourse with him, he thought that he could not better supply the wants of this important station than by committing it to his superintendence.

The Bishop had gone to the fort in a close carriage, so that he could have sustained no injury from the sun. Mr. Robinson was too ill to leave his bed, but he was accompanied by Mr. Doran, and conversed with him, both going and returning, with animation and earnestness, on the important duties of missionaries, and on the state of Christianity in the south of India. On his arrival at Mr. Bird's house, before he took off his robes, he went into Mr. Robinson's room, and sitting down by his bed-side, entered with energy into the concerns of the mission. His interest had been much excited by all which he had seen; he spoke with sorrow of its poverty, and remarked how necessary it was for the Bishop to have regular reports from every mission in India, that he might at least know the wants and necessities of all. He said he had seen nothing, in the whole of his diocese, that so powerfully interested him, and his mental excitement was such, that he showed no appearance of bodily exhaustion. He then retired into his own room, and, according to his invariable custom, wrote on the back of the address on confirmation, "Trichinopoly, April 3, 1826." This was his last act, for immediately on taking off his clothes, he went into a large cold bath, where he had bathed the two preceding mornings, but which was now the destined agent of his removal to Paradise! Half an hour after, his servant, alarmed at his long absence, entered the room, and found him a lifeless corpse!—Vol. II. pp. 436, 437.

The funeral took place on the following day. Every public demonstration of grief was manifested. The soldiers quartered at Trichinopoly, under command of Major-General Hall, attended the procession. The General ordered that all officers under his command should wear mourning for a month. Minute guns, corresponding in number to the years of his life, were fired, and cannon discharged near the grave. The inhabitants of Trichinopoly met to testify their respect for the Bishop's memory, by subscribing in aid of the mission, in whose interests the last thoughts of his valuable days were engaged; and the government of Madras ordered a marble to be placed over his grave, and a tablet to be erected to his memory in St. John's Church at Trichinopoly, with the following inscription:—

Sacred
to the memory of
REGINALD HEBER, D. D.
Lord Bishop of Calcutta,
who was here
suddenly called to his eternal rest
during his visitation.
of the southern Provinces
of his extensive diocese
on the 3d of April,
A. D. MDCCCXXVI.

“Be ye also ready.”

Vol. II. p. 445.

The inhabitants of Madras further testified their sentiments towards the deceased Bishop, by erecting a monument in St. George's Church, bearing an inscription from the pen of Archdeacon Robinson.

A similar honour was shewn to the memory of this eminent Prelate, by the inhabitants of Calcutta; and those of Bombay subscribed "for the purpose of raising a fund to endow one or more scholarships at Bishop's College, Calcutta, for the benefit of their presidency, to be called "Bishop Heber's Bombay Scholarships." At Columbo, subscriptions, not exceeding one guinea each, were collected towards the erection of a mural tablet; and the subscribers for the support of Cingalese youths at Bishop's College agreed to call the Columbo exhibition, "Bishop Heber's exhibition." In England, a subscription was soon raised for a monument in St. Paul's cathedral; and in his own parish Church of Hodnet, the faithful pastor, no less than the apostolic ruler, is not forgotten.

Nor, were these the only wreaths which England cast upon the bier of her distinguished son; the Society for Promoting Christian Knowledge, in respect of the deceased Prelate's memory, placed the sum of 2000*l.* at the disposal of the Society for the Propagation of the Gospel, for the foundation of two scholarships, to be called "Bishop Heber's Scholarships;" and a similar course was taken by the Church Missionary Society.

But the most extraordinary and honourable testimony which has been given to the virtues of this eminent man, remains to be mentioned. The Journal now before us has been re-published in the United States of America; and such has been the enthusiasm which it has there excited, that the inhabitants of Canandaigua, a village in the interior of the county of New York, have caused the name of Heber to be engraven in letters of gold, on a rock of granite which forms part of the outer foundation of their episcopal Church. The vestry of St. John's Church, in the same village, have erected a monument, bearing, in golden letters, the following inscription: -- "To the piety and virtues of Reginald Heber, Bishop of Calcutta, 1829."* On the front foundation stone of St. John's Church, Portsmouth, New Hampshire, are engraven the words, "Sacred to the memory of Bishop Heber." The Bishop's Sermons have been reprinted in New York, no expense having been spared in order to "evince the respect

* We are also informed, "A space is left beneath for his widow's name." (*Life*, Vol. II. p. 502.) Long may it be ere that space be filled! Yet, when it is filled, there will be somewhat startling in the addition, "also to those of Amelia—(something *not* Heber)—his disconsolate widow." "Few circumstances," the lady informs us, "tended more to soothe the sorrows of her widowed heart, and to soften the severity of her loss," than these honours paid to her deceased husband. We think we can conjecture *one* of the few.

with which the character of the late Bishop of Calcutta is viewed in that country."

The universal reverence entertained for the memory of Heber amounts almost to a Protestant canonization; and well would it have been if many of the most established saints could produce an equally valid title to the calendar.—(*To be continued.*)

ART. II.—*A New Translation of the Book of Psalms, from the Original Hebrew; with Explanatory Notes.* By WILLIAM FRENCH, D.D. Master of Jesus College; and GEORGE SKINNER, M.A. Fellow and Tutor of Jesus College. London: Murray. 1830. pp. 253. Price 8s.

THE appearance of a new translation of the Book of Psalms from the Cambridge press, put forth as the joint production of two gentlemen, who hold a conspicuous rank in that University, and who are well known to have devoted several years to a diligent study of Hebrew and its kindred languages, is an event of no ordinary occurrence; and, considering the present state of biblical literature in this country, it is an event of no ordinary importance. For the study of Hebrew, after having sunk into very general neglect, has within the last few years revived again in every corner of the land; and there is great reason to hope, that the ardour with which it is now pursued, will still continue to increase. The opinions, therefore, of such men as our authors, will naturally exert an extensive and powerful influence over younger students in this department of learning. For they, having for the most part no access to those "treasure-houses of knowledge," of which our authors state that they have availed themselves in the course of their arduous labours,—“the ancient versions of the Bible—the kindred dialects of the Hebrew—the stores of Rabbinical learning, and the works of ancient and modern interpreters and commentators, both Jewish and Christian,” (Preface, p. iv.)—will bow with becoming deference to the opinions of men so well qualified to become their teachers; and in every difficulty will be tempted to attach great weight to that interpretation, which has received the sanction of their learned names. We have, therefore, felt it a duty to direct our attention to this volume.

Before we proceed, however, to examine in detail the present translation and explanation of the Psalms, it may not be amiss to remind our readers of a few facts relative to the interpretation of this book, which are either not known, or not sufficiently regarded, by many Christian commentators.

It will not then be denied, that the writers of the New Testament have interpreted several passages of the Psalms as strict and literal

prophecies; affirming that some of them have received a complete fulfilment in the personal history of Jesus of Nazareth, whom they, therefore, call the Messiah; and that others either are receiving, or will hereafter receive, an accomplishment equally clear and perfect in the history of the Christian Church. The Jews of that day, on the other hand, denied the accuracy of these interpretations; and maintained that the texts, to which the Christians appealed as predictions of our Saviour, are to be understood in a totally different sense. Some of the alleged passages they allowed to be prophetic of the Messiah, but denied their fulfilment in the person claiming that character: but the greater part of them they regarded as mere historical poems, commemorating the sufferings and triumphs of David, or Solomon, or Hezekiah, or some other illustrious person, whose history is recorded in the Old Testament. So that in the days of the Apostles, and in the age immediately succeeding them, the prophetic Psalms were interpreted by the two contending parties of Jews and Christians on principles diametrically opposed to each other; and the notion that each has a double meaning, that is, an historical reference to David, and a prophetic, or typical, or spiritual reference to Jesus Christ, is the invention of a subsequent age,—being, in fact, nothing but a union of the Jewish and Christian interpretations. It is abundantly clear, from the writings of Justin and Tertullian, that, during the first two centuries, the Christian principle prevailed universally in the Church, and that it was applied to almost all the Psalms. And though the double interpretation was adopted by Origen at the beginning of the third century, and in a greater or less degree by most of the writers who followed him, yet some of the most sober commentators in the fourth and fifth centuries, as Eusebius, Chrysostom, Augustine, and Theodoret, had very clear views of the direct prophetic character of many of those Psalms, which more modern Christians have supposed to relate, if not exclusively, at least primarily, to the personal history of David. In truth, it was only by very gradual shades that the light of Christian knowledge with regard to the literal meaning of these prophecies became obscured: and it was not altogether extinguished even in the darkness and ignorance of the middle ages.

At the Reformation, this light again burst forth. But its effect has been to spread among mankind the Jewish principle of interpretation, or at most that of the double sense, rather than to recal the world to the simple view of the subject entertained in the apostolic age. Luther, indeed, by going at once to first principles, and giving himself up unreservedly to the guidance of the inspired authors of the New Testament as the only authoritative interpreters of the Old, obtained a very clear insight into the meaning of some of the most difficult Psalms; and, though ignorant of many points in the detail

of their interpretation, took a judicious and comprehensive view of their general scope and tendency. But the reformed churches were left in comparative darkness on this subject: for Calvin's notions were greatly obscured by Judaism, and he systematically adhered to the double interpretation, referring most of the prophetic Psalms literally to David, and typically to Christ. Of our own commentators and translators, a few adhere strictly to the Jewish interpretation, but the generality adopt the principle of a double sense. Attempts, indeed, have repeatedly been made, particularly by Allix, Fenwicke, and Bishop Horne, to revert to the scriptural mode of commenting on the book of Psalms, and to dissolve the unhallowed alliance between the interpretations of the inspired Apostles and those invented by their bitterest enemies and persecutors. But it was reserved for the powerful and original mind of Bishop Horsley to make the actual separation, and return by one bold step to the simplicity of the apostolic age. We beg leave to give his idea of the manner, in which the Psalms must be interpreted, in his own words:—

The Psalms appear to be compositions of various authors, in various ages; some much more antient than the times of King David, some of a much later age. Of many, David himself was undoubtedly the author; and that those of his composition were prophetic, we have David's own authority, which may be allowed to overpower a host of modern expositors. For thus, King David, at the close of his life, describes himself and his sacred songs.—“David, the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel said, The Spirit of Jehovah spake by me, and his word was in my tongue.” It was the word, therefore, of Jehovah's Spirit which was uttered by David's tongue. But it should seem the Spirit of Jehovah would not be wanting to enable a mere man to make complaint of *his own enemies*, to describe *his own sufferings just as he felt them*, and *his own escapes just as they happened*. But the Spirit of Jehovah described by David's utterance what was known to that Spirit only, and that Spirit only could describe. So that, if David be allowed to have had any knowledge of the true subject of his own compositions, it was nothing in his own life, but something put into his mind by the Holy Spirit of God; and the misapplication of the Psalms to the literal David has done more mischief, than the misapplication of any other parts of the Scriptures, among those who profess the belief of the Christian religion.—*Preface to Horsley's Psalms*, pp. xiii. xiv.

Without subscribing to the interpretation, which Horsley has put upon every individual Psalm, we conceive the general principle, thus clearly stated, to be the true one; and we think that with regard to a large portion of the Psalms of David (which portion certainly includes all those quoted as prophetic in the New Testament, and probably many others), had the question, addressed to Philip by the Ethiopian Eunuch,* been put to him or any one of his inspired contemporaries, they would unanimously have returned a similar answer. “I pray thee, of whom speaketh the Prophet this? of himself, or of

* Acts viii. 34.

some other man?" Of *himself*, say the Jews: and for eighteen hundred years too many of the Christian world have believed them. It is our firm conviction, that any one of the Apostles would have begun at the same Scripture, and preached unto us Jesus.

Having thus prepared the way, we may now introduce to our readers the authors of the present volume. What principle of interpretation have they adopted? the Jewish? the Christian? or the notion of a double sense? We think they would be somewhat puzzled to answer this question themselves. There is not in their Preface, as far as we can discover, a single word which can lead to its solution; and the only conclusion at which we can arrive on this point is, that this question is one to which our authors have never directed their attention. Whatever disappointment, therefore, we ourselves may experience in taking up "a New Translation of the Book of Psalms, with Explanatory Notes," in which the prophetic character of this book is left unexplained; we must regard the volume before us in the light in which our translators themselves intended it to be viewed, and defer our observations on this part of the subject till we have examined other points, which lie more directly within the sphere of their labours. But, as their notes have not left the question of prophecy altogether untouched, we promise our readers to return to the subject before we close our observations on the volume.

The following extracts from the Preface will clearly explain the object of our authors:—

The Translators will now proceed briefly to point out the course, which they have thought it proper to pursue, with the view of ascertaining the true import of the Psalmist's language.

Their first and principal study has been, to make Scripture its own interpreter, as well by comparing carefully all those passages which contain any proposed word of doubtful meaning, as by estimating the exact force of each idiomatic expression from a diligent examination of the various contexts in which it occurs. While thus employed, they have uniformly assigned most importance to those books of Holy writ which, in age and character, approach nearest to that which they were translating. They have, moreover, sought for an explanation of the elliptic phraseology, so frequent in poetical compositions, from the more full and less artificial language of historical narrative.

Whenever, from the narrow limits of Hebrew literature, their object could not be thus accomplished by means of any of the other books of Scripture, they have availed themselves of the ancient versions of the Bible—of the kindred dialects of the Hebrew—of the stores of Rabbinical learning and of the works of ancient and modern interpreters and commentators, both Jewish and Christian. And they are perfectly ready to admit that, in one or other of these treasure-houses of knowledge, may, for the most part, be discovered some trace at least, if not the very substance, of those *renderings* which, in the following pages, are at variance with the authorized version of the Psalms.—Pref. pp. iii. iv.

The Hebrew Bible, taken by the Translators as their standard, is that of Van Der Hooght. They have not themselves indulged in conjectural emendations of the text, nor have they paid any regard to the unwarranted alterations which have been, but too often, rashly hazarded by others. Wherever they have departed from the usually received reading, some manuscript authority will gene-

rally be found to sanction the deviation; or, if not, an inspection of the passage will readily show that the change, which they have introduced, is not of a nature materially to affect the integrity of the Hebrew text.

The aim of the Translators has been, to produce an accurate and a faithful, rather than a highly coloured, portraiture of the original. To this end, they have constantly kept in view the sound and established principles of grammatical interpretation. In no case have they intentionally departed from the literal meaning of the text, further than the difference between the English and the Hebrew idioms seemed, in their judgment, absolutely to require. Such Hebraisms as are either, in themselves, not liable to be misunderstood, or are rendered intelligible by long and familiar use, have been scrupulously retained in the translation. And although those, of less frequent occurrence and less obvious import, have not been admitted; the reader is enabled at once to judge of the propriety of the expressions which have been substituted, by comparing them with the literal meaning of the corresponding Hebrew words, inserted at the foot of the page.—Pref. pp. v. vi.

Our authors, therefore, have evidently intended to put forth a *translation* of the Psalms, not a *commentary*: and the notes have been added either to explain those peculiarities in the grammatical construction, those idiomatical modes of expression, which no translation could fully exhibit, and also to illustrate the passages to which they are severally annexed, by parallel places in other Psalms and other books of the Old Testament.

With what success, then, have they executed their plan? We notice, with great satisfaction, at the first opening of the volume, that the division into verses, as the Psalms appear in our Prayer-books and Bibles, is totally laid aside, the numbers being set in the margin as a reference, the lines arranged according to the accents in the Hebrew, and the whole Psalm divided, when necessary, into paragraphs naturally suggested by the subject. We observe also that the prayers or speeches of any kind, which occur in the course of the Psalm, are distinguished by quotation marks, a plan admirably calculated to give a clear insight into the writer's meaning. Proceeding to a closer investigation, we find that our authors, to use their own words, have "searched" deeply, and often successfully, "for the precise and full meaning" of the Hebrew words; that their mode of dealing with idiomatical phrases indicates an extensive and familiar acquaintance with the genius of the language, and that their illustrations from parallel passages are concisely expressed, generally judicious and apposite, sometimes exceedingly happy. But notwithstanding these sterling qualities, our authors do not appear to us to have exhibited the Psalmist in his true colours. They have imbibed none of his spirit. In the old translation, in our Prayer-books, notwithstanding its occasional errors, there is an earnestness of devotion, a fervency of spirit, an intenseness of feeling, expressed in such simple and sober but energetic language, as carries us insensibly along with the speaker, and inspires the soul with the same deep humility,

the same heart-felt sorrow for sin, the same urgent supplication, the same soothing hope and trust in God in the most overwhelming anguish, the same unshaken faith, and the same lively and ardent gratitude, which so peculiarly mark the character of this portion of Scripture. With this venerable translation in our hands, the world is shut out, and we listen, with an interest which cannot be suppressed, to the holy breathings of a soul in immediate communion with its God. Now, in all the particulars of this devotional spirit, more especially in the plaintive and melting moods, the effusions of a soul weighed down with bitterness and sorrow, the translation before us is miserably defective. It is critically exact, but cold and cheerless and uninteresting. Our reformers spoke from the heart, our present authors from the head: and, therefore, while the old version will still continue to be the Christian's companion in the closet, the new one may possibly be the student's companion in the study or the lecture-room.

This coldness, of which we complain as one of the general characteristics of the work, arises, among other causes, from the antipathy which our authors appear to feel against the true and appropriate sense of the word נֶפֶשׁ, the *soul*. We do not deny that the word is used with great latitude: but are the secondary meanings to supersede its primary and peculiar one? Our authors appear to think so; for they have almost invariably rendered it in a lower sense; sometimes "spirit," sometimes "life," but more generally as synonymous with person, נַפְשִׁי "I," or "me," הִנֵּנִי "he," or "him," &c., by which translation the spiritual meaning of the passage is greatly obscured, and frequently altogether lost. We cannot but regard this as a new-fangled vanity, which ought not to pass without censure. Many of our readers will possibly remember a keen satire, entitled "A World without Souls;" but we imagine they will be as much astonished as ourselves at finding two Christian clergymen agreeing together in sober earnest to exhibit the Psalmist without a soul. The notes also of our authors have occasionally a very chilling effect; at one time damping the spiritual warmth which the text had excited, by coldly explaining an expression which must be *felt*, and requires no explanation at all; at another, misleading the thoughts by alluding to worldly afflictions and joys, temporal enemies and triumphs, peculiar to David, when spiritual ones are obviously intended; and in a few instances, though we are happy to say they are very few, breathing the pestilential air of the Neologian school.

Another circumstance, which in our opinion robs the present translation of a great portion of its interest and effect, is a want of due attention on the part of our authors to the language in which it is conveyed. They have too often departed from the language of the

authorised versions without sufficient cause, and adopted an English style, which is neither ancient nor modern, but an awkward mixture of both. For while the old termination of the third person singular, "breaketh," "establisheth," and other remnants of ancient times are rigorously preserved, the genuine Saxon words and phrases, which abound in our old version, are displaced to make room for more modern ones of Latin origin. Thus, in Ps. xl. 4. instead of "Such as go about with lies," we have "Such as swerve from rectitude in pursuit of fallacies." Again, the anxiety of our authors to express the precise meaning of the Hebrew word, has sometimes induced them to encumber themselves with an unwieldy circumlocution, which has clogged the sentence, and weakened the impression which might have been produced by embodying the meaning in a more concise and comprehensive form.

We shall make no observations at present on the rule laid down by our authors with regard to the text which they have adopted as their standard, because our readers will be better qualified to enter into the spirit of our remarks on that subject, when they have read the extracts from the volume, which we now propose to lay before them. The two following Psalms we give entire, as affording a fair specimen of the general style, and containing instances of almost all the peculiarities which we have noticed.

PSALM VI.

- 1 JEHOVAH, reprove me not in Thine anger,
Chastise me not in the heat of Thy wrath.
- 2 Be gracious unto me, JEHOVAH, for I am very weak;
Heal me, JEHOVAH, for my bones tremble,
- 3 My spirit also is agitated greatly.
But Thou, JEHOVAH! ——— how long ——— ?
- 4 Turn, JEHOVAH, rescue my life,
Save me according to Thy mercy.
- 5 For in death there is no commemorating of Thee;
In the regions of the departed, who shall celebrate Thy praise?
- 6 I am wearied with my groaning;
Every night do I deluge my pillow,
And moisten my bed with my tears.
- 7 Mine eye wasteth away through vexation,
It groweth stiff because of my many enemies.
- 8 Depart from me, all ye workers of iniquity,
For JEHOVAH hath heard my wailing;
- 9 JEHOVAH hath heard my supplication,
JEHOVAH accepteth my prayer.
- 10 All mine enemies shall be exceedingly ashamed and confounded,
Again shall they, in a moment, be put to shame.

PSALM VI.

- 1 *chastise, &c.*—The awful effects of the chastisement which the Psalmist here deprecates are enlarged upon Ezek. v. 15, 16, 17.
2 *my bones*—i. e. my entire frame.
—*tremble*—Heb. *are agitated*.

3 *how long*—i. e. how long wilt Thou continue to turn away Thy face?

5 "For the grave cannot praise thee, death cannot celebrate thee, &c. *the living, the living*, he shall praise thee, as I do this day, &c." Isa. xxxviii. 18, 19. In these and similar passages the Hebrew poets represent the gloomy mansions of departed spirits as utterly unsuited to the voice of joy and praise.

6 *deluge my pillow*—Heb. *cause my bed to swim*.

7 *vezeation*—"Mine eye is dim by reason of sorrow." Job xvii. 7. See also Ps. xxvi. 9. — *stiff*—as it would be in old age.

8 *my wailing*—Heb. *my voice of weeping*.

If our readers will compare this specimen with the same Psalm in their Prayer Book, we think they will agree with us, that there is in the old version a tender and mellow tone, indicating deep-seated and corroding sorrow, which our authors have altogether failed to preserve. The line,

But thou, JEHOVAH! ——— How long ———?

is unquestionably a great improvement; but the rest of the Psalm is not worthy to be compared with the exquisite pathos of the old translation. This, however, is but a secondary consideration; there can be no doubt that it is, in the most literal sense of the words, the sorrow of the *soul*, which is here felt and expressed; and the substitution of the word "life" in its stead, in v. 4, has had the effect, however unintentionally on the part of our authors, of completely misrepresenting the real meaning of the Psalm. On the other hand, our readers will not fail to notice the idiomatic turn of the last line, "Again," as an instance of one of the points in which our authors excel. As to the notes, the passage in Ezekiel, cited in v. 1, is as foreign from the purpose as can well be imagined; but those quoted from Isaiah and Job, on ver. 5, 7, are in good taste and very apposite. Would that our authors had possessed sufficient taste and good sense to omit the mawkish stuff about the Hebrew poets and the gloomy mansions of departed spirits! How do they know whether the mansions of departed spirits be gloomy or not? or to what employments they are suited? And what would they make of such a passage as the following, according to this style of commenting? "Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Eccles. ix. 10. The meaning of such texts is evidently this, that all the actions of a man, which can be observed by our bodily senses, terminate at his death; and beyond this the inspired writers did not presume to speculate. And then, the Hebrew poets, forsooth! Do these gentlemen mean to affirm that they were nothing more than poets? that the doctrine of the inspiration of the Bible is a mere fable? If so, let them stand forth, and speak out, and meet the question fairly. But if not, why have they defiled their pages and wounded the feelings of their readers by a vapid imitation of that ambiguous language, that profound and mysterious nonsense, by

which infidels and semi-infidels have in every age insinuated the poison of those opinions which they dared not openly avow ?

PSALM XIX.

- 1 THE heavens declare the glory of God,
And the expanse displayeth the work of His hands.
- 2 Day after day it poureth forth instruction,
And night after night it pointeth out knowledge.
- 3 They have neither speech nor language,
They have not an audible voice ;
- 4 Yet their lesson goeth forth throughout the earth,
And their eloquence unto the extremities of the world !
In them He hath placed a pavilion for the sun,
- 5 And he is like a bridegroom issuing from his nuptial chamber,
Like a strong man who delighteth to run his course.
- 6 His going forth is from one end of the heavens,
And his circuit unto the other end of them ;
So that there is nothing hidden from his heat.
- 7 The law of JEHOVAH is perfect, reviving the spirits ;
The revealed will of JEHOVAH is sure, making wise the simple.
- 8 The statutes of JEHOVAH are right, rejoicing the heart ;
The precepts of JEHOVAH are clean, giving light unto the eyes.
- 9 The religion of JEHOVAH is pure, enduring for ever ;
The judgments of JEHOVAH are true, all of them are righteous ;
- 10 They are more to be desired than gold, even much fine gold,
And sweeter than honey, even the droppings of the honey-combs.
- 11 By them, moreover, is Thy servant enlightened ;
In keeping them, there is great reward.
- 12 Oh that I might discern mine errors !
Cleanse thou me from those which are hidden from me.
- 13 From wilful transgressions also restrain Thy servant,
Let them not have dominion over me ;
Then shall I be upright,
And cleansed from much sin.
- 14 Let the words of my mouth be acceptable,
And the breathings of my heart present unto Thee,
O JEHOVAH, my Rock and my Redeemer.

PSALM XIX.

- 1 *expanse*—i. e. of the heavens.*
- 2 *instruction*—Heb. *speech*.
- 4 *yet their lesson*—Heb. *their line*—i. e. yet the instruction which they impart. Their silent eloquence is contrasted with the articulate sounds, mentioned in the preceding verse. " For precept must be upon precept, precept upon precept; *line upon line, line upon line* ; here a little, and there a little." Isaiah xxviii. 10.
- *in them*—i. e. in the heavens.
- *pavilion*—the clouds within which the sun occasionally withdraws himself.
- 5 *bridegroom*—This alludes to the festivities accompanying eastern marriages. The custom was for the bridegroom to come forth at night, and to appear with a number of attendants bearing lamps (Matt. xxv. 1). The splendour of his dress, the hilarity of his countenance, and the joy diffused through the whole company (John iii. 29), are also probably referred to.
- *to run his course*—i. e. to bear, as a courier, the message which has been entrusted to him. As such messengers travelled on foot, strength and speed would be the great requisites for them, and they would naturally take pleasure in displaying these qualifications. " — some shall *run* before his chariots." 1 Sam. viii. 11. " Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also *run* after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready? But howsoever, said he, Let me run. And he

said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushl." 2 Sam. xviii. 22, 23.

6 *nothing*—i. e. upon the surface of the earth.

7 *revealed will*—Heb. *testimony*.

—*reviving the spirits*—giving the same support to the mind that food does to the body when exhausted. "—they have given their pleasant things for meat to relieve the soul." Lam. i. 11. See also Ps. xxiii. 3.

8 *giving light unto the eyes*—i. e. enlightening the mind. See Ps. cxix. 130. The same expression occurs Ps. xiii. 3, and there signifies "recruiting the strength."

9 *The religion*—Heb. *the fear*.

—*pure*—Compare Ps. xii. 6.

—*enduring for ever*—The blessings flowing from it continue for ever. See Ps. cxi. 10.

10 *the droppings of the honey-combs*—that part of the honey which is the best from its flowing freely from the combs without any mixture or sediment.

11 *Thy servant*—meaning the Psalmist himself. See Ps. cxix. 124.

12 *Oh that I might discern*—Heb. *Who will cause me to discern?* Compare Ps. lv. 6.

This specimen exhibits our authors in a more favourable light. It is true, they have stumbled again, verse 7, at the word נָפֶשׁ; and their quibbling upon it in the note is exactly in the style of men who have taken a whim into their heads, and are determined to adhere to it, whether right or wrong. Do our authors consider "reviving the spirits," and "giving support to the mind," as synonymous terms? But they refute themselves in the very next note; for they have explained the words, "giving light unto the eyes," as having reference to the *mind's* eye; and, therefore, according to them, the two phrases are very nearly synonymous. To our view the two effects of the revealed word of God are very distinctly marked; "reviving the soul," and "enlightening the understanding." And if our authors had not had a theory to maintain, they would have translated the text, "reviving the soul," and have explained it by "giving the same support to the soul that food does to the body." If they cannot understand this expression, we shall beg leave to ask them a question. "What are the benefits whereof we are partakers" in the Lord's supper? "The strengthening and refreshing of our souls, by the body and blood of Christ, as our bodies are by the bread and wine." There is another inaccuracy in the translation, which rather surprises us, because we did not expect that men, who talk about the "Hebrew poets," would have robbed the Psalms of any of their poetical imagery. The fifth verse, according to the obvious construction of the original, and all the ancient versions, and probably all modern ones, ought to have stood thus:—

And he, like a bridegroom issuing from his nuptial chamber,
Delighteth, like a strong man, to run his course.

The explanation in the note of the person meant by the "strong man," the running messenger, is admirable. But what could our authors be dreaming about when they inverted the words of the last line, in a manner which the Hebrew will not bear, and at the same time lost the sublime personification of the sun delighting to run his course? With

these exceptions, the Psalm appears to us to be well translated. The expression in verse 10, "the *droppings* of the honey-combs," and that in verse 12, "those which *are hidden* from me," are proofs of minute accuracy, which might escape the notice of superficial readers, but which must be searched out by those who would fairly estimate the value of our authors' labours. If it be not thought hyper-critical, we should suggest the word "sky," instead of "expanse," in the second line, as being more thoroughly English, and therefore more readily understood. But the passage consisting of the next six lines is the gem of the Psalm; it is correctly rendered, and to our taste very beautifully expressed.—(*To be continued.*)

ART. III.—*A Series of Reflections on the Sacred Oratorio of the Messiah; with short Expository Remarks and Illustrations; chiefly compiled from a larger Work on the same Subject. By a LADY. Fifth Edition.* London: Rivingtons, and Wix. Brighton: Loder. 1831. pp. 131. 12mo. Price 2s. 6d.

EVERY contemplative Christian, who has been charmed with the sublime melodies of Handel, as adapted by that great master of music to the sublimer words of the sacred oratorio of the Messiah, will be gratified by the "Reflections" of this amiable lady;—Reflections, ingenuously acknowledged by her to be "chiefly compiled from a larger work on the same subject." That work was composed by the Rev. John Newton, late Rector of St. Mary Woolnoth, London.

Let it not be supposed, however, that the useful and pleasing work now before us is merely a compilation. Whoever has compared the two, will acknowledge that the spirit of the original is not only ably compressed, but that the words of the oratorio of the Messiah are well illustrated, and ably adapted to popular comprehension, in a way that could not, in a work of much larger extent, be equally inviting to the mass of persons frequenting the performance.

We have witnessed the course of this work, from its first edition to its present fifth appearance before the public; and we are now happy in an opportunity of acknowledging our gratitude to that eminent Prelate, the Lord Bishop of Durham, that he has been pleased to sanction it under his deservedly esteemed name. By his Lordship's permission this edition is, with great respect and regard, inscribed to him.

In the short preface to the Reflections, we were struck with these appropriate remarks:—

The following *Reflections* on this celebrated composition, are offered to elucidate the *sense*, and to impart a taste for the *words* of the Oratorio, by briefly commenting on the series of sublime and well-selected passages of Scripture, of

which it consists. In this respect, as well as in the pre-eminent excellence of the music, THE MESSIAH bears a character to which no other production of a similar kind has equal pretensions.

It is then humbly hoped, that the admirers of Sacred Music may derive benefit, as well as pleasure, from a perusal of these *Reflections*; not only bearing them in mind, during the performance of this noblest production of Musical Science, but even after the *sounds* of the orchestra have ceased.

A pleasing expectation is also entertained, that they who do not feel the inclination, or who have not the opportunity, thus to gratify themselves, as *hearers* of the performance, may yet derive a very high degree of enjoyment from meditating on the *sense* of the composition, and from pursuing, in that happy and judicious arrangement which it presents to the reader, a train of suitable reflections on the most important and affecting subjects which can occupy the attention of a rational being.—Pref. pp. vi. vii.

We should, if we followed our own inclinations, transcribe a considerable portion of these *Reflections*. But, while we cannot forego the pleasure of extracting the first two of the series, we must be satisfied with recommending the remainder to the favour of all parents who would wish their children to be *edified*, as well as *delighted*, by the momentous words, and the captivating sounds, of the SACRED ORATORIO OF THE MESSIAH.

I. THE CONSOLATION.

“Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned.”—Isaiah xl. 1, 2.

The Prophet's mind seems to be here chiefly fixed upon one august Personage, who was approaching to enlighten and bless a miserable world; and, before he describes the circumstances of his appearance, he is directed to comfort the mourners in Zion, with an assurance, that this great event would fully compensate them for all their sorrows.

Speak ye comfortably to Jerusalem. Tell her that there is a balm for all her griefs in this one consideration,—the MESSIAH is at hand. In the prophetic style, things future are described as present, and that which the mouth of the Lord has spoken of as sure to take place, is considered as already done. Thus, the Prophet, transported with reflections on future blessings, contemplates, as if they had already taken place, the manifestation of the MESSIAH, the accomplishment of his great undertaking, and the happy consequences of his obedience unto death, for the salvation of all men.

This comfortable message consists of two parts:—

First, it intimates the removal of evil; *her warfare is accomplished*. The Mosaic law, with respect to its inefficacy, is styled *weak*, and, with respect to the long train of multiplied, expensive, difficult, and repeated appointments, a *yoke* and a *burden*. But this was only for a prescribed time; the Gospel being designed to supersede it, and to introduce a state of life, power, liberty, and confidence.

Secondly, the message intimates a promise of good, more than equivalent to all her afflictions; *her iniquity is pardoned*. It is a dictate of right reason, no less than of revelation, that “it is not possible that the blood of bulls and of goats should take away sins.” Heb. x. 4. For this purpose, the blood of Christ had a retrospective efficacy, and was the only ground of consolation for mankind from the beginning of the world. He was promised to our first parents, as the *seed of the woman who should bruise the serpent's head*. Gen. iii. 15. In this promise Abraham believed, and through that belief, was justified; as all of every age were who were partakers of Abraham's faith. It may truly then be said,

that *our warfare is accomplished*. For God being reconciled in his Son, has promised, for his sake, that he will *pardon the iniquity of all* who believe and put their trust in him.

Here then is comfort indeed to all true believers, for *we* know that the Son of God, of whom Moses and the Prophets spake, is actually come, that the atonement for sin is made and accepted. When God, who knows the human heart, would speak comfort to it, he proposes one object, and only one, as the necessary and all-sufficient source of *consolation*. This is the MESSIAH; and "they who believe in him, and partake of his Spirit, cannot be comfortless." "Blessed is he whose transgression is forgiven, whose sin is covered." Psalm xxxii. 2. Though he be poor, afflicted, diseased, or despised, if the Lord impute not his iniquity to him, he is a blessed man. There is no situation in human life so deplorable, but a sense of the pardoning love of God can support and comfort the sufferer under it; for he knows that all his trials are under the direction of infinite wisdom and love, and that the heaviest of them are light, and the longest momentary, in comparison of that far more exceeding and eternal weight of glory, which is reserved for him in a better world.

II. THE HARBINGER.

"The voice of him that crieth in the wilderness, prepare ye the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill made low, the crooked straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."—Isaiah xl. 3—5.

When an eastern monarch travelled, harbingers went before to give notice that the king was upon the road; and likewise, proper persons to prepare his way, and to remove obstacles. We read of some of these having actually filled up valleys, and levelled hills, to make a commodious road for themselves or their armies.

The MESSIAH's approach is proclaimed in this majestic language, — *Prepare ye the way of the Lord; make straight in the desert a highway for our God*. Among the Jews who professed the worship of the true God, a way was prepared for the MESSIAH, by the ministry of his harbinger, John the Baptist, who came in the spirit and power of Elijah (as had been foretold of him by the prophets), preaching the baptism of repentance for the remission of sins, and proclaiming that the Saviour and his kingdom were at hand. The manner and immediate effects of his appearance, during his personal ministry, with an intimation of its future and more extensive consequences, are thus figuratively described.

Every valley shall be exalted. A valley is an emblem of a low condition. Such was the condition of our Lord's followers; but his notice and favour highly exalted them. For he came to preach the Gospel to the poor, and to fill the hungry with good things.

Every mountain and hill shall be made low. The MESSIAH came to shew the vanity of all human glory. He detected the wickedness, and confounded the pride of the Scribes and Pharisees; and, by living himself in a state of poverty, and associating chiefly with the poor, he placed those objects of worldly grandeur and pre-eminence, which mankind are accustomed unduly to admire and envy, in the most humiliating light.

The crooked shall be made straight, and the rough places plain. The MESSIAH came to rectify the perverse dispositions of the hearts of men, to soften and subdue their obstinate spirits, to form to himself a willing people in the day of his power, and to make the path of obedience plain, practicable, and pleasant. *Thus the glory of the Lord was revealed.* — But not to every eye. Many were prejudiced by his outward appearance, and were misled by the mistaken views which the Jews indulged of the office and kingdom of him whom they expected. But his disciples could say, "We beheld his glory." John

i. 14. For he spake with authority. His word was with power. He controlled the elements. He raised the dead. He knew, and revealed, and judged, the thoughts of men's hearts.

The above prophecy looks forward also to our Saviour's ascension, when he filled his apostles and disciples with light and power, and sent them forth in all directions, to proclaim his love and grace to a sinful world.

Then *the glory of the Lord was revealed*, and spread from one kingdom to another people. We still, however, wait for the full accomplishment of this promise, and expect a time when the whole earth shall be filled with his glory. *For the mouth of the Lord hath spoken it.*—Pp. 1—8.

The two preceding Reflections will convey to the pious and reflecting Christian what may be expected from an attentive perusal of this seasonable production. Whoever, indeed, reads it at home, may derive a very high degree of enjoyment from meditating on the sense of this most impressive composition; and all admirers of sacred music, who are happy in an opportunity of hearing the sublime notes of Handel, in relation to the scriptural passages of *The Messiah*, "may (we will repeat and conclude in the words of the preface,) derive benefit, as well as pleasure, from a perusal of these *Reflections*; not only bearing them in mind, during the performance of this noblest production of musical science, but even after the *sounds* of the orchestra have ceased."

LITERARY REPORT.

An Address on the State of the Country, read to his Parishioners, Nov. 28, 1830. By the Rev. EDWARD FIELD, M.A. Curate of Kidlington, Oxon. Fifth Edition. Oxford: Parker. London: Rivingtons. 12mo. pp. 23. Price 2d. or 15s. per hundred.

AMIDST all the trouble and anxiety, which the present alarming appearances of insubordination naturally excite, it is to us a source of no small gratification to witness the zeal and discretion, by which many of the clergy of the establishment are actuated, in their endeavours to impress upon their poorer neighbours the wickedness and folly of their illegal outrages. Mr. Field, in the address before us, laments the occasion which has called it forth; takes a plain but sound view of the effects of machinery, and denounces the sin and infatuation of leading men to destroy agricultural produce, which must of necessity increase the price of food, and thus add to the prevailing

distress. This little book has already gone through five editions, a sure testimony of its intrinsic merits; and we venture to express a hope, that the benefits, which its perusal is calculated to produce, will be extensively felt.

A Short Address to Plain Sense on the subject of Tithes. London: Rivingtons. 8vo. p. 8. Price 1d. or fifty copies for 3s. 6d.

From this short but excellent address, we cannot better gratify our readers than by giving a few extracts:—

"Tithes were originally granted to the clergy in England by the *free gift* of the lords of the manors, or proprietors of the estates, on which the tithes arise. These lords of the manors generally built the parish churches, and provided for the ministers, who were to perform the duty, by giving them the tithe of the produce of their estates."—P. 2.

"Tithes were originally given, not only to support the clergy, but also to keep the churches in repair, and to maintain the poor; and for many hundred years they were faithfully applied to all these purposes; at last, however, at the time of the Reformation, in the reign of Henry VIII., a large portion of the tithes, and other property which had been taken from the parochial clergy by the religious houses or monasteries, was, on the suppression of those monasteries, not restored to the parochial clergy, but given away to noblemen and others of the laity. Thus, as the clergy lost for ever a great portion of their property, it would have been manifestly unjust to make them support all the poor, and repair the churches at their sole cost, as they did originally. In consequence, the law has since established the rule, that the owner of the tithes shall keep the chancel of the church in repair, instead of the whole church; and that he shall support a part of the poor, or, in other words, pay poor-rate on his tithes, in the proportion which his tithe property bears to the other property of the parish."—P. 3.

"Tithe, though actually paid by the farmer, is in reality paid by the landlord; since his rent is diminished in proportion to the value of the tithe."—P. 4.

"Attempts have been made, (it is feared, for evil purposes,) to represent that the labouring poor are placed in a worse condition, or, in other words, that their wages are diminished, on account of the farmers being subject to the payment of tithe. This representation is wholly false. For, in the first place, many parishes and farms are, in consequence of an exchange of the tithe property having taken place, free at this time from the payment of tithe. Did any one ever hear that, in those places, the poor receive higher wages for their labour than in other places?—Again, the farmers, who are subject to tithe, are neither more nor less able to pay good wages to their workmen, than those who hold tithe-free lands. In each case they are charged with the payment of a certain rent; in the one case, with the payment of one sum to the landlord; in the other case,

with the payment of two smaller sums, (together equal to the former); one under the name of rent to the landlord, and the other under the name of tithe-rent to the tithe-holder."—P. 5.

"Let it be distinctly remembered, that the right of the clergy (and other tithe-holders) to their tithes is as ancient, and as well-founded in law, and in custom, as the right to any property in the kingdom: that the payment of tithes is, in reality, a deduction, not from the wages of the poor labourer, or from the just profits of the farmer, but from the rent of the landed proprietor; and that, in consequence, it is most inconsistent with common justice, and common honesty, to represent the clergy, because they possess property of this description, as invading the fair profits of the farmers, or keeping down the wages of the industrious poor."—P. 8.

We recommend this "Short Address" for general circulation, as well for its good sense, as for its cheapness.

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An Address to the Misguided Poor of the Disturbed Districts throughout the Kingdom. By the Rev. GEORGE BURGESS, Vicar of Halegate and Moulton, in Norfolk. Second Edition. London: Rivingtons. Pp. 40. Price 6d. or 4s. 6d. per dozen.

"WHEN we consider," observes Mr. Burgess, "the numerous bad tracts that are every where daily thrown upon society, all encouraging those, who were otherwise disposed to be obedient, to sedition and disloyalty, to immorality and irreligion, we cannot be surprised to find that they have had their pernicious effect in the demoralization of a large portion of the community." To counteract the destructive tendency of such poisonous tracts, we rejoice to behold so many faithful ministers supplying antidotes, and think Mr. Burgess's may stand a comparison with any we have been called upon to notice. And fervently do we express our wishes, that all persons into whose hands any of the various publications we have recommended may fall, will for the future entertain better thoughts, follow better counsels, and become better men.

No. 1. *Cobbett's Penny Trash for the month of February, 1831.* London: Roake & Varty.

WE are forcibly reminded, by this little tract, of the miraculous cure performed by scraping the rust from the spear that had inflicted a wound on some great classical hero of ancient Greece, and anticipate a somewhat similar result by this admirable attempt to turn the envenomed poison of the great incendiary into an antidote. Cobbett, who was once alliteratively, and aptly enough, described as "the big brawling bully that belows and bawls," is in the habit of monthly issuing his inflammatory "trash" amongst the lower orders, which, we fear, in more than one case, has brought his deluded victims to the gallows. The intention of the tract under notice, is to fight him with his own weapons, or rather to supply the shafts from his own quiver: and this the author has done in a most successful manner—citing *Cobbett* in refutation of *Cobbett*. The style and manner of the original portion, moreover, are precisely those of that arch impostor; but the *matter*, oh! how widely, and advantageously different. We heartily wish the writer "good luck," and entreat him to persevere for "righteousness' sake." Our readers will be glad to learn that No. II., containing Notes on W. Cobbett's Life, will appear on the 1st of March.

"*Nice Pickings.*" *A Countryman's Remarks on Cobbett's Letter to the King, (extracted from the Cottager's Monthly Visitor).* London: Rivingtons. Pp. 11. Price 1d., or 7s. per hundred.

THE dying confessions of some of the unfortunate rioters, who have suffered the consequence of their guilt upon the gallows, have, perhaps, done more to expose the character of Cobbett to public detestation, than all the combined writings of those opposed to his pernicious doctrines. Still, we think no efforts ought to be neglected, which may further unveil the falsehood and charlatantry of this "veracity" incendiary; and we do not hesitate to say, that in forwarding this good work, the

"Countryman's Remarks" will be of great assistance.

A Dialogue on Rick-burning, Rioting, &c., between Squire Wilson, Hughes his steward, Thomas the bailiff, and Henry Brown a labourer. London: Rivingtons. Pp. 23. Price 3d. or 2s. 6d. per dozen.

THE Dialogue opens with a command from Hughes to the bailiff to procure six watchmen to guard his master's ricks and farm-yard, which leads to a discussion of a commotion in the village, in which some of the peasantry had been wounded, and the cause of the prevailing discontents, when Thomas expresses his astonishment that "the parliament-men don't put a stop to these things." Hughes replies that the matter is under consideration, and declares that Cobbett has been the cause of the outrages; for that this "itinerant incendiary" had, by his lectures, roused the whole neighbourhood into a flame, and made them ripe for any mischief. The steward shortly departs, enjoining Thomas to engage the third interlocutor, Brown, who is seen approaching, as chief of the proposed watch. A spirited dialogue now commences, in which the labourers are defended from participating in the outrages. The squire joins them, and gives direction for the detention of all suspicious persons, and enters into a candid declaration of his views with respect to the wages of the labourer, and his general condition. The whole concludes with sentiments worthy of a Christian, and proves the squire, not only to be an excellent pastor, but a good and pious man. "My strongest, and best hope," he declares, "is in the good providence of God. His protecting arm has long been extended most mercifully over this—once happy—land. His religion has been maintained in its purity and vigour here, whilst corruption and decay have well-nigh extinguished it in other lands. His arm is a tower of strength; and though He, in his wisdom, may see fit to permit evil in the land, and to try us, heavily and bitterly, yet He will not cast us off for ever. Oh that we may neither be ungrateful for his past mercies, nor desponding of

his favour in time to come. May we all live as becometh those who put their trust and hope in Him." We are convinced the above extract will preclude the necessity of any recommendation from us, and shall only, therefore, say that it is all equally good.

A Second Dialogue on Rick-burning, Rioting, Tithes, &c., between Squire Wilson, Hughes his steward, Thomas the bailiff, and Henry Brown a labourer. London: Rivingtons. Pp. 24. Price 3d. or 2s. 6d. per dozen.

WE can add little to our notice of the first dialogue by these parties. The squire maintains the favourable impression he then made upon our minds, and honest Harry Brown increases our good feelings and wishes towards the labouring classes, if that be possible. And we fully participate in the distress of this humble simple-hearted rustic, at the bare idea of being implicated in the guilt of the incendiaries. The principal novelty is the squire's practical and exceedingly lucid definition of the operation of the tithe system. The whole tract, however, is so ably written, that we cannot dismiss it without expressing a hope that the squire will favour us, ere long, with the "good many things he has to say about labourers and the present times."

A Word to the White Horsemen. By a BERKSHIRE MAGISTRATE. Oxford: Parker. London: Rivingtons. Pp. 20.

THE author of this, which it is to be hoped will prove a "word in season," is clearly an honest English country gentleman, anxious for the well-being of all the component parts of the community, poor as well as rich, and whose example cannot fail to produce salutary effects. Unlike too many, he does not wish to throw the odium of the existing difficulties on the shoulders of the clergy, but maintains not only their inalienable right to the tithes, but also clearly shews, that this institution is advantageous for all parties. "The fact," he states, "is really this. A tithe-free farm pays rent only to one gentleman; the tithable farm pays it to two, the squire and the parson. The former may spend his share in France

or Italy, if he pleases; the latter, in most cases, is obliged by law to live for nine months of the year among those who raise it for him; and what is more, he is commonly the easiest landlord of the two. I should think that *Jews* or *Turks* could understand this. A Christian will see still stronger reasons, perhaps, for the maintenance of the Clergy." Such unprejudiced testimony, from a tithe-payer, ought to have weight. The good sense of this tract has pleased us much, and we therefore unhesitatingly recommend it.

To Rioters and Incendiaries. A Letter, containing the last Advice of a Rioter to two of his former Associates. To which is added, a List of the Penalties to which Rioters and others expose themselves: together with a Copy of the King's Proclamation, and an Opinion, said to have been recently given by Sir R. Birnie, on a point regarding the duty of Watchmen and Patrol, in the present state of the Country. London: Hatchard. Pp. 32.

THE advertisement prefixed to this pamphlet, renders it unnecessary to enter into a detail of its merits. It appears to have been dictated by a rioter at the point of death, occasioned by being accidentally run over, and is given to the world by the Clergyman who attended him in his last moments. It contains a concise description of the gradual progress made in vicious habits, by evil communications. Should it fall into the hands of those deluded or wicked people, who are destroying the property, and disturbing the peace of the country, it is to be hoped the example will not be thrown away; or at least that the pains and penalties, which are very properly annexed, will deter them from the commission of crimes, which must inevitably lead either to Botany Bay or the gallows.

Advice to the Labouring Poor, with especial reference to tumultuous Assemblies, and the breaking of Machinery. London: Rivingtons. Pp. 8.

THE folly of the late disgraceful conduct of the lower orders, is in this tract shown to be contrary both to Scripture and to reason. The former

point is shewn from texts, which enforce submission to superiors; and the latter goes to prove, that though, by the destruction of machinery, a greater number of poor would be employed, yet the corn would be ground more slowly, and at a much greater expense, and consequently would be dearer to all who purchase it, when ground, for food. Some few other arguments are used to shew that the "advice" given is founded in a desire to benefit the individuals for whom it has been written.

An Earnest Address to the Labouring Classes, occasioned by the late Disturbances. By a CLERGYMAN. London: Rivingtons. Pp. 8. Price 2d. or 1s. 9d. per dozen.

WE have here another of those affectionate addresses of a pastor to his flock, which have become of late, unfortunately, an imperative duty. Agricultural property has been wantonly and wickedly destroyed; large bodies of farming labourers, and others, have assembled in a riotous manner, for unlawful purposes, and the entire constitution of civilized society has been endangered. The punishment which, both in this world and in that which is to come, will most assuredly overtake the delinquent, is here earnestly described; and a powerful appeal made to the feelings of all true-born Englishmen, who must view with indignation and abhorrence the wretch, who, favoured by the darkness and silence of night, steals into the farm-yard, and deals fire and destruction around. May the warning not be vain!

Machine-breaking, and the Changes occasioned by it in the Village of Turvey-Down. A Tale of the Times. November 1830. Oxford: Parker. London: Rivingtons. Pp. 37.

THE injurious effects produced by the ill-advised Beer-bill, is here made the subject of an interesting narrative. In the latter end of the summer of 1829, an officer of the navy, about to join his ship, resolves to pay a visit to an old school-fellow, the Vicar of Turvey-Down. On his arrival, the appearance of the mansion of Lady

Bonnington, the happy faces of the villagers, all partakers of the bounty of her ladyship, and the general signs of prosperity which meet his eye, are told in very interesting language. And the description of his friend, the Vicar, is a beautiful sketch of the happiness of a contented country parson. At this period there was no ale-house in the parish. On the return of the sailor from his "cruise in the Mediterranean," he resolves upon a second visit. The contrast is striking. The mansion-house deserted,—the principal farm untenanted, and the out-buildings burnt to the ground,—drunken peasants at the corners of the streets, and the sounds of riot and debauchery in the licensed beer-house, all proclaim a fearful change. And the sunken eye and care-worn countenance of the Vicar, draw a remark from his friend, and an inquiry into the causes of the lamentable alteration produced in a few short months. The explanation tells us, that the worst fears entertained by the Clergyman of the destructive effects likely to be produced by the Beer-bill, had been more than realized. "Young men spent in the beer-house the money which they ought to have laid up against their marrying. Many of the married men carried thither the earnings which ought to have provided food and clothing for their wives and families." The emissaries of *Swing* soon heard of this unhappy change; the people were seduced from the paths of rectitude and honesty by his insidious doctrines; machine-breaking and rick-burning followed,—Lady Bonnington left the village in disgust,—the farmers were ruined,—and some of the labourers, who, a short year previous, had been so happy and contented, were on their way to Botany-Bay; and "Turvey-Down, which, sixteen months ago, was one of the most happy villages in the kingdom, is now one of the most wretched." Comment would be superfluous. And we can only express our deep regret, that the Tale is by no means singular; and our hope, that should the pathetic narrative reach the eye of those who have it in their power to rectify the evil, they will not look upon it as a mere fiction.

A SERMON

ON THE FORM OF PRAYER FOR THE STATE OF THE COUNTRY.

PSALM CXXii. 6.

Pray for the peace of Jerusalem : they shall prosper that love thee.

שאלו שלום ירושלם ישליו אחבדיך

It is a very mistaken notion entertained by some persons, that we are no where in Scripture commanded to love our country. It is certain that we are to love all men, and that we are not so to love our country as to interfere with the love we bear to all ; but if it were true that the Scripture does not command us to love our country in particular, because we are commanded to love all mankind, it would be equally true, for the same reason, that we are not commanded to love our private friends and kindred. There is, indeed, every reason why we should prefer our native land to the land of the stranger. David says to Jerusalem, the chief city of his native country, " For my brethren and companions' sakes, I will now say, Peace be within thee." The interests of our country are those of our dearest relations ; if we are indifferent to our country, we are indifferent to those who ought to be dearest to us. If we are commanded to love and cherish our private connexions, we are even thereby commanded to love and cherish our country also. There is another reason which should have particular weight with a native of the country in which we live,— " Because of the house of the Lord our God," says David, " I will seek thy good." At that time, it is true, there was but one country where the presence of God was especially manifested ; now the true worshippers may every where adore the Father in spirit and in truth. Yet where is He worshipped with so pure, true, and spiritual a worship as here ? Where has he so evidently set his name and placed his glory as in this favoured country ? Let not this exalt us ; on the contrary, we ought to feel the more humble, and the more solemnly responsible, when we reflect how much we have received, and how little we have deserved. Yet still it ought to attach us to our country. We should shew little regard for the blessing of a pure Church, and a Gospel in every hand, if we loved not the country which God had so distinguished, or did not wish to see her the object of his peculiar favour. And the text alone has put it beyond doubt, that it is our duty to seek the peace of our country ; for it is our duty to seek what it is our duty to pray for. " Pray for the peace of Jerusalem," says David, by the Spirit of God ; nor can there be any greater reason that the Jew should pray for the peace of Jerusalem, than that the Christian should do the same for the peace of his native country.

It is, then, in the spirit of this command in Scripture, that the authorities of this country have directed the use of a form of prayer for a relief of the various distresses under which she is now labouring. That form is very solemn, and contains much, and can of course only

be profitable where it is rightly understood, and sincerely employed. It cannot, therefore, be improper to consider it in all its parts, in order that in using it we may "pray with the spirit and with the understanding also."

The prayer states, that "we have sinned, we have grievously sinned, and transgressed God's holy laws,—that we confess our iniquity, we lament our unworthiness, and meekly acknowledge that by our manifold offences we have justly provoked the wrath of God." If we bear not in our own breasts the testimony of our own sinfulness, let the calamities of the nation prove it. No nation was ever yet afflicted except for the sin of its inhabitants. We may be sure from all that we see around us, that our sins are now visited by God. Beside, what instruments has God made use of to punish our sins? The hands of sinful men,—men whose sins are a proof of the present state of things in the nation,—of the neglect of sound learning and religion,—of brutalizing drunkenness, and all the vices and crimes attendant thereupon. The very evil therefore that we suffer, is evidently the effect of sin, for it is sin, and sin only, which has incited "wicked and turbulent men" to commit injuries on their neighbours' persons and property. But we may say, the sins of the nation lie not at our door, but at that of the men who commit these atrocities. My brethren, those particular sins, it is true, do not lie against us; but there are sins which do, and for which the nation is delivered up to the scourge of the incendiary and the plunderer. We may say these national sins bear not upon us, but on the men who are intrusted with the care of our state affairs. The public acts of the nation do indeed lie with them; but the sins of the nation consist not in its public acts only, but also, in a great measure, of the conduct of every person belonging to it. And now, my brethren, let us look into our hearts, and when we do so, shall we be surprised that God is visiting us in wrath? Let us take the great rule of God's commandments, and see how well that has been kept. God commands us to have none other gods but him. And truly, in this land of light and knowledge, there has not perhaps been one who has been so senseless as to believe, and much less to adore any other than the one true God. But there are other ways of having other gods. What is the honour, the love, the worship, which we owe to God? Is it not perfect and entire? Does it admit of the interference of any one thing? Then, my brethren, does any man's conscience accuse him of giving this love, this honour, this worship to the things of this world? He "cannot serve God and mammon;" and though he do not make to himself a graven image, yet he setteth up his idols in his heart. There are bad passions and bad practices, which he will rather serve than his God. What, then, is the value of his outward worship? Let God teach him by the Prophet Isaiah: "He that burneth incense is as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations." The outward worship of God is an insult to him when the idol reigns in the heart. God, too, has declared solemnly that he will not hold him guiltless that taketh his name in vain. Now, on this shewing, are we all guiltless? Are there none here who have committed that dreadful sin, so lightly esteemed by

many, but so awfully denounced by God? And let it be remembered, that profane swearing, even though the name of God itself be not used, is forbidden by the Gospel, for our Lord says, "Swear not at all." Have none here committed that great, that fearful sin? Let it be remembered, too, that every person praying carelessly or hypocritically, does take God's name in vain, does blaspheme the holy name whereby he is called. Sabbath-breaking, again, is forbidden in the law of God. What light excuses do men make on this head! How many are content to commit this crime without providing themselves with an excuse at all! How many, without the shadow of a reason, are wholly absent from church on the Sabbath-day! How many think one attendance on God's service quite enough, and almost regard a second as a great favour done to God; so great, indeed, that it would be quite unreasonable to expect it! How many, even of those who do attend the public services of the church, spend the rest of the day in idleness and wickedness! Charge yourselves, my brethren; judge yourselves; see if these observations apply to you. And how many set themselves not only against their parents, but against authorities in Church and State; their duties to whom are plainly included in that which St. Paul calls the first commandment with promise! How many have fallen into the guilt denounced by the sixth commandment! for "he that hateth his brother is a murderer!" How many have transgressed the law against adultery, by their word and deed! How many have borne false witness against their neighbour! How many, if they have not openly done this, have through carelessness, and idleness, and thoughtlessness, wounded to death a neighbour's reputation! How many more have made his character and concerns the subject of idle tattling! And to come to that great law of God, which goes to the heart as well as to the outward acts—how many have repined in discontent at a neighbour's welfare, and secretly wished for a neighbour's possessions! Not that all the laws of God are not spiritual,—we know they are; but this law is purely so,—it is entirely so in words and meaning. It is against a crime committed in the heart alone. My brethren, let us consult our hearts on these the holy commandments of God, and see what we find. Can we doubt that our violations of some of these are sufficient to provoke the anger of God, and to account for his manifest displeasure?

And what, my brethren, if we have kept all these from our youth? though we very well know this is what no one of us can say, still there is one thing lacking. Grace and truth came by Jesus Christ. "We are not under the law, but under grace." How have we received this grace? Are we ready, for Christ's sake and the Gospel's, cheerfully to sacrifice whatever his Spirit in our consciences shall require in proof of our obedience? Are we ready to follow Christ on earth as well as to heaven? Are we determined to tread his path of good-will and self-denial, still happiest when we are occupied as he would have us, and when the traces of his footsteps are before our eyes?

Alas, my brethren, this is a very brief sketch of Christian duty; but imperfect as it is, does it not shew ourselves yet more imperfect by the comparison? If so, there can be no doubt that "we have

sinned, we have grievously sinned, and transgressed the holy laws of God." And if so, the very least we can do is to "confess our iniquity, lament our unworthiness, and meekly acknowledge, that by our manifold offences we have justly provoked the wrath of God." We cannot doubt it, if we would, that we have sinned; the wrath of God is manifested against us, and his wrath is always just; of that we must be certain. Surely, my brethren, if God has yet mercifully spared us one warning of his Spirit in our consciences, we shall fully enter into the confession of Nehemiah, "Thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly."

But let us above all remember, that the confession of sins only is not enough. The language of Scripture is, "Whoso confesseth and forsaketh his sins shall have mercy." These dreadful visitations with which it has pleased God to chastise us, are, we may yet hope, the chastisements of his love. They shew us our sins; they bid us feel them, lament them, forsake them; they speak to us the language of the Saviour himself, "Sin no more, lest a worse thing come upon thee." Sin no more after this warning, or thou mayest call down new judgments on thy ill-fated country; or if God, in condescension to the prayers of a repenting people, shall yet reverse his judgments, still let the unrepentant sinner beware of the day when the tares shall no longer grow together with the wheat, but be gathered and burned in the fire; when the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a flame of fire; there shall be weeping and gnashing of teeth.

We pray, too, that God may "have pity on the simple and ignorant, who have been led astray, and recal them to a sense of their duty." It is our duty so to pray. He only can do the mighty work. The great Shepherd of the flock, who searches his sheep and finds them out, alone can bring them back to the fold. But this he still does by ordinary means,—by the persuasion of men. It is not likely that any so far abandoned to wickedness should be found in a Christian congregation; but every member of a Christian congregation has it in his power to converse with such as are likely to be seduced, and to warn them against the consequence of sin, both to body and soul. It is the duty too of all whose circumstances might tempt them to sin, more especially is it their duty when they pray for the recal of their wandering brethren, to take heed lest they be seduced themselves; to be sober, to be vigilant; because their adversary, the devil, "as a roaring lion, walketh about seeking whom he may devour." Let them resist him, steadfast in the faith, and he will flee from them. But if they will not, let them dread the awful consequences which God hath threatened, that evil men and seducers shall wax worse and worse, deceiving and being deceived.

We pray, too, "that to persons of all ranks and conditions in this country, God would vouchsafe such a measure of his grace, that, our hearts being filled with true faith and devotion, and cleansed from all evil affections, we may serve him with one accord, in duty and loyalty to the king, in obedience to the laws of the land, and in brotherly love towards each other." If any doubt that it is a

Christian duty to submit himself to the laws and to the magistrate, and to love his brethren, let him take the whole matter in a few words (though the Scripture has repeated it in many) from the charge of St. Peter: "Submit yourselves to every ordinance of man, for the Lord's sake; whether it be to the king as supreme; or unto governors, as unto them which are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God, honour all men; love the brotherhood; fear God; honour the king." If we take this course, we may hope for the blessing of God on the nation no less than on individuals. His promise is great and positive. "Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall raise you up."

And now, my brethren, comes a very important subject, and for which a separate prayer has been especially directed. To what particular sins have our "great dangers" been entirely owing? It is true, our sins are more in number than the hairs of our head; but there is one sin which seems to speak loudly against us nationally, and to which the evils against which we pray are naturally, as well as providentially traceable. It is notorious that many of our calamities are the direct effects of "our unhappy divisions." Well may we pray God to "take from us all hatred and prejudice, and whatever else may hinder us from godly union and concord!" There has been, my brethren, much both of hate and prejudice afloat. The first, you know, is forbidden by the Gospel in the strongest terms, it being declared "that he that hateth his brother is a murderer, and that no murderer hath eternal life abiding in him." Prejudice is taking up an opinion on any question, without being at the pains to come at right information, and even without being desirous to be informed, or with every desire the other way. Now, it cannot be denied that there has been a great deal of prejudice current on subjects of great importance to Church and State; false statements have been circulated, and immediately received, without any inquiry whether they came from the religious and well affected, or whether they were not the production of men, whose employment in this world is only to extend the kingdom of Satan. "The simple believeth every word; but the prudent man looketh well to his going." Men have come forward, and made, and signed statements, which they at least intend to have powerful effects, without understanding in the slightest degree the merits of the case they have undertaken to discuss. Their very language, whether written or spoken, has been proof positive of their want of information. But why are men desirous to be deceived, and to take one view only of a subject? Clearly because their passions or their desires incline them to believe what they wish. This is the result of division. If there be any sin against which we are warned more strongly than

any other in Scripture, it is this of division. God is one, and Christ would have his disciples one, even as He is one with the Father. God is not the author of confusion, but of peace. The first believers, the purest church that ever existed, multitude as they were, were all of one heart, and of one soul. How striking are the Apostle's words upon this subject: "Ye are yet carnal; for, whereas there is among you envying, and strife, and divisions; are ye not carnal, and walk as men? For, while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." This, in itself, is clear and decisive language; and did time permit, much more, equally forcible, might be brought from other parts of Scripture. But when the Scripture has spoken out plainly, more need not be said. Let any man consider what has here been brought from the solemn words of Christ and of his Apostles, and let him, if he can, consider whether he is endeavouring "to keep the unity of the spirit in the bond of peace," so long as he allows any question short of salvation to dissolve or weaken that unity—whether he is following the Apostle's entreaty, by the name of the Lord Jesus Christ, to speak the same thing with his brethren, and to be perfectly joined together with them in the same mind, and the same judgment. May this holy consideration draw us nearer to each other, and to our holy Church, in the bonds of Christian affection; and may we thus alone escape those dangers which have been so much the result of "our unhappy divisions!"

But, my brethren, there is at least one consolation for those who, in troublous times, attach themselves to the institutions of their country. "They shall prosper that love thee!" There is the blessing which no man can make void, for it is registered by the finger of God. The love of our country alone, we know, is not a condition of salvation; but still it is a part of Christian duty required as much as any other, and which will be as certainly rewarded for the sake of Jesus Christ. "They shall prosper that love thee." It is not an earthly prosperity; for, though God could secure this from the malice of mankind, it is no part of his providence to secure it from the consequences of mortality. There is still a Jerusalem, within whose walls peace may yet be found, and in whose palaces prosperity abides for ever. Whatever may be the fortunes of this distracted country, and dark, indeed, are her present prospects, the storm of civil confusion shall never sweep over the Zion of the ransomed. No—for "Jerusalem, which is above, is free;"—free from the bondage of sin—free from the tyranny of sorrow. "Her people also shall be all righteous; they shall inherit the land for ever; the branch of the Lord's planting, the work of his hands, that He may be glorified." Whither the Christian goes, sin and malice cannot come; his Saviour is gone to prepare his place, and he will come again and receive him to himself; that where the Saviour is, there may the saved be also. *Θ.*

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. IX.

(Concluded from p. 110.)

FATHERS OF THE SECOND CENTURY.

JUSTIN MARTYR.

Ἀνὴρ οὔτε τῷ χρόνῳ πόρρω ὢν τῶν Ἀποστόλων, οὔτε τῇ ἀρετῇ.
Methodius ap. Phot. Cod. 234.

HAVING disposed of the genuine works of Justin, a very few words will suffice for those, which have been improperly attributed to him. Of the *Epistle to Diognetus* notice has already been taken; and of that to *Zenas and Serenus*, it is sufficient to remark, that it is a didactic epitome of Christian morality, addressed to two brethren, who had been recently converted to the faith. The *Questions and Answers for the Orthodox* could never have proceeded, in their present state, from Justin. Amidst much deep and solid reasoning, they contain many frivolous and far-fetched arguments, infinitely below the standard of the Martyr's acknowledged writings; and the usage of many words, which had not obtained in the Church at the time when he wrote, is strongly presumptive against them.* To place the matter, however, beyond all doubt, there is a citation from Origen in Quest. 82, and an allusion to the Manichæan heresy in Quest. 127; whereas, the former was eighty years junior to Justin, and the latter had not made any progress till nearly the close of the third century. Critics are, for the most part, agreed in referring these *Questions* to the end of the fifth century; and either Theodoret, or Justin the Sicilian, may possibly have been the author of them. They are, at all events, the composition of a learned and laborious writer; and several of the number, which amounts to 146, contain able replies to the heretical opinions which they are designed to controvert. The *Questions for the Greeks*, in number five, to which the *Greek Questions* seem to have been a kind of philosophical appendix, relate chiefly to the knowledge of God, and of his attributes; his power to raise the dead; and the consequent certainty of a resurrection. Each argument is methodically disposed under three heads:—1st, A Question to the Greeks; 2dly, Their Reply; and, 3dly, A Solution of the Difficulties and Objections advanced in this Reply. That Justin was not the author of them, independently of the difference of style in which his genuine works are written, the frequent mention of the Manichæans sufficiently testifies. From a passage in *Apol. II.*,† which seems to

* As, for instance, *τριάς, μονάς, ὑπόστασις*, and *πρόσωπον*. See Quest. 16. 17. 139. 144. There is also a total discrepancy between the positions maintained in Quest. 52. 112. and in the Dialogue with Trypho.

† P. 47. B. *Καὶ γὰρ προταθέντα με καὶ ἐρωτήσαντα αὐτὸν ἐρωτήσεις τινὰς τοιαύτας, καὶ*

have reference to a work of a similar nature to these Questions, *Dr. Grabe considers them to have been a forgery of the thirteenth century, suggested by the reference in question: and this conjecture is certainly preferable to receiving them as a true, though interpolated, production of the Father whose name they bear. The other spurious works of Justin, with the exception of that on the *Trinity*, are for the most part purely philosophical, and, therefore, comparatively unimportant. With respect to the Exposition of the Doctrine of the Trinity, we may briefly remark that it is divided into two parts; the first of which is devoted to the proof of the *Trinity in Unity*; and the latter, to the Incarnation of the second Person.

Justin is a rambling and desultory writer; so much so, that his argument is frequently involved in considerable obscurity. At the same time his style is bold and perspicuous; and his language, though not elegant, appropriate and correct. Of the two specimens, which have been selected for the purpose of illustration, the former is the peroration of the *Address to the Greeks*, and the latter, a brief summary of Christian Duty, from the first Apology. It will be observed that the gospel precepts are not always given with strict regard to verbal accuracy:—a circumstance which has been introduced into the question, *whether Justin quoted from the gospels which we now have?* The reader will find this point discussed at large in Lardner's *Credibility*, Bishop Marsh's *Dissertation*, and Bishop Kaye's "Account of the Writings and Opinions" of this Father.

"Ελθετε λοιπόν, ἄνδρες Ἕλληνες, καὶ σοφία ἀπαρμιλλήτω κοινωνήσατε καὶ θεῷ λόγῳ παιδεύητε, καὶ μάθετε βασιλέα ἄφθαρτον καὶ τούτους τοὺς ἥρωας ἐπίγνωτε οὐχ ὅτε λαοὺς φόνον ἐργαζομένους· αὐτοὺς γὰρ ἡμῶν οὐ βούλεται σωμάτων ἀλκίην, καὶ τύπων εὐμορφίαν, οὐδὲ εὐγενείας φρόναγμα, ἀλλὰ ψυχὴν τε καθαρὰν, ὑσιότητι τετειχισμένην. Ἦλθ' ὁ δὲ διηγεῖται ἐπιστατῶν ἡμῖν ὁ θεὸς λόγος,* καὶ τὰ τοῦ βασιλέως ἡμῶν συνθήματα, πράξεις θείας, ὡς διὰ λόγου ἐνδύμεως εἰς ψυχὴν διέκονομένης· (ὧ σάλπιγξ εἰρηνικῆς ψυχῆς πολεμουμένης· ὧ παθῶν δεινῶν φυγαδεύτηριον· ὧ πυρὸς ἐμψύχου σβεστικὸν διδασκάλιον) ἥτις οὐ ποιητὰς ποιεῖ, οὐ φιλοσόφους κατασκευάζει, οὐδὲ ῥήτορας δεινούς· ἀλλὰ παιδεύουσα, ποιεῖ τοὺς θνητοὺς, ἀθανάτους· τοὺς βροτοὺς, θεοὺς· ἐκ γῆς δὲ μετὰγει εἰς τοὺς ὑπὲρ Ὀλυμπον ὄρους. Ἐλθετε, παιδεύητε· γένεσθε ὡς ἐγώ· ὅτι καὶ γὰρ ἡμῖν ὡς ὑμεῖς. Ταῦτά μ' εἶλε, τό τε τῆς παιδείας ἔνθεον καὶ τὸ τοῦ λόγου ἐννατόν· ὅτι καθάπερ ἐπαοιδὸς ἀγαθὸς, ἐκ φωλεοῦ ἐξεργύσαι ποιήσας, φυγαδεύει δεινὸν ἐρπετόν, οὕτως ὁ λόγος ἐξ αὐτῶν τῶν τῆς ψυχῆς μυχῶν τὰ δεινὰ τῆς αἰσθήσεως ἀπελαύνει πάθῃ· πρῶτον ἐπιθυμίαν, δι' ἧς πᾶν δεινὸν

μαθεῖν καὶ ἐλέγχει ὅτι ἀληθῶς μηδὲν ἐπίσταται, εἰδέναι ὅμως βούλομαι. Καὶ ὅτι ἀληθῆ λέγω, εἰ μὴ ἀνηρέχθησαν ὑμῖν αἱ κοινωνίαι τῶν λόγων, ἔτοιμος καὶ ἐφ' ὧν κοινωνεῖν τῶν ἐρωτήσεων πάλιν βασιλικὸν δ' ἂν καὶ τοῦτο ἔργον εἴη. Εἰ δὲ καὶ ἐγνώσθησαν ὑμῖν αἱ ἐρωτήσεις μου, καὶ αἱ ἐκεῖνον ἀποκρίσεις, φανερόν ὑμῖν ἐστίν, ὅτι οὐδὲν ἐπίσταται· ἢ εἰ καὶ ἐπίσταται, διὰ τοὺς ἀκούοντας δὲ οὐ τολμᾷ λέγειν, ὁμοίως Σωκράτει, ὡς προέφη, οὐ φιλόσοφος, ἀλλὰ φιλόδοξος ἀνὴρ δέικνται.

* This passage, after all the labours of the critics, is still perplexed. Perhaps the subaudition of βούλεται, from the last sentence, is all that is required.

φύεται, ἔχθραι, ἔρεις, ζῆλος, ἐρίθειαι, θυμοί, καὶ τὰ ὅμοια τούτοις. Ἐπιθυμίας οὖν ἀπελαθείσης, εὐδίας ἢ ψυχὴ καὶ γαληνίῳα γίνεται. Περιλυθείσα δὲ τῶν περὶ τὸν τράχηλον αὐτῆς κακῶν περιβρέοντων, ἀπέρχεται πρὸς τὸν ποιήσαντα αὐτήν. Δεῖ γὰρ ἀποκατασταθῆναι ὅθεν ἀπέστη, ὅθεν τίς ἐγένετο, ἣ ἐστίν.

Καὶ ἡμεῖς, μετὰ τὸ τῷ λόγῳ πεισθῆναι, Θεῷ μόνῳ τῷ ἀγεννήτῳ διὰ τοῦ υἱοῦ ἐπόμεθα, οἱ πάλοι μὲν πορνείαις χαίροντες, νῦν δὲ σωφροσύνην μόνην ἀσπαζόμενοι. Οἱ δὲ καὶ μαγικαῖς τέχναις χρώμενοι, ἀγαθῷ καὶ ἀγεννήτῳ Θεῷ ἑαυτοὺς ἀνατεθεικότες· χρημάτων δὲ καὶ κτημάτων οἱ πόρους παντὸς μᾶλλον στέργοντες, νῦν καὶ ἃ ἔχομεν εἰς κοινὸν φέροντες, καὶ παντὶ δεομένῳ κοινωνοῦντες· οἱ μισάλληλοι δὲ καὶ ἀλληλοφόνοι, καὶ πρὸς τοὺς οὐχ ὁμοφύλους διὰ τὰ ἔθνη ἐστίας κοινὰς μὴ ποιούμενοι, νῦν, μετὰ τὴν ἐπιφανεῖαν τοῦ Χριστοῦ, ὁμοδίατοι γινόμενοι, καὶ ὑπὲρ τῶν ἐχθρῶν ἐυχόμενοι, καὶ τοὺς ἀδίκως μισοῦντας πείθειν πειρώμενοι, ὅπως οἱ κατὰ τὰς τοῦ Χριστοῦ καλὰς ὑποθημοσύνας βιώσαντες, εὐέλπιδες ᾧσι, σὺν ἡμῖν τῶν αὐτῶν παρὰ τοῦ πάντων δεσπόζοντος Θεοῦ τυχεῖν. Ἴνα δὲ μὴ σοφίζεσθαι ὑμᾶς δόξωμεν, ὀλίγων τινῶν τῶν παρ' αὐτοῦ τοῦ Χριστοῦ διδαγμάτων ἐπιμνησθῆναι καλῶς ἔχειν πρὸ τῆς ἀποδείξεως ἡγησάμεθα, καὶ ὑμέτερον ἔστω, ὡς δυνατῶν βυσιλέων, ἐξετάσαι εἰ ἀληθῶς ταῦτα δεδιδάγμεθα καὶ διδάσκομεν· βραχεῖς δὲ καὶ σύντομοι παρ' αὐτοῦ λόγοι γεγύνασιν. Οὐ γὰρ σοφιστὴς ὑπῆρχεν, ἀλλὰ δύναμις Θεοῦ ὁ λόγος αὐτοῦ ἦν.—Περὶ μὲν οὖν σωφροσύνης, τοσοῦτον εἶπεν· "Ὅς ἂν ἐμβλέψῃ γυναικὶ πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἦδη ἐμοίχευσε τῇκ ἀρδίᾳ παρὰ τῷ Θεῷ. Καί· Εἰ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔκκοψον αὐτόν· συμφέρεي γάρ σοι μονόφθαλμον εἰσελεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἢ μετὰ τῶν δύο πεμφθῆναι εἰς τὸ αἰώνιον πῦρ. Καί· "Ὅς γαμῆ ἀποδελυμένην ἀφ' ἑτέρου ἀνδρός, μοιχᾶται. Καί· Εἰσὶ τινες οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων· εἰσὶ δὲ οἱ ἐγενήθησαν εὐνούχοι· εἰσὶ δὲ οἱ εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν· πλην οὐ πάντες τοῦτο χωροῦσιν. Ὡςπερ καὶ οἱ νόμῳ ἀνθρωπίνῳ διγαμίας ποιοῦμενοι, ἀμαρτωλοὶ παρὰ τῷ ἡμετέρῳ διδασκάλῳ εἰσὶ, καὶ οἱ προσβλέποντες γυναικὶ πρὸς τὸ ἐπιθυμῆσαι αὐτῆς. Οὐ γὰρ μόνον ὁ μοιχεύων ἔργῳ ἐκβέβληται παρ' αὐτῷ, ἀλλὰ καὶ ὁ μοιχεῦσαι βουλόμενος· ὡς οὐ τῶν ἔργων φανερῶν μόνον τῷ Θεῷ, ἀλλὰ καὶ τῶν ἐνθυμημάτων. Καὶ πολλοὶ τινες καὶ πολλὰ, ἐξηκοντοῦται καὶ ἐβδομηκοντοῦται, οἱ ἐκ παίδων ἐμαθητεύθησαν τῷ Χριστῷ, ἄφθοροι διαμένονσι· καὶ εὐχομαι κατὰ πᾶν γένος ἀνθρώπων τοιοῦτους δεῖξαι. Τί γὰρ καὶ λέγομεν τὸ ἀναρίθμητον πλῆθος τῶν ἐξ ἀκολασίας μεταβαλόντων καὶ ταῦτα μαθόντων; οὐ γὰρ τοὺς δικαίους, οὐδὲ τοὺς σώφρονας εἰς μετάνοιαν ἐκάλεσεν ὁ Χριστὸς, ἀλλὰ τοὺς ἡσεβεῖς, καὶ ἀκολάστους, καὶ ἀδίκους. Εἶπε δὲ οὕτως· Οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἀμαρτωλοὺς εἰς μετάνοιαν. Θέλει γὰρ ὁ πατὴρ ὁ οὐράνιος τὴν μετάνοιαν τοῦ ἀμαρτωλοῦ, ἢ τὴν κόλασιν αὐτοῦ. Περὶ δὲ τοῦ στέργειν ἅπαντας, ταῦτα ἐδίδαξεν· Εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, τί καινὸν ποιεῖτε; καὶ γὰρ οἱ πόρνοι τοῦτο ποιοῦσιν. Ἐγὼ δὲ ὑμῖν λέγω, εὐχεσθε

ὑπὲρ τῶν ἐχθρῶν ὑμῶν, καὶ ἀγαπᾶτε τοὺς μισοῦντας ὑμᾶς, καὶ ἐβλογεῖτε τοὺς κατάρωμένους ὑμῖν, καὶ εὐχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς. Εἰς δὲ τὸ κοινωνεῖν τοῖς δεομένοις, καὶ μηδὲν πρὸς δόξαν ποιεῖν, ταῦτα ἔφη· Παντὶ τῷ αἰτοῦντι δίδοτε, καὶ τὸν βουλόμενον δανείσασθαι, μὴ ἀποστραφῆτε. Εἰ γὰρ δανείζετε παρ' ὧν ἐλπίζετε λαβεῖν, τί καινὸν ποιεῖτε; κ. τ. λ.

Περὶ δὲ τοῦ ἀνεξικάκους εἶναι, καὶ ὑπηρετικούς πᾶσι, καὶ ἀοργήτους, ἃ ἔφη, ταῦτά ἐστι· Τῷ τύποντί σου τὴν σιαγόνα, παρέχε καὶ τὴν ἄλλην· καὶ τὸν αἶροντά σου τὸν χιτῶνα, ἢ τὸ ἱμάτιον, μὴ κωλύσης. Ὅς δ' ἂν ὀργισθῇ, ἐνοχός ἐστιν εἰς τὸ πῦρ. Παντὶ δὲ ἀγγαρεύοντί σοι μέλιον, ἀκολούθησον δύο. Λαμψάτω δὲ ὑμῶν τὰ καλὰ ἔργα ἔμπροσθεν τῶν ἀνθρώπων, ἵνα βλέποντες, θαυμάζωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. Οὐ γὰρ ἀνταίρειν δεῖ· οὐδὲ μιμηταὶ εἶναι τῶν φαύλων βεβούληται ἡμᾶς, ἀλλὰ διὰ τῆς ὑπομονῆς καὶ πραότητος, ἐξ αἰσχύνης καὶ ἐπιθυμίας τῶν κακῶν ἀγειν πάντας προετρέψατο. Ὁ γὰρ καὶ ἐπὶ πολλῶν τῶν παρ' ἡμῖν γεγεννημένων ἀποδείξει ἔχομεν, ἐκ βιαίων καὶ τυράννων μετέβυλον ἡττηθέντες, ἢ γειτόνων καρτερίαν βίου παρακολουθήσαντες, ἢ συνοδοιπόρων πλεονεκτουμένων ὑπομονὴν ξένην κατανοήσαντες, ἢ συμπραγματενομένων πειραθέντες. Περὶ δὲ τοῦ μὴ ὀμνύσαι ὅλως, τάληθῇ δὲ λέγειν ἕλε, οὕτως παρεκελεύσατο· Μὴ ὀμώσητε ὅλως· ἔστω δὲ ὑμῶν· τὸ ναί, ναί· καὶ τὸ οὐ, οὐ· τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηροῦ. Ὡς δὲ καὶ τὸν Θεὸν μόνον δεῖ προσκυνεῖν, οὕτως ἔπεισεν, εἰπών· Μεγίστη ἐντολή ἐστι, κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, κύριον τὸν Θεὸν τὸν ποιήσαντά σε. Καὶ προσελθόντος αὐτῷ τινός, καὶ εἰπόντος, Διδάσκαλε ἀγαθὲ, ἀπεκρίνατο λέγων· Οὐδεὶς ἀγαθός, εἰ μὴ ὁ Θεὸς ὁ ποιήσας τὰ πάντα. Οἱ δ' ἂν μὴ εὐρίσκονται βιωῦντες ὡς ἐδίδαξε, γνωρίζεσθωσαν μὴ ὄντες Χριστιανοί, καὶ λέγωνσιν διὰ γλώττης τὰ τοῦ Χριστοῦ διδάγματα· οὐ γὰρ τοὺς μόνον λέγοντας, ἀλλὰ τοὺς καὶ τὰ ἔργα πράττοντας, σωθήσονται ἔφη. Εἶπε γὰρ οὕτως· Οὐχὶ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα, κ. τ. λ. Κολάζεσθαι δὲ τοὺς οὐκ ἀκολούθως τοῖς διδάγμασιν αὐτοῦ βιωῦντας, λεγόμενους δὲ μόνον Χριστιανούς, καὶ ὑφ' ὑμῶν ἀξιούμεν.

Φόρους δὲ καὶ εἰσφορὰς τοῖς ὑφ' ὑμῶν τεταγμένοις πανταχοῦ πρὸ πάντων πειρώμεθα φέρειν, ὡς ἐδιδάχθημεν παρ' αὐτοῦ· κατ' ἐκεῖνο γὰρ τοῦ καιροῦ προσελθόντες τινές, ἡρώτων αὐτὸν, εἰ δεῖ Καίσαρι φόρους τελεῖν· καὶ ἀπεκρίνατο· Εἰπατέ μοι, τίνος εἰκόνα τὸ νόμισμα ἔχει; οἱ δὲ ἔφασαν, Καίσαρος· καὶ πάλιν ἀνταπεκρίνατο αὐτοῖς· Ἀπόδοτε οὖν τὰ Καίσαρος τῷ Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. Ὅθεν Θεὸν μὲν μόνον προσκυνοῦμεν· ὑμῖν δὲ πρὸς τὰ ἄλλα χαίροντες ὑπηρετοῦμεν, βασιλεῖς καὶ ἄρχοντας ἀνθρώπων ὁμολογοῦντες, καὶ εὐχόμενοι μετὰ τῆς βασιλικῆς δυνάμεως καὶ σώφρονα τὸν λογισμὸν ἔχοντας ὑμᾶς εὐρεθῆναι. Εἰ δὲ καὶ ἡμῶν εὐχομένων καὶ πάντα εἰς φανερόν τιθέντων ἀφροντίστησете, οὐδὲν ἡμεῖς βλαβησόμεθα, πιστεύοντες, μᾶλλον δὲ καὶ πεπεισμένοι, κατ' ἀξίαν τῶν πράξεων ἕκαστον τίσειν διὰ πυρὸς αἰωνίου δίκας, καὶ πρὸς ἀναλογίαν ἧν ἔλαβε ἐν δυνάμει παρὰ Θεοῦ,

τὸν λόγον ἀπαιτηθήσεσθαι, ὡς ὁ Χριστὸς ἐμήνυσεν, εἰπών· Ὡς πλέον ἔδωκεν ὁ Θεὸς, πλέον καὶ ἀπαιτηθήσεται παρ' αὐτοῦ. (Pr. 61, sqq.)

Among all the Patristical writers, the opinions of none have been more closely canvassed and more wofully misrepresented, than those of Justin. Standing in the gap between the eras of Apostolical and Ecclesiastical Christianity, he has been accused of introducing innovations into the doctrines of the primitive Church, founded upon the tenets of the Platonic philosophy. His testimonies to the pre-existence and divinity of Christ are so numerous and so explicit, as to render it impossible to elude their force; and, therefore, modern Unitarians have varied their usual method of attack, asserting that he was the first of the ecclesiastical writers by whom they had ever been promulgated. But Justin always speaks of these essential doctrines as well known and generally received; and takes no pains to account for any apparent diversity of opinion between himself and his predecessors. Indeed, he states expressly that there were some professing Christians, who yet affirmed that Christ was a mere man; but that with them *he did not agree*. It is true that his words have been wrested into a confession, that the majority were against him; and, perhaps, as it is unquestionably involved in some obscurity, it may be advisable to produce the passage. It occurs in the Dialogue with Trypho (p. 267. E.); and thus it runs:—Καὶ γάρ εἰσὶ τινες, ὧ φίλοι, ἔλεγον, ἀπὸ τοῦ ἡμετέρου γένους ὁμολογοῦντες αὐτὸν Χριστὸν εἶναι, ἄνθρωπον δὲ ἐξ ἀνθρώπων γενόμενον ἀποφαινόμενοι· οἷς οὐ συντίθεμαι· οὐδ' ἂν πλείστοι ταῦτά μοι δοξάσαντες εἴποιεν· ἐπεὶ οὐκ ἀνθρωπεῖς διδάγμασι, κ. τ. λ. The whole difficulty rests in the last clause, in which the particle εἰ seems to have been lost before πλείστοι. As it now stands, the correct rendering can only be this:—*With whom I do not agree; nor would the majority of those who think with me say so; viz. that Christ is a mere man.* But by reading οὐδ' ἂν εἰ πλείστοι, κ. τ. λ. the sense will be, as expressed by Dr. Burton and others:—*With whom I do not agree; nor would I agree, even if the majority of those who now think with me were to say so.* At all events, the opposition of the words τινες and πλείστοι, is in itself a sufficient refutation of the Socinian inference; which is only surpassed in extravagance by that of Voltaire, who maintained, upon the authority of this same passage, that Justin was no believer at all in the divinity of Christ. Of course, he quoted only the former part of the sentence. A reference to the accounts which had been given of the opinions of the Apostolical Fathers, will amply prove that Justin was not the first propagator of the doctrine in question; of which his firm belief is maintained in numerous passages of his writings. It will here suffice to remark, that in Apol. I. p. 96. C. he expressly affirms, that Christ, "*being the first-born Word of God, is also God;*" and he concludes a discussion of some length, in the Dialogue with Trypho, thus:—"*Now that Christ is Lord, and substantially God the Son of God, has been proved by many arguments.*" (p. 357. D.)

With respect to the charge of Platonizing on the doctrine of the Trinity, the merest glance at the manner in which Justin uniformly speaks of Plato and his writings, will show that it is entirely without foundation. He unquestionably speaks of himself as "rejoicing in

the doctrines of Plato" before his conversion; and he continued through life to regard his system as that which approached nearest to the truth, though he thought it nothing less than *folly* to expect to arrive by it at the knowledge of God. (Apol. II. p. 50. A.) His predilection for his favourite philosopher has given, perhaps, a character to some of his expressions; and he has quoted several passages from his writings in illustration of the gospel doctrines; remarking, however, at the same time upon the infinite superiority of the gospel scheme. Compare Apol. I. p. 66. C. II. p. 51. B. Instead of borrowing from Plato any of the doctrines of Christianity, he affirms positively that many of Plato's statements were borrowed from Moses; and it is obvious that the opinions of Plato, which seem to bear any resemblance, however remote, to the revelations of the gospel, were alleged, with more of zeal than prudence, to remove the objections which had been raised against the latter on the score of recent invention. With the same intention of recommending Christianity to the heathen, he has accommodated Orpheus to the Bible in the *Exhortation to the Greeks* (p. 16. B.): and we have no better proof that he extracted from Plato the doctrine of the Trinity, than that he was furnished by Orpheus with a history of the creation.*

In the pursuit of his inquiries into the writings and opinions of Justin Martyr, the student's attention should be particularly directed to the masterly publication of the Bishop of Lincoln, which has been noticed more than once in the course of the present article. From a confidence that no one would think of entering upon the study of this Father without this indispensable guide, the preceding observations have been somewhat more brief, than would have otherwise been deemed requisite; and his opinions respecting original sin, free-will, grace, justification, predestination, baptism, the eucharist, the immortality of the soul, the resurrection of the body, the Millennium, future judgment, angels, and demons, have been left entirely in the hands of the learned Prelate. After what he has said on these subjects, any further discussion of them would be more than superfluous.

The *Editio princeps* of the works of JUSTIN was printed by Robert Stephens at Paris, A. D. 1551. By far the best edition is the *Benedictine*, printed in 1742, and reprinted at Venice, 1747; but a very useful and correct one is that of Sylburgius, A. D. 1593, or the reprint of Morell in 1836,† to which are appended the remains of *Athenagoras*, *Theophilus*, *Tatian*, and *Hermias*. There is also an edition, containing the same *addenda*, but without the spurious works of Justin, in 2 vols. 8vo. *Worcester*. 1777. It is very correct, but the Greek is injudiciously and inelegantly printed, without the accents. Among the editions of detached portions of Justin, those of the *First Apology* by Grabe (Oxon. 8vo. 1700), and of the *Dialogue with Trypho* by Jebb (Lond. 8vo. 1719), are particularly valuable. Thirlby has been severely and justly censured as an Editor, but his edition of the Apologies and the Dialogue are correctly printed with a good type. (Lond. fol. 1722.)

* See Barton's "Bampton Lectures," note 90. p. 542.

† The edition employed in this article.

THE JESUITS, AS THEY WERE AND AS THEY ARE.

"Intravimus ut agni,—regnabimus ut lupi,—
Expellemur ut canes,—renovabimur ut aquilæ."

Dying declaration of Fr. Borgia, General of the Jesuits, Oct. 10, 1572.

It has been pertinently observed by a philosophical writer* of our own days, that "the Divinity alone can claim infallibility, inasmuch as he is the fountain of all truth, and is removed far beyond the influence of error; much less is he capable of premeditated deception. That God, however, should have imparted this endowment to any mortal being, it is as impossible to believe, as it would be to believe that he had endowed one of his creatures with omnipotence or omniscience. What is termed human infallibility is, therefore, nothing better than a proof of human knavery; and this, rather in an active, than a passive sense. For its whole object is to deceive or hoodwink others,—with a view of maintaining a readier sway over such as yield belief to the pretensions of infallibility." Now, there is no portion of ecclesiastical history which affords a happier exposition of this predicate, than the fortunes of Loyola's disciples; nor is there any which is calculated to shew, in a stronger light, how foul are the spots which disfigure the asserted immaculacy of the Sun of Papism.

In the year 1815, that infallible pontiff, Pius the Seventh, despite the sentence passed upon the Jesuits by his no less infallible predecessor, Clement the Fourteenth, scarcely forty years before, restored their order to a "local habitation and a name." And yet, Clement, little caring to shelter his simple veto behind the screen of papistical inerrability, had assigned reasons for their suppression, which aggravate the criminality of the act by which they were again let loose upon society. "It is notorious," says he, "that the germ of discord and rebellion against those princes, who have received them into their states, has in every way been nurtured by the Society of Jesus from its very infancy; that the heaviest accusations have been brought against its members at all seasons, and that they have contributed, in no slight degree, to disturb the peace and tranquillity of Christendom. At the close of the sixteenth century, the accusations levelled against them became louder and louder, and were chiefly directed against their avariciousness. This was the source of all those storms and disorders, with which every one is familiar; they were the occasion of the bitterest pangs and deepest sorrow to the apostolical chair, and called forth the proceedings which were had against the society by a number of princes." Had this enlightened pontiff needed further arguments to justify the sentence he was passing upon this horde of revolutionists, he might have called in the testimony of the honest President de Thou:—"We will relieve our necks," he exclaims, "of these intriguing wretches, who have no other object in the world but to sow strife and dissension in our ranks."—Or, he might have cited even the panegyrist of some isolated members of the society, Le Tellier, archbishop of Rheims, from whose lips this unkindest rebuke of all was extorted:—"Tis a great misfortune for the Society of Jesus that they are ever found at the head of all enterprises which appear to be at variance with moral purity."—Nay, had the infallible pontiff, Clement, lived in our own times, he might have

* Krug, in his "General Dictionary of Philosophical Science," Vol. IV. p. 221.

girded his anathema with the declaration of yon stern and eloquent oracle of modern Papism, de la Mennais, who has observed, "that it could never enter into his head to affirm, that the Jesuits' institution in our days is unspotted by incurable vices, or reconcilable with the actual state of society, or the wants of the present day."*

Out of the mouths of their co-religionists have we, in these few words, stamped the character of a society, which *catholic* France has fostered to the undoing of its credulous prince, and to which *protestant* England holds out the right hand of its fellowship!† Do we need further enlightenment?—Let us seek it, and learn what they are by the book of their own legislation. The "*Instituta Societatis Jesu*" shall be our primer; for there is no other source from which we may derive so notable a sample of auto-portraiture. "Ignatius, the founder of the order, has given the preference to the monarchical form for the administration of the society; accordingly, all power centres in the will of one chief—the general of the order. Though he may assign his authority to other members of the association for certain purposes, nevertheless he possesses the right, in respect of any act they have done by virtue of such delegation, either to ratify that act, or wholly to revoke it. The individual members of the order shall not only yield unconditional obedience to the general in whatever concerns it, but—shall acknowledge and dutifully honour *Christ as present in his person*. (!) They are to receive that, which the general commands, as the *will and dictate of God*, and to execute that which he directs, *blindly, uninquiringly*, and with unflinching submissiveness. They are to feel assured that, in obeying their superior, they are ruled by the *Divine Providence* through the instrumentality of their chief, as if they were a *caput mortuum*, which is turned and moved about, hither and thither, as the will of the mover chooseth. Not only in that which they *do*, but in whatever they *will or think*, the members of the society shall render unswerving obedience to the general; by suppressing in their hearts whatever sentiment or judgment may be at variance with the will of their superior, and living in the conviction, that *whatever he wills or commands, is fitting and just*."

After this brief specimen of the spirit in which this sect has been conceived, it is almost superfluous to ask, whether it be possible for any society to exist which can be more dangerous to the peace and well-being of the community that receives it into its bosom? To allege, that this spirit has been modified by time and circumstance, is to foist a hollow pretext upon vulgar credulity, which one single fact shall abundantly expose. It is scarcely a twelvemonth since Rootham, who is currently said to have been a Protestant in earlier years, was elected general-superior of this order: and what was the first public act of his accession to its sovereignty? On the 14th of April, 1829, he promulgated an edict, commanding his minions "to make a return of all *heretics*, and of *all* individuals, *suspected even of heresy*, and prohibit the holding communion with *Jews*, or the eating

* At this time (1829) the Jesuits possessed 1538 colleges, and the avowed brethren of their order were in number 22,500.

† Few readers will suspect how many of this fraternity live, and move, and have their *reprobate* being, at our own doors. The analysis of a Parliamentary Return, in which they occupy the vantage ground, is therefore submitted for the Christian's investigation at the close of this article.

with them, or the maintaining or educating of their children!" For our own parts, until proof be adduced of the degree and quality of the reform which these, our times of change, have introduced into the animus of Jesuitism, we shall obstinately hold faith with its own soldiers, and class its institutes with the laws of the Medes and Persians.

Before we quit the subject, however, we must be allowed to advert to a discovery, in the importance of which both friend and foe are equally interested. It is well known, that the "*monita secreta*," or "secret instructions for the Jesuits," have, until this moment, been universally rejected, as a satire of the basest order on their society, whose members have not failed in every diligent endeavour outwardly to repudiate them. And with good reason, seeing the machiavelic genius which presides over every line in this detestable code, and of which we must here content ourselves with quoting a specimen or two by way of illustration. In domestic affairs, for instance, care is recommended "to remove such servants particularly as do not keep a good understanding with the society; but let this be done, little by little; and when we have succeeded in working them out, let such be recommended as already are, or willingly would become, our creatures; *thus shall we dive into every secret, and participate in every affair transacted in the family.*" And again,—"*Should there be an only son, let no means be omitted to bring him over to the society, and free him from all fear of his parents; let him be persuaded that it is a call from above, and shewn how acceptable a sacrifice it would be to God (!!!) should he desert his parents without their knowledge or consent.*" And when the sufferer is stretched on the bed of sickness, what is the conduct enjoined to the ghostly visitor? "*At this time it may be advisable to move him by apprehensions of hell, or at least of purgatory; and to tell him, that, as fire is quenched by water, so sin is extinguished by acts of charity; and that alms can never be so well bestowed as for the nourishment and support of those who by their calling profess a desire to promote the salvation of their neighbour.*"

No wonder, that the adherents of a society thus nurtured to pursue the most atrocious of careers, should have evinced, at all times, the most extraordinary anxiety to have these instructions accepted as spurious and calumnious. And so they have universally been regarded. "But here" (we use the very words of a Catholic writer*) "are facts which dissipate all uncertainty on this point. At the suppression of the order in the Low Countries, in 1773, there were found in one of its houses, the college of Buremonde, (for in every other spot they were carefully destroyed at the first intelligence of the bull fulminated by Clement the Fourteenth,) documents of a most important and confidential nature; such as the correspondence between the general and the provincial fathers, and those directions with which they alone could be made acquainted. *Among these papers were the Monita Secreta.* A translation of them was made by order of the government, under the care of de Berg, the deputy attorney-general of Brabant; it is extant among the archives of the kingdom, and I dare assure the reader that it does not differ, in any essential respect, from that which has been published." S.

* "*Analectes Beligiques*," par Gachard, deputy-conservator of the National Archives at Brussels. No. 1, for February, 1830.

*Abstract of Return of Members of Religious Orders; laid before the
House of Commons, 14th June, 1830.*

ENGLAND & WALES.												
	Jesuits.	Cister- cians.	Franci- scans.	Bene- dictines.	Domini- cans.	Carmel- lites.	Ord. of Preach- ers.	Brethren St. Pa- trick.	August- ines.	Capu- chins.	Trinity, &c.	Total.
1 Cumberland	—	—	—	1	—	—	—	—	—	—	—	1
2 Dorset	1	1	—	—	—	—	—	—	—	—	—	2
3 Durham	—	—	—	1	—	—	—	—	—	—	—	1
4 Essex	2	—	1	—	—	—	—	—	—	—	—	3
5 Gloucester	—	—	—	1	—	—	—	—	—	—	—	1
6 Hants	2	—	—	—	—	—	—	—	—	—	—	2
7 Hereford	1	—	—	—	—	—	—	—	—	—	—	1
8 Kent	—	—	—	1	—	—	—	—	—	—	—	1
9 Lancaster	92	—	1	20	—	—	—	—	—	—	—	113
10 Leicester	—	—	—	—	3	—	—	—	—	—	—	3
11 Lincoln	2	—	—	—	—	1	—	—	—	—	—	3
12 Middlesex	5	—	—	—	—	—	—	—	—	—	—	5
13 Monmouth	1	—	—	—	—	—	—	—	—	—	—	1
14 Northumberland ..	1	—	—	4	1	—	—	—	—	—	—	6
15 Norwich	1	—	—	—	—	—	—	—	—	—	—	1
16 Oxford	1	—	—	—	—	—	—	—	—	—	—	1
17 Salop	—	—	—	1	—	—	—	—	—	—	—	1
18 Somerset	1	—	1	17	—	—	—	—	—	—	—	19
19 Stafford	—	—	2	—	—	—	—	—	—	—	—	2
20 Suffolk	1	—	—	—	—	—	—	—	—	—	—	1
21 Surrey	—	—	—	—	1	—	—	—	—	—	—	1
22 Warwick	—	—	—	1	—	—	—	—	—	—	—	1
23 Wilts	1	—	—	—	—	—	—	—	—	—	—	1
24 Worcester	2	—	—	1	—	—	—	—	—	—	—	3
25 Yorkshire	3	—	—	5	2	—	—	—	—	—	—	10
26 Wales (Flint)	1	—	—	—	—	—	—	—	—	—	—	1
Total in 25 Counties of England, and 1 in Wales	118	1	5	53	7	1	—	—	—	—	—	185
IRELAND.												
27 Carlow	—	—	—	—	—	—	1	9	—	—	—	10
28 Clare	—	—	—	—	—	—	—	—	—	—	—	—
29 Cork (County)	—	—	—	—	—	—	—	—	5	—	—	5
30 Cork (City)	—	—	2	—	—	—	7	—	—	—	—	9
31 Dublin (County) ..	2	—	2	—	1	47	—	—	—	—	—	52
32 Dublin (City)	1	—	8	—	10	11	—	—	10	1	1	42
33 Drogheda	—	—	2	—	2	—	—	—	2	—	—	6
34 Galway	—	—	—	—	3	8	—	—	—	—	6	17
35 Kildare	45	—	—	—	3	1	—	—	—	—	—	49
36 Kilkenny	—	—	1	—	2	—	2	—	4	1	—	10
37 King's County	10	—	13	—	—	—	—	—	—	—	—	23
38 Limerick	—	—	2	—	4	—	—	—	4	—	—	10
39 Mayo	—	—	—	—	4	1	—	—	1	—	—	6
40 Roscommon	—	—	—	—	3	—	—	—	1	—	—	4
41 Sligo	—	—	—	—	2	—	—	—	1	—	—	3
42 Tipperary	—	—	2	—	1	—	—	—	1	—	—	4
43 Tyrone	—	—	—	—	1	—	—	—	—	—	—	1
44 Waterford	—	—	2	—	1	—	—	—	1	—	—	4
45 West Meath	—	—	2	—	—	—	1	—	—	—	—	3
46 Wexford	—	—	6	—	—	—	—	—	4	—	4	14
47 Wicklow	—	—	—	—	—	1	—	—	—	—	—	1
Total in 18 Counties of Ireland	58	0	42	—	37	69	11	9	34	2	11	273
Grand Total	176	1	47	53	44	70	11	9	34	2	11	458

Independently of the preceding "members of religious orders," who have come forward to register themselves under the act 10 Geo. IV. c. 7, there is a class of laymen, who evidently profess their vows to be "monastic or religious," by seeking to be registered; these are the "*brothers of the Christian schools*," of whom there are in Lancaster 6, and Middlesex 9; in Clare 4, Cork 8, Dublin 16, Limerick 4, Tipperary 6, and Waterford 8: forming a total of 55.

We had always considered the sisters of monastic communities to be "members of religious orders" under the Papal dispensations; but either they have seen fit to rely upon the mercy of the ruling powers in England, or else they do not account themselves to come within the meaning of the act. If otherwise, they have failed to comply with it.

With respect to the return before us, we will simply ask the reader, what is his opinion of a Protestant government which has permitted the existence, in this Protestant land, of 176 members of an association, whose object has been shewn, by the anathemas of their own church and princes, as well as the text book of their community, to be destructive of domestic peace and virtue, and subversive of social order and public morals? We refer him to the able tract, "*The Expiring Viper*," which was appended to our number for March, 1829, and should be reprinted, for a further exposure of these artful men.*

THE LONDON UNIVERSITY AND ITS CHARTER.

To the Right Honourable Earl Grey, First Lord of the Treasury, &c. &c.

MY LORD,—Having been, from the first moment I could comprehend the meaning of the term *statesman*, an attentive observer of your Lordship's public life, and, though rarely coinciding with your Lordship's opinion on public matters, or views of national policy, yet, nevertheless, observing with great respect and admiration the high integrity, the manly consistency, the open and noble line of conduct which have marked your Lordship's political career, your Lordship will readily believe that, in thus venturing to obtrude my opinion through the medium of the public press, I am actuated by no feeling inconsistent with that esteem with which all men who have any sense of religion or honour regard conscientious and veracious dealing, whether in political opponent or ally. I address your Lordship as a man of religious impressions, patriotic wishes, and most responsible station; as a man rather regarding the authority of an argument than that of its propounder; and with whom even myself will be sure of a favourable consideration, if I succeed in making out a case deserving deliberate reflection.

This premised, I would most respectfully call your Lordship's attention to the endeavour which the Council of the London University are now making to obtain from government a formal recognition of their incongruous and mischievous establishment. Such, I will

* We are informed, and that upon no slight authority, that a society of Jesuits is forming, or formed, very near to the metropolis; will any of our readers tell us the precise spot?

call it ; for such, before I repose my pen, I shall endeavour to demonstrate it. I think it of little comparative consequence how far the recognition goes. At present it is only a private company, trading in education ; give it the form of an incorporation, and its influence is incalculably magnified—

Parva quidem primò ; mox sese attollit in auras,
Ingrediturque solo, et caput inter nubila condit.

It is surely, therefore, I would respectfully represent, a case demanding the most mature consideration, whether his Majesty shall be recommended to take a step in so influential an affair.

The London University (as it is called) was the first spectacle in England of an establishment professing to embrace the education of youth to the exclusion of religion. The legislature has, for some time, recognized the College of Maynooth ; but here Christianity was still taught, however overlaid with fraud, sophistry, and superstition. To your Lordship, a churchman, I might reasonably urge the inconsistency of expending the public money in the furtherance of dissenting objects of any kind, and the natural distrust with which an Established Church would view a ministry thus disregarding of her interests reposed in them ; but, not being too abundantly provided with leisure at present, I will prefer to stand only on a more elevated ground—the general ground of religion. I would even scarcely rest the question on Christianity. I insist on the political danger of any establishment for purposes of education, where the recognition of a Superior Power, and of his moral relation to mankind, is not *supreme* ; of course I insist more emphatically on the duty of a government utterly to discountenance all modes of instruction which exclude such subjects, and leave the human mind in utter ignorance that there exists a God. Some governments have disavowed all interference with religion, as such ; but no government has declined to interfere with MORALS. The morality of a people is, indeed, a primary object of good government. “The good of the governed,” so often stated to be the “end of all government,” is only compatible with a sense of moral obligation. Take this away, and you take away not only happiness, but order, which is the very essence of civil society. You cannot exterminate, you cannot decimate : when immorality is the law of the heart, it will be in vain to talk of the law of the land. Nay, the laws themselves must be relaxed in obedience to the law which makes them, and at whose bidding they fluctuate, THE LAW OF PUBLIC OPINION. Vice will triumph unrestrained—the few remaining outworks of social order will be speedily carried—and the body politic dismembered altogether.

Now, my Lord, however tender legislators may have commonly felt of interfering with men's religion, they have rarely forgotten its connexion with MORALS. The French National Assembly *did* forget it ; the consequences we know. They severed the bond of religion from morality, and sent men for instruction to their “*Reason*,” who laid them in adoration at the feet of a prostitute, and made France one great Aceldama. Even allowing, for argument sake, that laws would stand where opinion did not, experience shews that penalties, however severe, have a very disproportionate influence to

what might be expected. In the case of the Christian, the love of his God and Saviour "constrains" him with an operation to which human laws are as the gossamer to the sheet-anchor cable. But, under any circumstances, the fear of an all-seeing, all-powerful, all-avenging God,—the dread of his vengeance, the hope of his favour,—the joys and sorrows of the invisible world, are motives with which the mere enactments of a legislature will utterly shrink from comparison. Engage these on the side of legislation, and you engage every thing. "Submit yourselves to every ordinance of man," is a hard lesson to the multitude, till it is added, "for the Lord's sake;" and this, when a God is feared, is conclusive.

I hope, therefore, my Lord, I do not assume too much, when I say it is the duty of every legislator, whether in England, where there is a recognised provision for the religious wants of the people, or in America, where there is none; whether he be himself impressed with religious considerations, or whether he only regards morality as an indispensable conservative of society, to enlist on his side the considerations of an unseen world. In this, concurred *all the lawgivers of antiquity*, whatever might be their own private sentiments. To the same end conspires the *universal practice of modern legislation*, with the exception above noted. Can a consent of men, of nations, so remote, so different, so distinct in cast of thought and social habits, be an unworthy consideration? Should an exception, so remarkable in itself and its effects, be forbidden to read its lesson of experience?

Now, it will be readily admitted by all who allow morality to be of any importance to a people, (that is, by all men capable of forming an idea of what government is,) that the moral education of a people is a subject of deepest importance. Hence (if what I have said concerning religious influence be true,) it will necessarily follow that religious education must be equally important in the eyes of the political philosopher. Any education, defective in this respect, must naturally excite his jealous suspicions. "Knowledge is power;" under moral and religious restraint, it is power for good—it imitates the perfections of the God of knowledge, and sheds blessings lavishly around: unrestrained, it gives men the advantages of demons; it "puffeth up" with conceit and impatience of discipline; it becomes an instrument of terror and ruin. Like the power of the steam-engine, well ordered, its benefits are incalculable; unmoderated, it accumulates destruction and dismay.

I know it will be said that the London University does not reprobate religion, though it does not encourage it; and that the public documents of the council recognize its importance. This is, indeed, one of its incongruities. They call religion an object "of paramount importance;"* a "great and *primary* object of education;"* and *with these concessions they leave it wholly unprovided for!!!* The students of the London University may receive religious instruction in their several homes, or *they may not*; that is not the question. The real and sole question is, can an *institution*, affording knowledge and excluding religion, be *safely* intrusted with the influence of royal

* Statement of the Council.

sanction?—Safely for morals, safely for happiness, safely for the *existence* of the political fabric, or of any civil constitution whatever?

I will suppose for a moment (although I scarcely can,) that every parent who sends his child to the London University, is himself religious, though all may be of different communions. By religious, I mean sincere and practical in the views he has embraced. I will also suppose that these views are favourable to morality. This is clearly the most favourable conceivable situation, such as can with difficulty be imagined *ever* to occur; such as *cannot* be imagined in a succession of generations. Yet, if this supposition be not taken, what is to become of those students whose parents form the exception?—"the great and primary object of education" is with them unanswered. But be it otherwise. What will these youths conclude from the total absence of religious instruction?—from the proscription of the Bible itself?—What, but that Christianity, nay, even that Judaism is a matter of uncertainty?—That religion is too doubtful a matter to justify the loss of valuable time in the investigation of revealed truth? Here human corruption will step in, and the wishes of the heart second the thoughts of the understanding. And what but miracle shall prevail against such fearful odds? It is said that young men at the Hospitals and Inns of Courts are of all religions, but that surgeons and lawyers do not hence conclude that religion is uncertain. But these institutions would be transgressing their province if they were to teach theology. They exist for other purposes. What, however, is the meaning of an *University*? A place of universal knowledge! The exclusion from such a place of "the great and primary object of education" is a very different matter.

I will not weary your Lordship further. I will only add, that if the sanction of government, towards the London University, be really impolitic, its impolicy will not be confined to the metropolitan youth, extensive as would be even that restriction. Already Bristol has erected a College on similar principles; and no doubt many great towns in England will follow this example. On what ground of justice charters could be denied to the provincial branches, I cannot comprehend. And when the step is once taken, when infidelity, and consequent laxity of moral principle overflow the land, how shall we resist? The disposition to resist will be as inconsiderable as the power. The contagion will have seized all classes—and the consequences are fearful beyond human calculation. That you, my Lord, may not, by advising the measure which the London University recommend, become responsible, for all this guilt and misery, is the hope and prayer of millions, who, in liberality of education, desire of extending knowledge, catholicity of charity, sincerity of conviction, and honesty of judgment, yield not to those who arrogate in themselves a monopoly of those qualities. And, however your Lordship may act, I feel that no offence will be taken by an honest mind at a statement of faithful and conscientious belief, by one who has reflected on, and studied the subject, however obscure his name, however imperfect his abilities.

I have the honour to remain, my Lord, with every renewed expression of respect, your Lordship's most obedient servant,

THEOSEBES.

SOCIETY OF FRIENDS OF THE HEBREW NATION. •

WE have authority to state, that the above Society having broken their faith in some important particulars with the Bishop of London, his Lordship has relinquished all connexion with it.

ON CELEBRATING THE LORD'S SUPPER UPON GOOD FRIDAY.

MR. EDITOR,—The order appointed by our Church for the spiritual edification of her members, being admirably adapted to make them “wise unto salvation;” it must be the anxious desire of all who hold sincere communion with her, that her appointment should be carefully observed, and its spirit faithfully upheld. Indeed, in strictness, any deviation from it must be considered an imputation upon her wisdom and charity, and an undue exaltation of our own.

These remarks have been induced, by a practice which I find prevailing in some parishes, of celebrating the Sacrament of the Lord's Supper on Good Friday—a practice which appears to me to be contrary to the plain sense and meaning of that day's solemn commemoration, as well as to the custom of the primitive Church, and the obvious intention of our own. And if so, it is one which, I think it will readily be conceded to me, ought henceforth to be abandoned.

I need hardly premise that the event which we commemorate, is no other than the voluntary sacrifice of the Son of God upon the cross, as an atonement for the sins of mankind. Now, when we consider the lost and desperate condition of men, which made such a sacrifice necessary for the vindication of the divine justice, we cannot fail to be filled with humility and abasement of soul; to “be afflicted, and mourn, and weep” for our sinfulness, and to exercise ourselves in penitence and prayer. The bare reflection that this stupendous act of mercy was performed on our behalf, would at all times excite such feelings in the bosom of a truly religious man. But when a day is set apart for the peculiar contemplation of that important fact, and all its concomitant circumstances, this must needs be the temper of mind in which we should dwell upon it, if we desire that any practical benefit to our souls should arise out of such an appointment.

This opinion is confirmed by the well-known practice of the primitive Church; in which the anniversary of our Lord's Passion was observed as a day of strict fasting, and humiliation, and penitence, and with as much devout solemnity as the day of Expiation was by the Jews. Not only so; it was thought necessary that the minds of the faithful should be prepared for the solemn duties of that day, by previous reflection upon their lives and conduct, by confession of sins, and resolutions of amendment; by fasting, and praying, and watching. All which we find to have been exercised for a period of forty days prior to Easter, although more generally, and to a much greater degree, during the Passion week; continuing their fasting up to the morning of Easter-day.

With this agrees the order of our Church for the observance of Good Friday. All the services of that day, the Psalms, Lessons, Collects, Epistles, and Gospel, bring into review the mental and bodily agonies endured by our merciful Redeemer; the malicious persecution of him by the Jews; the lost condition of human nature, and the necessity and value of his death; together with every other truth connected with the offering up of the all-atoning sacrifice, which may lead us to *afflict our souls*, and humble ourselves before God in penitence, and fasting, and prayer.

If, then, this be the design of our Church in setting apart Good Friday for our particular observance, and recognizing it as her *closest fast*; by what possible pretence can the practice of celebrating the Supper of the Lord on that day be justified? It is turning a *fast* into a *feast*. It is mingling joy with grief; exultation with penitence;—"strengthening and refreshing our souls," at the very time that we are met together, by the express appointment of the Church, for the purpose of afflicting and abasing them!—regaling them with a heavenly banquet, when we should be abstaining from all spiritual comfort, because of the iniquities for which Christ, our Paschal Lamb, was slain;—feeding on that body, which we should be contemplating as broken and dying on the accursed tree, and drinking the blood, which we should behold as flowing forth for our transgressions. It is as if we were impatient of our grief, and regardless of his dying agonies. One might imagine him to address a congregation so occupied, in the pathetic expostulation of the prophet:—"Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, where-with the Lord hath afflicted me, in the day of his fierce anger."*

Surely our place on this occasion is, with the devout women—at the foot of the cross—watching at the sepulchre—*patiently* waiting for the return of that day, on which was fulfilled his own declaration to his disciples, that he should rise again. Then, indeed, we may exercise our joy; and sorrow and grief may be done away. But not till then. For had Christ not risen, we should be yet in our sins; our faith and preaching would be vain; and those that have fallen asleep in Jesus would have perished.

Let not, then, our joy or our grief be misplaced. Neither let us pervert the order of the Church, (which has designed that all her members should be similarly engaged,) occasioning some to rejoice, while others are weeping and lamenting; but let us follow her appointment, and the custom of the primitive Church; and say with Dionysius, Bishop of Alexandria, *This, indeed, will be agreed by all, that we ought to begin our festival joy after our Saviour's resurrection; humbling ourselves with fasting till that time comes.*†

CLER.-CANTUAR.

* Lam. i. 12.

† Cited in "A Discourse Concerning Lent," attributed to Bishop Hooper:—Τὸ μὲν γὰρ, ὅτι μετὰ τὸν τῆς Ἀναστάσεως τοῦ Κυρίου ἡμῶν καιρὸν, χρὴ τῆς ἑορτῆς καὶ τῆς εὐφροσύνης ἀρχεσθαι, μέχρις ἐκείνου τῆς ψυχᾶς ταῖς νηστεαῖς ταπεινοῦντας ὑπὸ πάντων ὁμοίως ὁμολογηθήσεται.

THEOLOGICAL STUDIES.

NO. XIX.—REV. H. THOMPSON'S LIST.*

[*] Shews that the Book is added by the Author to the Lists from whence this was compiled.

The Books marked thus [†] form in themselves a Theological Library.

I. INTRODUCTION TO THE SCRIPTURES AND THEOLOGY* IN GENERAL.

- *Bp. Marsh's Lect. on the Criticism and Interpretation of the Bible.
 Hottinger's Thesaurus Philologicus.
 Leusden's Philologi Hebræus Hebræo-mixtus, et Hebræogræcus.
 Van Til's Opus Analyticum.
 Carpzovii Introductio ad Libros Canonicos Veteris Testamenti.
 Pritii Introductio ad lectionem Novi Testamenti (1764).
 Semleri apparatus ad Veteris et Novi Testamenti interpretationem.
 †Ernesti Institutio interpretis Novi Testamenti.
 Du Pin's Prolegomena.
 Lamy's Apparatus Biblicus.
 Calmet's Prolegomena.
 L'Enfant's Preface.
 Collyer's Sacred Interpreter.
 †Michaelis's Introduction to the New Testament, translated by Bp. Marsh.
 Owen on the Four Gospels.
 †Bp. Percy's Key to the New Test.
 †Bp. Gray's Key to the Old Test.
 Harwood's Introduction to the Study and Knowledge of the New Test.
- †Bp. Tomline's Elements of Christian Theology.
 Cook's Inquiry into the Books of the New Testament.
 Simon's Critical Histories & Inquiries.
 Eichhorn's Introd. to the Old Test.
 Hug's Introd. to the New Test., translated by the Rev. Dr. Wait.
 Gerard's Institutes of Biblical Criticism.
 †Horne's Introduction to the Critical Study of the Scriptures.
 Jahn's Introductio.
 Robison's Theological Dictionary.
 Dr. Wooton's Thoughts on Studying Divinity.
 Dr. Owen's Directions for Young Students in Divinity.
 Bennett's Directions for studying a body of Divinity.
 Lewis's History of Translations.
 Lowth's Directions for the profitable Reading of Scripture.
 †Mill's Prolegomena to the New Test.
 †Wetstein's Prolegomena.
 †Walton's Prolegomena.

II. BIBLICAL CRITICISM.

- †Biblia Hebraica per Kennicott.
 ————— Leusden.
 ————— Hooght.
 †Dr. Blayney's Samaritan Pentateuch.
 †Kennicott's State of the Hebrew Text.
 †Biblia Polyglotta, per Walton, et Castelli Lexicon.
 †Septuagint with Apocrypha — The Second Book of Esdras in Latin.
 †N. Testamentum, Græcè Griesbachii.
 —————, Millii.
 †————, Wetstenii.
 †Dr. Valpy's Greek Testament, with English Notes.
 †Townsend's English Bible.
 †Concordantia Hebraica Buxtorfii.
 ————— Calassii.
- Michaelis's Supplementa ad Lexica Hebraica.
 †Parkhurst's Hebrew Lexicon.
 Buxtorf's Hebrew Lexicon.
 Gesenius's Hebrew Lexicon.
 Schröder's Hebrew Grammar.
 †Lee's ditto.
 †Schleusner's Lexicons of the LXX. and New Testament.
 Parkhurst's Lexicon of the New Testament, emended by the MM. Rose.
 †Schmidii Concordantia Græca.
 Wells's Geography of the New Test.
 Bp. Cosins' Canon of the Holy Scriptures.
 †Jones's Canon of the Scriptures.
 Richardson's Canon of the New Test.

* A list nearly similar to this is to be found in Pastoralia—a work which we strongly recommended to our clerical friends in our Number for May, 1830. With the above we have been favoured, accompanied with the author's own improvements, and we regret that our contracted space only allows us to give a part of it in the present Number.

†Paley's *Horæ Paulinæ*.
 Blunt on the Veracity of the Pentateuch.
 †Critici Sacri.
 Leigh's *Critica Sacra*.
 †Hexaplorum Origenis quæ supersunt.
 Tychsen's *Tentamen de variis codicum Hebraicorum generibus*.

Hody de *Bibliorum textibus originalibus, &c.*
 Owen's *Inquiry into, and History of, the LXX Version*.
 Lowth de *Sacrâ Poësi Hebræorum*.
 Bp. Middleton, Granville Sharp, and Dr. Wordsworth, on the Greek Article.

III. BIBLICAL INTERPRETATION.

The Christian Knowledge Society's Family Bible.
 †Pole's *Synopsis*.
 †Hammond on the New Testament.
 Elsley and Slade's Annotations.
 Woodhouse on the Revelation.
 Wolfius in *Novum Testamentum*.
 Macknight's *Harmony of the Gospels*.
 †Le Clerc in *Vetus et Nov. Testamentum cum Harmonia Evangelica*.
 †Bishop Patrick and Lowth on the Old Testament.
 Whitby on the New Testament.
 Trollope's *Analecta Theologica*.
 Arnold's Commentaries.
 Doddridge's *Family Expositor*.
 Burkitt's *Expositor*.
 Graves's *Lectures on the Pentateuch*.
 Pyle on the same.
 Bp. Kidder on the same.
 Peters on Job.
 Vitringa in *Isaiam*.
 Bp. Lowth on *Isaiam*.
 Blayney's *Translation of Jeremiah, Lamentations and Zechariah*.

Abp. Newcome's improved Version of Ezekiel and the Minor Prophets.
 Bp. Newton on the Prophecies.
 Bp. Hurd on ditto.
 Biscoe's *Lectures on the Acts*.
 *Terrot's Epistle to the Romans.
 Locke on the Epistles of St. Paul.
 †Macknight's *Transl. of the Epistles*.
 Fell on the Epistles.
 Bp. Sumner's *Apostolical Preaching*.
 Pyle on the Epistles and Revelation.
 Lavington (Bp.) on the 'Types'.
 Wogan on the First Lessons.
 Bp. Hall's *Hard Texts*.
 Allix's *Reflections on the O. & N. T.*
 Crutwell's *Concordance of Parallels*, collected from Bibles and Commentaries, which have been published in Hebrew, Latin, French, Italian, English, and other Languages, with the authorities of each.
 †Locke and Dodd's *Common-place Book to the Bible*.
 Strutt's *Common-place Book to the Bible*.

IV. AUTHENTICITY AND CREDIBILITY OF THE BIBLE.

†Lardner's *Credibility of the Gospel History*.
 Less on the Authenticity, uncorrupted Preservation, and Credibility of the New Test., Englished by Kingdon.
 Dr. Waterland's *Scripture Vindicated*, in three parts.
 Mather's *Vindication of the Holy Scriptures*.
 Wettenhall's (Bishop of Cork) *Scripture Authentic and Faith certain*.

Edward's *Discourse on the Authority, Style, and Perfection, of the Books of the Old and New Testament*.
 Campbell's *Authenticity of the Gospel History justified*.
 Chandler's (Samuel) *Vindication of the Antiquity and Authority of Daniel's Prophecies, and their application to Jesus Christ*.
 Jones's (Jeremiah) *Vindication of St. Matthew's Gospel, against Whiston*.

V. EVIDENCES OF RELIGION.

†Paley's *Natural Theology*.
 Bp. Wilkins on *Natural Religion*.
 Bp. Cumberland de *Legibus Naturæ*.
 Derham's *Physico-Theology*.
 †Bp. Butler's *Analogy*.
 Clarke's *Evidences of Natural and Revealed Religion*.
 Wollaston on *Natural Religion*.

Bp. Warburton's *Principles of Natural and Revealed Religion, in a Course of Sermons*.
 ——— View of Bolingbroke's Philosophy.
 †———— Divine Legation of Moses.
 Bp. Stillingfleet's *Origines Sacræ*.

Bentley's Phileleutherus Lipsiensis.
 Skelton's Deism revealed.
 Bp. Gibson's Pastoral Letters.
 †Leland's View of Deistical Writers.
 †Leslie's Short and Easy Method with the Deists.
 †Leslie's Short Method with the Jews.
 Limborchi Collatio cum erudito Judæo.
 Leslie's Dissert. on Private Judgment.
 †Grotius de Veritate Christianæ Religionis.
 †Paley's Evidences of Christianity.
 *†Soame Jenyns's ditto.
 Doddridge's ditto.
 *Chalmers's ditto.
 *Rev. Daniel Wilson's Evidences of Christianity.
 Leland on Christian Revelation.
 Beattie's Evidences.
 Addison's ditto.
 Bp. Berkeley's Alciphron, or, Apology for the Christian Religion.
 Watson's Apology for the Bible.
 Jenkins's Reasonableness of Christianity.

Stillingfleet's Letter to a Deist, in answer to the Objections against the Truth and Authority of the Script.
 Bp. Douglas's Criterion of Miracles.
 Bp. Smallbrooke's Vindication of our Saviour's Miracles.
 Campbell's Dissertation on Miracles.
 Church's Vindication of the Miraculous Powers which subsisted in the Three first Centuries of the Christian Church, in Answer to Dr. Middleton's Free Enquiry.
 Dodwell's Answer to Middleton on the Miracles.
 Jenkins's Examination of Dodwell's Answer to Middleton on the Miracles.
 †Sherlock's Trial of the Witnesses of the Resurrection of Jesus.
 †West on the Resurrection.
 †Ld. Lyttleton on St. Paul's Conversion.
 Dr. Nicholls's Conference with a Theist.
 A Defence of Natural and Revealed Religion, being the Substance of the Boyfe Lectures on the subject, from 1692 to 1732, by G. Burnet.

VI. INSPIRATION OF THE BIBLE.

Clarke's (Samuel) Divine Authority of the Scriptures.
 Horbery (Dr.) on Inspiration, (see his Sermons).

Lowth on Inspiration.
 Dick on ditto.
 Leland's (John) Divine Authority of the Old and New Testament.

(To be continued.)

ANTI-SLAVERY REPORTER.

IN the number of this periodical for October, 1830, p. 422, is the following statement:—

“ I visited the colonial school, under the patronage of the Bishop and a Committee of *chief persons* of the island: I was most disappointed to find, upon close inquiry, that these children, with the exception of perhaps three or four, were *exclusively* the children of *free people of colour*.”

Who the gentleman of “ *highest credit* ” is that has made this statement we are not informed; but when he is publicly charged with the grossest misrepresentation, and documentary evidence to that effect is produced, the Editor will possibly feel himself called upon either to produce his witness, or, for his own credit's sake, if from no better motive, to publish a retraction.

The documentary evidence is as follows, and it was sent for December 9th, 1830, the very day on which the above number of the Reporter reached Barbados, which happening to be a showery day, the children in attendance were much fewer than usual. There being six schools in Bridge Town, certificates were required from each, and their purport is as follows; but the schools referred to in the passage in question, are, the two first, superintended entirely, in both boys

and girls' department, not by "chief persons of the island," but by persons of colour, with the exception, in the committee of the girls' department, of the ladies of the Bishop, the Archdeacon, the Principal of Codrington College, and another lady.

ST. MARY'S (COLONIAL) BOYS' SCHOOL.

Free.... 90. Slaves.... 94. Total number in the School.... 184.

Number present on this day, December 9th, 1830.... 100.

Instruction—Reading, Writing, Arithmetic.

(Certified by) CHARLES PHIPPS, *Master*.

[The School alluded to in the Reporter.]

School Committee.

Mr. Richard Beck.

Mr. B. W. Massiah.

Mr. J. Horseham.

Mr. G. T. Doldron.

Mr. Jacob Rogers.

Mr. Joseph Thorne.

Mr. Nathaniel Alsop.

Mr J. M. Wentworth.

Mr. John Wilson.

Mr. Thomas Harris, Sen.

Mr. Ed. J. Wilson.

Mr. H. M. Lynch.

Mr. Isaac Cawalls.

Mr. Thos. J. Cummins, *Sec.*

Mr. Jos. Shurland.

Mr. Francis Wood.

Mr. Anthony Barclay.

Mr. William S. Wilkey.

Mr. London Bourne.

Mr. Jos. Kennedy, *Treas.*

Mr. Edward J. Chaderton.

Mr. James Jessamy Ince.

Mr. C. Phipps, *Assis. Sec.*

(*All coloured persons.*)

ST. MARY'S (COLONIAL) GIRLS' SCHOOL.

Free.... 41. Slaves.... 73. Total number in the School.... 114.

Number present on this day, December 9th, 1830.... 60.

Instruction—Reading, Writing, Arithmetic, and Needlework.

(Certified by) ELIZABETH A. KNIGHT, *Mistress*.

School Committee.

President—Mrs. Montefiore.

Secretary—Miss Cruden.

*Mrs. Coleridge.

*Mrs. Pinder.

*Mrs. Eliot.

*Miss Gibbons.

Mrs. Cummins.

Mrs. Brathwaite.

Mrs. Chaderton.

Mrs. Shurland.

Mrs. J. Collymore.

Mrs. Massiah.

Mrs. Edey.

Mrs. Maloney.

Mrs. Phipps.

Miss Ware.

Miss Lynch.

Miss Granger.

Miss Martindale.

Miss Richards.

Miss Belinfante.

(*All coloured but those marked with *.*)

ST. PAUL'S BOYS' SCHOOL.

Free.... 48. Slaves.... 72.^t Total number in the School.... 120.

Number present on this day, December 9th, 1830.... 86.

Instruction—Reading, Writing, Arithmetic.

(Certified by) THOMAS ROWE, *Master*.

ST. PAUL'S GIRLS' SCHOOL.

Free.... 45. Slaves.... 49. Total number in the School.... 94.

Number present on this day, December 9th, 1830.... 46.

Instruction—Reading, Writing, Arithmetic, and Needlework

(Certified by) SUSANNA C. KNIGHT, *Mistress*.

BOYS' CENTRAL SCHOOL.

Number in the School.... 129, all white.

Number present this day, December 9th, 1830.... 104.

Instruction—Reading, Writing, Arithmetic.(Certified by) T. R. REDWAR, *Master*.*School Committee.*Venerable Archdeacon Eliot, *Chairman*.

Rev. W. Garnett.	Rev. J. H. Pinder.	J. Barrow, Esq.
Rev. T. H. Orderson.	Rev. J. Packer.	D. Martindale, Esq.
Rev. J. F. Pilgrim.	Rev. B. T. Nurse.	G. Cummins, Esq.
Rev. W. M. Harte.	Rev. E. P. Smith.	J. P. Clarke, Esq.
Rev. W. Als.	Rev. J. Brathwaite.	H. Trotman, Esq.
Rev. W. L. Pinder.	Rev. G. P. Culpeper.	R. Deane, Esq.
Rev. G. F. Maynard.	Rev. W. M. Payne.	B. Ifill, Esq.
Rev. J. H. Gittens.	Rev. C. C. Cummins, } <i>Secs.</i>	A. Clinkett, Esq.
Rev. W. P. Hinds.	Rev. T. R. Redovar, }	F. Clarke, Esq.
Rev. H. Parkinson.	Hon. Renn. Hamden.	R. Hendy, Esq.
Rev. J. G. Lewis.	J. D. Maycock, Esq. M. D.	J. Millard, Esq.
Rev. R. F. King, <i>Treas.</i>	M. Coulthurst, Esq.	W. Bovell, Esq.

GIRLS' CENTRAL SCHOOL.

Number in the School.... 65, all white.

Number present this day, December 9th, 1830.... 53.

Instruction—Reading, Writing, Arithmetic, and Needlework.(Certified by) MARY R. GRAYFOOT, *Mistress*.*School Committee.*

Mrs. Coleidge.	Mrs. J. D. Maycock.	Miss Gibbons.
Mrs. Eliot.	Mrs. J. H. Pinder.	Miss Grasett.
Mrs. Barrow.	Mrs. Wade.	Miss Garnett.
Mrs. King.		Miss Murray.

The same high authority from whom the above proceeds, authorises us to add, that other statements, in the same Number of the Reporter, are equally untrue or much exaggerated, or founded only on solitary cases; and puts the question which it deeply concerns the Editor of this lying journal to answer to himself, What good end can be answered by the fabrication of such falsehoods, which have no other effect than exasperating the colonists in the West Indies, and misleading the well-intentioned in the mother country?

COLLECTANEA.

WHETHER on the occasion of a birth, a marriage, or a decease, it is customary with our German neighbours, for the parties most nearly interested, to announce the occurrence in some local newspaper. This announcement is frequently expressed with much feeling, which we shall instance by the subjoined extract from a recent number of the *Nuremberg Correspondent*:—

That no happiness on earth is perfect, and that it is at the mercy of the next moment to annihilate our fairest hopes and joys, is a doom, which it has been my melancholy fate to experience in all its poignancy. The faithful and long-cherished companion of my days,—the loving and tender mother of my children,—Christina,—is no more!—Death hath stricken her, in the forty-third year of her life, with a sudden and unexpected dissolution during the past night; and in the

stead of that tranquil domestic happiness with which my roof was blessed, a dark and melancholy gloom hath entered it, which the hand of time can never entirely disperse.

I impart these sad tidings to my distant relatives and friends, entreating them not to deny me their tranquil participation in the feelings of desolation, which such a blow must inevitably bring with it.

CHR. VON MULLER.

Leupoldsdorf, the 18th of November, 1830.

Another announcement opens with the following effusion of love and resignation:—

This morning knelled that last and dreaded hour, in which, by the inscrutable behest of Almighty God, our excellent husband, father, and grand-father, Abraham Kohu, closed his inestimable life, under a total enfeebling of his physical powers, in the eighty-first year of his age. He was indefatigably active for the weal of his own house;—he was an upright, a faithful, an unswerving friend;—he was a Christian in every sense of the word;—and it is for this, that so many, who knew him best, unite their tears with ours over his departure hence.

This intimation is subscribed—"His surviving relatives."

With regard to *matrimonial* engagements, the announcement is made in a much more laconic style: it proceeds either from the parents, or the bride and bridegroom themselves. As thus:—"The betrothal of my daughter, Sarah, with Mr. B. M. Wolfenstein, is herewith intimated to our relatives and friends, 20th December, 1830." Signed, "N. A. Cohen."—Or, "We announce to our distant relations and friends, that our marriage took place at Curaçoa on the 22d of September last.—Curaçoa, 1st Oct. 1830." Signed, "G. I. Vollmer, and Frances Vollmer, late Fr. Ribas y Palacios."

MONTHLY REGISTER.



SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Hereford District Committee.

At the Annual Meeting of the Hereford District Committee of this venerable Society, held a few days since in the Cathedral Library, it appeared that not less than 393 Bibles and Testaments, 515 Prayer Books and Psalters, and 3,000 Religious Tracts, had been distributed within the district since the year 1829.

Oxford District Committee.

FEB. 5.—This Committee held their Annual Meeting for auditing accounts, on Tuesday last, at which the Arch-deacon, the Rev. Dr. Barnes, the Rev. Dr. Burton, the Rev. T. L. Cooke, and other members were present. After having voted different sums in aid of the objects of the Parent Society, and reported the names of several new subscribers, the Rev. J. H. Newman,

(Fellow of Oriel College, and Vicar of St. Mary's,) was elected Joint Secretary in the room of the Rev. H. W. Buckley, who resigned. We are happy to state, that the Managers of the Committee have, as far as the present state of their funds enable them to do so, assisted by grants of books and money, the Ministers of some of the poorer parishes in the neighbourhood, in their endeavours to establish Parochial Lending Libraries, and to keep open Schools for the religious education of the children of the poor.

Ripon, Masham, and Aldbro' District Committee.

THE following is an abstract of the Report read by the Rev. James Charnock at the Second General Annual Meeting of the Members of the Ripon,

Masham, and Aldbro' District Committee of the Society for Promoting Christian Knowledge, held at the Chapter-house, Ripon Minster, on Tuesday the 25th of January, 1831:

"The Committee, in presenting an account of their proceedings for the second year, notice with gratitude and satisfaction the success which, by the blessing of God, has attended their labours in the District. The number of books sold at the depository since the last Annual Meeting is as follows: 161 Bibles, 191 Testaments, 411 Prayer Books, 1,390 bound Books, 4,300 Religious Tracts, besides a considerable number of School Cards—being a large and unprecedented increase over that of last year.—The Funds of the Committee bear a proportionate increase, and amount as follows: to the Parent Society,

25*l.* 4*s.*; District Society, 101*l.* 14*s.* 6*d.*; and the amount of books sold 218*l.* 5*s.* 7½*d.*, which has realized the most sanguine wishes of the friends of the Institution, and shown the growing influence of pure and orthodox Christianity around us."

It was moved and seconded, that the sum of 5*l.* be transmitted by the Treasurer to the Parent Society in London, as a token of gratitude from the district, that no infidel associations are formed within it, and in furtherance of the laudable designs of the Society to counteract the baneful influence of infidel and blasphemous publications, now unhappily circulated in various parts of the kingdom, with more than usual activity.

ROBERT POOLE, JUN. }
JAMES CHARNOCK, } Secretaries.

SOCIETIES FOR PROMOTING CHRISTIAN KNOWLEDGE, AND FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Western Division of the Deanery of Newcastle upon Tyne.

THE Report is drawn up in a neat and Christian manner; and the objects and success of the two Societies are concisely and ably stated. The statement of the situation in which the Society for the Propagation of the Gospel is placed with regard to the Codrington estate, is put in a fair point of view, and must convince every wise and honourable man that the Society is doing, to its utmost, its duty.

The following resolution was passed at the meeting of the subscribers, on the 20th December last:

"That in order to insure a more perfect union and co-operation in this district, the Clergy within the deanery of Newcastle upon Tyne, be requested to advocate, on suitable occasions, the cause of the Societies from their respective pulpits."

Sold at the Dépôt during the past year:—Bibles, 284; Testaments, 162; Prayer Books, 689; Tracts, 2,065.

The subscriptions and collections of the past year, for the S. P. C. K. amount to 295*l.* 9*s.* 10*d.*; of which 190*l.* 17*s.* 9*d.* have been remitted to the Parent Society. A balance of

59*l.* 11*s.* 4*d.* remains due to the Treasurer.

THE TREASURER'S ACCOUNT.

1830.	Dr.	£.	s.	d.
Aug.—To Cash, the amount of Subscriptions due November last		42	17	6
Sept. 12.—To Ditto, amount of Collections at St. Nicholas' and St. John's Churches, after Sermons by the Lord Bishop of Chester		42	5	6
		£85	3	0
1830.	Cr.	£.	s.	d.
Sept. 4.—By Cash remitted to the Parent Society		42	17	6
28.—By ditto, ditto		42	5	6
		£85	3	0

Rev. H. A. DODD,
Rev. W. A. SHUTE, } Secretaries.
RALPH WALTERS, Esq. }

Canterbury Diocesan Committee.

SIR,—We send you the following sketch of the proceedings in this Diocese in aid of the Society, hoping that the information may be inter-

esting to the readers of the Remembrancer, and that the results may afford encouragement to similar exertions elsewhere. We remain, Sir, your obedient servants,

JAMES HAMILTON,
J. E. N. MOLESWORTH, } Secs.

From a conviction that the objects of the Society would receive warmer support, the more extensively they became known, the Canterbury Diocesan Committee determined upon holding a Public Meeting for the purpose of directing attention to the nature of the Society, and of inviting general co-operation. The meeting was accordingly held in the Guildhall, Canterbury, on the 18th of May, 1830, the mayor (E. Kingsford, Esq.) in the chair. It was numerously attended, and the collection at the doors amounted to 47*l.* 8*s.* 3*d.* The objects and necessities of the Society were brought prominently forward, and attracted the notice of many who had heretofore paid little or no attention to them. Fresh subscriptions and donations were subsequently added, to the amount of 40*l.* and upwards. Nor was the effect confined to the City of Canterbury—the impulse given was felt through the Diocese. The Rev. D. Glennie, of Sandgate, near Hythe, expressed his readiness to undertake the formation of a District Committee in that neighbourhood, and requested the co-operation of the Secretaries to unite it with the Diocesan Committee. A meeting was in consequence held at Hythe, on the 13th of September, and a Committee, called the Hythe, Folkestone, Sandgate, and Rumney Marsh District Committee, was formed, by the active and zealous exertions of which, a further sum of 49*l.* 4*s.* 2*d.* in

donations and annual subscriptions, has already been added to the funds of the Society.

A Public Meeting was also held at Margate, at which His Grace the Archbishop of Canterbury presided. The cause of the Society was pleaded with zeal and ability; and a further sum was collected at this meeting, amounting to 48*l.* 8*s.* 2*d.* So that, *in addition* to the ordinary contributions of this Diocese, which was before by no means inferior to other Dioceses in the scale of remittances to the Parent Society, a large sum has been raised by these efforts. And the whole remittance to the Parent Society for the year 1830, amounts to 319*l.* after deducting all expenses.

There is also reason to hope that yet further benefit will arise, as the Secretaries have received a communication from the Rev. P. Le Geyt, in the name of several of the Clergy of Maidstone and its vicinity, desiring that a Public Meeting of the Diocesan Committee may be held there in the early part of this year, an offer which has been thankfully embraced. His Grace the Archbishop has kindly undertaken to preside on the occasion. And it is now proposed to hold such annual meetings alternately at Maidstone and Canterbury, independently of such other local district meetings as may be held in aid of the Diocesan Committee.

Canterbury, Feb. 11th, 1831.

NATIONAL SOCIETY.—At the Monthly Meeting of the General Committee of the National Society on the 19th January, 1831, the Schools of *sixty-eight* places were received into union, and grants voted to the amount of 443*l.*

J. C. WIGRAM, Sec.

KING'S COLLEGE, LONDON.

The subjoined is a List of the Appointments which have been made by the Council up to the present time.

PROFESSOR of Mathematics	The Rev. T. G. HALL, A.M.
Natural and Experimental Philosophy	} The Rev. H. MOSELEY.
Natural History	
Political Economy	JAMES RENNIE, Esq. A.M.
English Law and Jurisprudence	N. W. SENIOR, Esq.
Chemistry	J. J. PARK, Esq.
	J. F. DANIELL, Esq. F.R.S.

LECTURES—Principles and Practice of }
Commerce } JOSEPH LOWE, Esq.

Medical Department.

PROFESSOR of Surgery JOSEPH H. GREEN, Esq. F.R.S.
Anatomy HERBERT MAYO, Esq. F.R.S.
Theory of Physic and } BISSET HAWKINS, Esq. M.D., *Censor*
Therapeutics } *to the College of Physicians.*
Practice of Physic . . . } FRANCIS HAWKINS, Esq. M.D., *Physician to the Middlesex Hospital.*
Midwifery R. FERGUSON, Esq. M.D.

The Lower Department, or School.

HEAD MASTER The Rev. JOHN R. MAJOR, A.M.

We understand that the College and School will be opened simultaneously in October next.

POLITICAL RETROSPECT.

DOMESTIC.—The most important business that has occupied the attention of parliament during the month which has just closed upon us, has been the regulation of the King's *Civil List*, and the new measures of finance, usually called the *Budget*. By a new arrangement of the former, all those items of expense, which immediately concern the personal expenditure and dignity of the Crown, are separated from all those other charges which have been hitherto included in it, as being under the direct control of the Government. The former civil list placed 970,000*l.* at his Majesty's disposal for these purposes. By the new plan 510,000*l.* is proposed to be voted for the royal expenditure, under the five following heads:—Privy Purse and allowance to her Majesty, 110,000*l.*; Salaries of the Officers of the Household, 130,300*l.*; Expenses of the Household, 171,300*l.*; Royal Bounties and Charities, 23,400*l.*; Pension List, 75,000*l.* The remainder, 460,000*l.*, is intended to be carried to the consolidated fund. By this arrangement a saving of 20,000*l.* annually is proposed to be effected.

The Budget stood briefly as follows:—

Income of 1830 £50,060,000
Deduct loss by taxes taken
off 1830 2,910,000

Income left for 1831 . 47,150,000
Estimated expenditure of 1831 46,850,000

Surplus for 1831 . . . 300,000

Income for 1831, as above .. 47,150,000
Arrears of Excise more in
January 1831 than in 1830 580,000
47,730,000

Deduct taxes taken off as estimated 3,170,000
44,560,000
Add taxes to be laid on 2,740,000
47,300,000

Deduct estimated Expenditure
for 1831 46,850,000

• Surplus for 1831 .. £450,000

	Taxes reduced	Estimated Loss
Tobacco	£1,400,000	£800,000
Newspapers ..	190,000	100,000
Coals & Slate .	830,000	830,000
Candles*	420,000	200,000
Cottons	500,000	500,000
Glass	600,000	600,000
Auctions	60,000	60,000
Miscellaneous .	80,000	80,000
•	£4,080,000	£3,170,000

	Taxes added.
Wine	£240,000
Timber	600,000
Cotton	500,000
Coals	100,000
Steam	100,000
Transfers	1,200,000
	2,740,000
Taxation reduced	1,340,000

• £4,080,000

* From October.

No important opposition was made to any of these measures, except the last, which excited such a general expression of dislike, that the Chancellor of the Exchequer has subsequently withdrawn it, leaving the blank occasioned by this concession to the opinion of the house to be supplied by retaining the taxes on tobacco and glass as they are at present.

Affairs in Ireland present a more tranquil appearance than at the publication of our preceding number. Mr. O'Connell has withdrawn his plea, and thrown himself unconditionally on the mercy of the court. The favourers of sedition and disunion are evidently dismayed and checked.

FRANCE.—The peace of Paris has been disturbed by the measures of the Carlists, who, under pretence of celebrating a mass for the repose of the soul of the Duc de Berri, assembled on the 14th, the anniversary of his assassination, in a church in the Fauxbourg de St. Germain. Not content with the religious service, they made use of very seditious language, and irritated the mob to acts of violence. The rage of the latter was excessive; every symbol of their superstition was attacked, and the palace of the Archbishop of Paris entirely destroyed. Government called out the national guard, and peace was restored. The most noted Carlists have been placed under arrest.

The minister of finance (Lafitte) has presented his statement of the finances. The revenue is more than adequate to all the wants of the nation. After defraying all the expenses of government, the interest of the public debt, and a sinking fund of 81,000,000*f.* there remains a surplus of 15,000,000 *f.*

ITALY.—The conclave has determined its inclosure by the election of Cardinal Capellari to the Pontificate.

He is an Italian by birth; is considered a learned Oriental scholar; and from his robust health, likely to wear the triple crown a long time. He was created a Cardinal by Leo XII. in 1826, and has assumed the style and title of Gregory XVI.

The revolutionary principles have burst into action in Italy; and Bologna has declared for civil freedom. The example has been followed by the Modenese, who rose for the same purpose on the 5th instant, and after a severe conflict with the ducal troops, remained masters of the city. The Duke has retired to Mantua, and put himself under Austrian protection.

POLAND.—The Russian armies have entered this country, 150,000 strong, under the command of Marshal Diebitsch, and are advancing upon Warsaw. The army of the Poles is said not to exceed 70,000; but if the spirit of the country is roused, the military array at present put forth may only form a small portion of the opposition which the Russians will have to contend with.

The dictatorial form of government has been superseded by a consular one, and three consuls have been elected; one of these is gone to Paris to negotiate assistance from the King of the French.

UNITED STATES.—The Committee of Representatives, to whom the consideration of the publication of a new tariff was referred, in compliance with the recommendation of the President, have reported in the negative. They consider that such a measure would produce a very injurious effect on the present vestment of a large portion of the national capital.

COLOMBIA.—We have to record the death of Simon Bolivar. He expired on the 17th December last.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCHES.

The New Church, in the parish of St. Giles in the Fields, London, has been consecrated by the Bishop of the Diocese.

The foundation-stone has been laid of a New Church at Stixwold, Lincolnshire. Christopher Turner, Esq., the Patron of the living, has most liberally offered to pay the whole expenses.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment</i>
Miller, George Oakes.....	Chapl. to Lord Crofton.
Rudge, James, D. D.....	Domestic Chapl. to H. R. H. the Duke of Sussex.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bonney, Thos. Kaye	{ Preb. in Cath. Church of and Coningsby, R. and South Normanton, R. to Archd. of Leicester	Lincoln Lincoln Rutland	Lincoln Peterb.	{ Bp. of Lincoln Sir G. Heathcote, Bt.
Burnaby, Fred. Geo.	{ Lowesby, V. to Barkston, V. with Plungar, V.	{	{	{ Bp. of Lincoln Sir F. G. Fowke, Bt.
Cobb, Robert.	{ Burmarsh, R. to Depting, V.	{	{	{ Duke of Rutland
Cooper, Lovick ...	{ Mablethorpe, R. with Stane, R.	{	{	{ Lord Chancellor Abp. of Canterbury
Dayman, John ...	Skelton, R.	Cumb.	Carlisle	Corp. Chr. Coll. Oxf.
Durham, Jas. George	Newport Pagnell, V.	Bucks	Lincoln	Lord Chancellor
Fardell, Henry	{ Preb. in Cath. Church of & Feltwell, St. Mary, R. St. Nich. R. and Waterbeach, V. to Wisbeach, V.	{	{	{ Bp. of Ely Lord Chancellor and Bp. of Ely, alt.
Fraser, Peter.	{ Bromley by Bow, D. and Kegworth, R. to Preb. in Cath. Church	{	{	{
Gale, John	Corfe, P. C.	Somerset	B. & Wells	F. G. Cooper, Esq.
Gibson, N. W.	Ardwick, P. C.	Lancaster	Chester	Coll. Ch. of Manches.
Harrison, O. Swale..	Stawley, R.	Somerset	B. & Wells	R. Harrison, Esq.
Hollis, G. P.	Doddington, R.	Somerset	B. & Wells	Duke of Buckingham
Lowe, J.	Preb. in Cath. Church of	York		Abp. of York
Nicholls, Henry	Goodley, R.	Devon	Exeter	W. Churchward, Esq.
Rees, William	Talbenny, R.	Pembroke	St. David's	Sir J. Owen, Bart.
Thomas, Evan Price.	Aberdare, C.	Glamorg.	Llandaff	V. of Llantrissant
Tucker, W. Marwood	{ Colchester, All Saints, R. St. Botolph, P. C. to Widworthy, R.	{	{	{
Vallack, M.	Plymouth, St. Andrew, C.	Devon	Exeter	{ Trustees of the late Mrs. Fortescue
Whitehead, G. D. .	{ Vic. Chor. of Cath. Church of and Hainton, V.	{	{	{ V. of St. Andrew's
Whitlock, R. H. ...	Saddlesworth, C.	York	Chester	D. & C. of Lincoln
Wood, Chas. Samuel.	Drayton Beauchamp, R.	Bucks	Lincoln	V. of Rochdale Lady R. Mannegs

CLERGYMEN DECEASED.

Died, at Rome, the Rev. James Duff Ward, M. A. of Trinity College, Oxford. He was the fifth son of the late George Ward, Esq. of Northwood Park, Isle of Wight. After distinguishing himself at Oxford, he accepted the Curacy of Whippingham, and by the indefatigable zeal with which he devoted himself to his clerical duties, his health, never very good, was so injured, that at the latter end of last year he was recommended to try the air of Italy. The advice was followed too late, and his parish has now to lament the death of the most affectionate of Pastors; and the Church, the loss of one of the most attached and promising of her ministers. With an ardent zeal he united a sober judgment, and while consistent in his own principles, he judged others with a charity truly Christian. To the poor, he was a liberal benefactor—to the rich, an enlightened companion—and by all who knew him, he was beloved. Although he only held the Curacy, he had succeeded in raising a large subscription for the erection of a Chapel of Ease at East Cowes, which formed part of his parish, and had from his own funds contributed 100*l.* We trust that the good work which he thus commenced will be completed by the

gratitude of his parishioners, and that the Chapel may thus be regarded as his monument. Of him it may be truly said, in the words of one of those Fathers whose works he so deeply studied:—*αὐτὸν τὸν λόγον, τοῖον δὲ φασὶ τὸν τρόπον, καὶ αὐτὸν τὸν τρόπον, τοῖον δὲ καὶ τὸν λόγον ἐπέδεικνυτο.*

THE LATE BISHOP OF CORK AND ROSS.—During the twenty years (says a Correspondent) in which this exemplary Prelate presided over the diocese, there was an increase of fifty-three resident Clergymen, twenty-five new places of Worship, and eighty-one Schools, in which the Holy Scriptures are taught. For the last two years, owing to the declining state of the Bishop's health, the affairs of the diocese were superintended by the Rev. William L. Beaufort, his Lordship's son-in-law. His zeal and attention to the arduous duties of this highly responsible office; his anxious promotion of the spiritual interests of the diocese; and his kind and courteous deportment towards those with whom his situation brought him into contact, are all deserving of a record in the same page, which registers his lamented uncle's bright and successful labours in the Christian vineyard.

Name.	Preferment.	County.	Diocese.	Patron.
Bold, Arthur	Stoke Poges, V.	Bucks	Lincoln	Lord F. Osborne
Cholmondeley, C.C.	Hodnet, R.	Salop	Lichfield	R. Heber, Esq.
	with Moreton Say, C. and Weston-under-Redcastle, C.			
Davies, Edward ..	Chanc. of Coll. Church of Brecon & Llanwair Orledyn, R.	Cardig.	St. David's	Bp. of St. David's
	and Bishopstone, R.	Glam.		Bp. of Llandaff
	and Llanbedr, P. C.	Radnor		Preb. of Painscastle in Coll. Ch. of Brecon
Denman, John	Llandegla, R.	Denbigh	St. Asaph	Bp. of St. Asaph
Grayson, Isaac	Warthill, R.	N. York	{P. of D. & C. of York	Preb. of Warthill in Cath. Ch. of York
	and York, St. Mary in Castlegate, R.	York	York	Lord Chancellor
Hill, R.	Great Bolas, R.	Salop	Lichf.	{ Sir R. Hill, Bt. V. of Audley Bp. of Ely
	and Talk, C.	Stafford		
King, George	Preb. in Cath. Church of and Whitwell, R.	Derby	Lichfield	Duke of Rutland
Powell, Harry	East Horndon, R.	Essex	London	Earl Brownlow, &c.
Rogers, Jas. D.D.	Heddington, R.	Wilts	Sarum	Rev. J. Rogers
	and South Cadbury, R.	Somerset	B. & Wells	Frs. Newman, Esq.
Sewell, James	Biddulph, V.	Stafford	Lichfield	J. Bateman, Esq.
Watkin, Evan	Guildon Sutton, C.	Chester	Chester	{ Sir J. Stanley, Bt. Sir H. Bridgeman, Bt.
	and Plemstall, C.			

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

Dr. Cramer has been admitted, with the usual solemnities, by the Rev. the Master of Balliol, Pro-Vice-Chancellor, to the office, &c. of Principal of New Inn Hall, vacant by the death of Dr. Blackstone. The office is in the gift of the Chancellor of the University.

Thomas Nyssen Bazely, of Queen's College, and Thomas Johnson Ormerod, Gentleman-Commoner of Brasenose College, have been elected Fellows of that Society.

Arthur Roberts Adams, Scholar of St. John's College, has been admitted to a

Law Fellowship in that Society, vacant by the resignation of Dr. Casperd.

William Borlase, Michel Exhibitioner of Queen's College, has been elected Scholar on that Foundation.

Nicholas Pocock has been elected an Exhibitioner of Queen's College, upon Mr. Michel's Foundation.

DEGREES CONFERRED.

DOCTORS IN DIVINITY.

Rev. John Antony Cramer, late Student of Christ Church, now Public Orator, and Principal of New Inn Hall

Rev. Charles Wm. Stocker, St. John's Coll.

**BACHELOR AND DOCTOR IN DIVINITY,
By accumulation.**

The Hon. and Very Rev. Edward Grey, of
Christ Ch. Dean of Hereford, Gr. Comp.

MASTERS OF ARTS.

Visc. Encombe, New Coll. Grand Comp.
John Chandler, Schol. of Corp. Chr. Coll.
Rev. F. Henchman Buckenfield, Magd. Hall
Rev. T. John Cartwright, University Coll.
Henry Cox Morrell, Christ Church
Rev. Lancelot C. Lee Brenton, Oriel Coll.
Rev. John Gaselee, St. John's Coll.
Rev. Henry Burton, Christ Church
Rev. Thomas Dudley, Trinity Coll.
Rev. Joshua Lingard, St. Mary Hall
John George Phillimore, Stud. of Christ Ch.
Rev. Robert William Shaw, Christ Church
Rev. George F. J. Marsham, Christ Church
William Rawlings, Magdalen Hall
Robert Allan Scott, Balliol Coll.

BACHELORS OF ARTS.

John Edwards, Jesus Coll.
Walter Kerr Hamilton, Stud. of Christ Ch.
John Penleaze, Magdalen Coll.
James Fisher, Fellow of Exeter Coll.
William Irving, Jesus Coll.
Henry George Watkins, Worcester Coll.
John Vincent, Worcester Coll.
Philip Twells, Worcester Coll.
Joseph Anstice, Student of Christ Church
John Hopton, Brasenose Coll.
John F. Newberry, Christ Church
Richard Townsend, Brasenose Coll.
Arthur Fane, Exeter Coll.
Arthur Rainey Ludlow, Oriel Coll.
James Waller Bird, Wadham Coll.
George E. Wood Dawson, Worcester Coll.
Meyer Lawrence Townsend, Worcester Coll.
William Palmer, Demy of Magdalen Coll.
William Maskelyne, Pembroke Coll.

MARRIED.

At Blithfield, Staffordshire, by the Lord
Bishop of Oxford, the Rev. Arundell Bou-
verie, B.D. Fellow of Merton College,
and third son of the Hon. B. Bouverie, to
Fanny, second daughter of the late Wal-
ter Sneyd, Esq., of Keel, in the county of
Stafford, and one of her Majesty's Maids
of Honour.

At Milton, near Abingdon, by the Rev.
James Linton, Fellow of Magdalen Col-
lege, John G. Hutchinson Bourne, M.A.

CAMBRIDGE.

ELECTIONS.

The Rev. S. Lec, B.D. Professor of
Arabic, has been elected, without an op-
ponent, to the Regius Professorship of
Hebrew, vacated by the death of the Rev.
Dr. Lloyd.

His Royal Highness the Chancellor has
been pleased to appoint Mr. John Crouch

Fellow of Magdalen College, and of the
Inner Temple, Barrister, to Elizabeth,
eldest daughter of J. R. Barrett, of Milton,
Esq.

In a Convocation, it was agreed to
accept the Bequest contained in the sub-
joined extract from the Will of the late
Rev. Robert Finch, M.A. of Balliol College.

Copy of the Bequest.—"I give and
bequeath all my Books, Manuscripts,
Statues, Busts, Bas Reliefs, Bronzes,
Medals, Coins, Gems, Prints, Pictures,
and Drawings, unto my Secretary, Henry
Mayer, a native of Leghorn, in Tuscany,
for the term of his natural life; and it is
my will, and I do direct the said Henry
Mayer to cause a full and true Schedule
or Inventory of my said Books, Manu-
scripts, and other things, so given and
bequeathed unto him for his life, as afore-
said, as soon as may be after my decease;
and to sign the same, and transmit it
unto Thomas Webster, Esq., of Queen
Street, Cheapside, London, Attorney at
Law. And at the decease of the said
Henry Mayer, I give and bequeath my
said Books, Manuscripts, Statues, Busts,
and other things, unto the University of
Oxford, upon condition that the whole be
kept separate from any other collection,
and be called and named 'Finch's Collec-
tion,' and be deposited in the Ashmolean
Museum, or, if there be not ample space
therein, in some other convenient building,
where visitors and students may have
access thereto. And in order that the
aforesaid collection may not be deterio-
rated by neglect, I give and bequeath
from and immediately after the decease of
the survivor of them my said wife, Maria
Finch, and the said Henry Mayer, unto
the Warden of New College, the Master of
Balliol College, the President of Trinity
College, and the Keeper of the Ashmolean
Museum, and to their successors in office
for ever, all my monies vested in the
3½ per cent. South-Sea Stock, the yearly
interest of which I enjoin shall be divided
into two equal portions, of which one
moiety shall be employed in maintaining
and preserving the collection, and the
other moiety in purchasing useful objects
to increase the same."

PRIZES.

The late Dr. Smith's annual Prizes, of 25l.
each, to the two best proficient in mathe-
matics and natural philosophy among the
Commencing Bachelors of Arts, have been

adjudged to Messrs. Samuel Earnshaw and Thomas Gaskin, both of St. John's College, the first and second Wranglers.

GRACES.

A Grace has passed the Senate, "To affix the seal to a petition to both Houses of Parliament, in favour of the bill for an exchange of lands for the site of the Botanic Garden."

The Syndicate authorised by the Senate to offer the Old Printing Office premises to the Master and Fellows of Catharine Hall, for the sum of 7000*l.*, have reported to the Members of the Senate that the offer has been accepted, the estate remaining subject to the payment, on the part of the University, of the rent-charge to Queen's College during the remainder of the existing lease.

The Syndicate re-appointed for the purpose of considering and reporting to the Senate how the funds may be raised to defray the expense of erecting a New Library, &c., have reported as follows:—

"That it appears to them expedient to make provision for raising the sum of 30,000*l.* in order to defray the expenses of erecting that part of the intended buildings which it is proposed to execute at present."

"That, from an examination of the University accounts, and reports of Syndicates appointed to inquire into the finances of the University, they consider that the University chest may, without inconvenience, furnish the sum of 8,000*l.* towards the above object..... £8,000.

"That the Master and Fellows of Catharine Hall having agreed to purchase 'The Old Printing Press' for the sum of 7,000*l.*; this sum will also be applicable to the above purposes as soon as this property can be transferred..... £7,000.

"That in their opinion the remaining 15,000*l.* may be raised by granting an annuity for thirty years, not exceeding 900*l.*; to meet which annual payment, they conceive that the University may safely engage to appropriate thereto the

sum of 400*l.* from its surplus revenue; and that the remaining 500*l.* may be charged upon the 'Library Fund,' in consideration of the great expense of fittings, &c.

£15,000."

DEGREES CONFERRED.

DOCTORS IN DIVINITY.

Rev. John Graham, Master of Christ Coll. by Royal Mandate
Rev. Aldersey Dicken, Fell. of St. Peter's Coll., and Head Master of Blundell's School, Tiverton, Devon
The Very Rev. George Davys, Christ Coll., Dean of Chester, and Rector of All Hallows, London Wall
The Rev. John Griffith, Emmanuel Coll., Prebendary of Rochester and Vicar of Aylesford

DOCTOR IN PHYSIC.

Edw. Morton, Esq., M.B., L.M. Trin. Coll.

HONORARY MASTERS OF ARTS.

The Hon. W. H. A. a'Court, St. John's Coll. (son of Lord Heytesbury)
The Hon. Major Henniker, St. John's Coll. (son of Lord Henniker)
Peter Robert Charles Burrell, St. John's Coll. (son of the Hon. Lindsey Burrell)

BACHELORS OF ARTS.

William Hadfield, Caius Coll.
Henry Parker Cookesley, Trinity Coll.
John Richard Hardy, St. Peter's Coll.
F. J. Wethered, Fell. of King's Coll.
Harry Dupuis, Fell. of King's Coll.
John S. Legh, Fell. of King's Coll.
Charles Wilder, Fell. of King's Coll.

MARRIED.

At Brixton; the Rev. Thomas Philpotts, Fellow of King's College, only son of John Philpotts, Esq. M.P. to Mary Emma Penelope, only daughter of the late Ulysses Hughes, Esq., of Grovesend, Glamorgan-shire.

At Colton, Lancashire, J. J. Rawlinson, Esq. M.A. of the Inner Temple, Barrister-at-Law, and Fellow of Trinity College, to Mary, eldest daughter of the Rev. John Romney, B. D. of Whitestock Hall, in the county of Lancaster.

As the Museum of Anatomy and the Lecture Rooms of the Chemical and Anatomical Professors, are part of the property sold, it will be incumbent on the University to provide equivalent accommodations elsewhere. If the Museum of Comparative Anatomy should be included in the New Building, and that of Human Anatomy with Dissecting Rooms be annexed to the buildings in the present Botanical Garden, it is conceived that the expense thus to be incurred would be very moderate.

NOTICES TO CORRESPONDENTS.

The importance of making known the Transactions occasioned by the state of the country, must be our apology to many friends for our present silence upon the merits of their works. For an answer to the first question of "C. C." we refer him to p. 15 of the Society's Report; to the second we reply, it is going through the press as fast as possible.

"P. S." and "E. B." have been received.

We applied for the three Numbers by "E. E." but were told they had been returned.

THE CHRISTIAN REMEMBRANCE.

APRIL, 1831.

REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *The Life of Reginald Heber, D.D. Lord Bishop of Calcutta. By HIS WIDOW. With Selections from his Correspondence, Unpublished Poems, and Private Papers; together with a Journal of his Tour in Norway, Sweden, Russia, Hungary, and Germany, and a History of the Cossaks.* 2 vols. 4to. Pp. xv. 684; viii. 636. London: Murray. 1830. Price 3l. 13s. 6d.
2. *The Last Days of Bishop Heber. By THOMAS ROBINSON, A.M. Archdeacon of Madras, and late Domestic Chaplain to his Lordship.* Madras: and London: Jennings & Chaplin. 8vo. Pp. xii. 355. 1830. Price 9s.
3. *Sermons preached in England, by the late Right Reverend Bishop Heber, D.D. Second Edition.* London: Murray. 1821. 8vo. 9s. 6d.
4. *Sermons preached in India, by the late Right Reverend Bishop Heber, D.D.* London: Murray. 8vo. 9s. 6d.

(Continued from p. 143.)

OF the character of Heber (the next subject which we purposed to examine) we shall observe generally, that its most eminent features may be embraced in one description—the love of God and the love of man. If we may be allowed to borrow a felicitous expression from the Quarterly Review, we shall say (with the same protest against misrepresentation) that “Heber was born a Christian.” We have already seen in what spirit he received an academical honour, which, to most young minds, would have been almost intoxicating. But the germination of this principle is visible at a much earlier period. When three years old, travelling with his parents on a stormy day, and in a mountainous country, his mother proposed to

leave the carriage and walk. Little Reginald immediately observed, "Do not be afraid, mamma! God will take care of us."

He very early became sensible of the necessity and importance of prayer, and was frequently overheard praying aloud in his own room, when he little thought himself within reach of observation. His sense of his entire dependence upon God, and of thankfulness for the mercies which he received; was deep, and almost an instinct planted in his nature; to his latest hour, in joy as in sorrow, his heart was ever lifted up in thankfulness for the goodness of his Maker, or bowed in resignation under his chastisements; and his first impulse, when afflicted or rejoicing, was to fall on his knees in thanksgiving, or in intercession for himself, and for those he loved, through the mediation of his Saviour.—Vol. I. pp. 3, 4.

Heber's, indeed, was a piety of the rarest, as well as purest kind. His zeal was in the highest degree fervent, yet it was perfectly intelligent, and wholly untinged with enthusiasm. It was that pure spirit of "quietness and confidence" which breathes in the offices of the Church which he adorned. It was that redundant well-spring of love, which pours forth its gratitude to the Creator upon his sentient creatures.

His philanthropy, like his piety, was manifested at a very early age. The following account refers to his thirteenth year:—

His natural benevolence and charitableness were fostered, and, as far as possible, directed by his parents. Though much disliking cards, he would occasionally, when at home, join in a round game with his young companions, because it was the rule of his family to give the winnings to the poor; and he was always ready to promote every plan which was suggested for such an object. Of his own money he was so liberal, it was found necessary to sew the bank notes, given him for his half-year's pocket-money at school, within the lining of his pockets, that he might not give them away in charity on the road. On one occasion, before this precaution had been taken, he gave all the money he possessed to a poor man, who stated that he was a Clergyman, but that, having lost his sight, he lost his curacy, and his means of subsistence. This person afterwards found his way to Malpas, and from his recognition by the servant who had attended Reginald to school, this act of beneficence was made known to his parents, for of his own deeds he never boasted; and, as was remarked by the old servant, who mentioned the circumstance, "his left hand knew not what his right hand did."—Vol. I. p. 7.

This disposition in after life was only enlarged, methodized, and regenerated. Few passages of the "Life" are more interesting, or more expressive of Heber's perfect love of his fellow-creatures, and none are more favourable specimens of his relict's literary powers than that which we subjoin.

After his marriage, Mr. Reginald Heber settled on his rectory, and entered, at first unassisted, on the cares of a large parish. His first act was to extend through the year an afternoon sermon, which had, till then, been confined to the summer months. In order to devote himself more entirely to the discharge of his parochial duties, he, in a great measure, withdrew from the society of that world by which he was courted (though with the friends of his youth he kept up occasional intercourse and frequent correspondence,) and he made those talents which, in almost every sphere of life, would have raised him to eminence,

subservient to the advancement of Christianity, and to the spiritual and temporal good of his parishioners. He became, indeed, their earthly guide, their pastor, and friend. His ear was never shut to their complaints, nor his hands closed to their wants. Instead of hiding his face from the poor, he sought out distress; he made it a rule, from which no circumstances induced him to swerve, to "give to all who asked," however trifling the sum; and wherever he had an opportunity, he never failed to inquire into, and more effectually to relieve their distress. He could not pass a sick person, or a child crying, without endeavouring to soothe and help them, and the kindness of his manner always rendered his gifts doubly valuable. A poor Clergyman, near Hodnet, had written a poem, from which he expected great emolument. Mr. Reginald Heber, to whom the MS. was sent, with a request that he would assist in getting it through the press, saw that its sale would never repay the expenses of publishing it; he, therefore, sent the Clergyman some money, and while recommending him not to risk so great a sum as the printing would cost, spoke so delicately on its deficiencies (having, as he said, a feeling for a *brother poet*), that the poor man could not be hurt at the manner in which the advice was given.

Mr. Reginald Heber possessed, in its fullest acceptation, that "charity which hopeth all things." He not only discountenanced every tendency to illiberal or ill-natured remarks, but had always a kind and charitable construction to put upon actions which might, perhaps, more readily admit of a different interpretation; and when the misconduct of others allowed of no defence, he would leave judgment to that Being, who alone "knoweth what is in the heart of man."

In his charities he was prodigal; on himself alone he bestowed little. To those whose modesty or rank in life made secrecy an object, he gave with delicacy, and in private; and, to use the words of one who had been for some years his companion and assistant, and whose pastoral care the people of Hodnet feel as a blessing, "many a good deed, done by him in secret, only came to light when he had been removed far away, and, but for that removal, would have been for ever hid; many an instance of benevolent interference, where it was least suspected, and of delicate attention towards those whose humble rank in life is too often thought to exempt their superiors from all need of mingling courtesy with kindness." The same feeling prevented his keeping any person waiting who came to speak with him. When summoned from his favourite studies, he left them reluctantly to attend to the business of others; and his alacrity increased if he were told that a *poor* person wanted him, for he said that not only is their time valuable, but the indigent are very sensible to every appearance of neglect. His charities would, of themselves, have prevented his being rich in worldly goods; but he had another impediment to the acquisition of riches, an indifference as to his just dues, and a facility in resigning them, too often taken advantage of by the unworthy. If a man who owed him money could plead inability to pay, he was sure to be excused half, and sometimes all his debt. In the words of the writer just quoted, "the wisdom of the serpent was almost the only wisdom in which he did not abound." When money was not wanting, he advised and conversed with his parishioners with such cheerful kindness, and took so much interest in their concerns, that they always rejoiced to meet him, and hailed with joy his visits to their houses.

He had so much pleasure in conferring kindness, that he often declared it was an exceeding indulgence of God to promise a reward for what carried with it its own recompense. He considered himself as the mere steward of God's bounty, and felt that, in sharing his fortune with the poor, he was only making the proper use of the talents committed to him, without any consciousness of merit. Once, when a poor woman, to whom he had given three shillings, exclaimed, "The Lord reward you, and give you fourfold," he said, "How unreasonable are the expectations of men! This good woman's wish for me, which sounds so noble, amounts but to twelve shillings; and we, when we give

such a pittance, are apt to expect heaven as our reward, without considering how miserable a proportion our best-meant actions bear to the eternal recompense we are vain enough to think we deserve!" Thus, surrounded by his family, with a neighbourhood containing men capable of appreciating his talents, beloved by his parishioners, and loving all about him, silently, but beneficially, flowed on the first years of his ministry, only varied by occasional visits among his friends. His letters during this period will best pourtray his feelings, his pursuits, and his wishes.—Pp. 355—358.

Heber was a Nathanael, in whom was no guile; and he fell into the most common error of generous natures, that of believing all other men as pure and guileless as himself. Hence may be explained many parts of his conduct, which have been distorted with party views. It is evident, as we shall have occasion to notice, that this disposition in his nature was sedulously improved by those whose object it was to obtain currency for their opinions, and indemnity for their acts, from the warrant of his name. Things were represented to him rather as they ought to be, than as they were, and Heber never questioned the singleness and sincerity of the representation. We shall have an opportunity, in the last division of our subject, of illustrating this position by actual instances. But this interesting subject, we must reserve for our next number.

ART. II.—*A New Translation of the Book of Psalms, from the Original Hebrew; with Explanatory Notes.* By WILLIAM FRENCH, D.D. Master of Jesus College; and GEORGE SKINNER, M.A. Fellow and Tutor of Jesus College. London: Murray. 1830. pp. 253. Price 8s.

(Continued from p. 153.)

IN resuming our remarks on this volume, we shall first lay before our readers a few miscellaneous passages, which appear to us to deserve notice, and then proceed to the more important subject of prophetic interpretation. The beginning of Ps. iv. gives us the following translation and note:—

When I call, answer me, O God of mine innocency.

Of mine innocency.—i. e. of me innocent. Compare Ps. vii. 8. Ps. xvii. 1. and Ps. xxxv. 27.

Now we conceive that the words אֱלֹהֵי צְדָקָי⁰, are nothing but an instance of a very common Hebraism, with which our authors are, on most occasions, perfectly familiar. If the expression מִשְׁפָּטַי צְדָקָה in Ps. cxix. 7, be properly rendered "thy righteous judgments," the version which our authors have given, why is not this phrase, which is a complete parallel to it, translated, "O my righteous God?" The passages referred to in the note, though expressing something like the sentiment which our authors have extracted from these words, are not similar in point of construction; and therefore are nothing to

the purpose. The oversight is the more remarkable, because, in verse 5 of this very Psalm, we meet with the words זָבַחַי וְזִבְחֵי צְדָקָה, which they have rendered exactly according to the idiom we propose, "Offer righteous sacrifices."*

Again, the opening of Ps. vii. seems to call for some observation.

PSALM VII.

- 1 JEHOVAH, my God, with Thee do I take refuge.
Save me from all my persecutors and deliver me;
- 2 Lest they, like a lion, tear me in pieces,
While there is no one to rescue, no one to deliver.
- 3 JEHOVAH, my God, if I have done this—
If there be iniquity in my hands—
- 4 If I have requited with evil him who was at peace with me—
Or if I have stripped mine adversary to utter destitution,
- 5 Let the enemy pursue and overtake me;
Let him cast me alive to the ground and trample upon me,
Yea let him bring down my glory to the dust, to dwell there.

3 *this*—with which my persecutors charge me.

—*in my hands*—i. e. if I have taken any wicked thing in hand.

4 *to utter destitution*—so as to expose him to nakedness and extreme want.

5 *cast me, &c.*—Heb. *trample upon my life to the ground*. So, in Ps. lxxxix. 39.

"Thou hast profaned his crown to the ground" means "Thou hast cast his crown to the ground and profaned it." The expression, in its complete form, "he cast him down to the ground, and stamped upon him," occurs Dan. viii. 7.

—*bring down, &c.*—The construction of this line is precisely similar to that of the preceding.

—*my glory*—Compare Ps. lxxxix. 39.

The original of the third and fourth lines is this:—

כְּנִימָרָהּ כְּאַרְיֵה נִפְשִׁי
בִּרְקָה וְאֵין מַצִּיל

which the Chaldee paraphrast and Jerome translate in the same manner as our authorized English versions:—

Lest he tear my soul, like a lion,
Rending it in pieces, while there is none to deliver.

But the Septuagint translates the passage thus:—

μήποτε ἀρπάσῃ ὡς λέων τὴν ψυχὴν μου,
μὴ ὄντος λυτρουμένου, μηδὲ σώζοντος.

which is followed by the Old Latin,

Nequando rapiat ut leo animam meam,
Dum non est qui redimat, neque qui salvum faciat.

by the other versions derived from the Septuagint, and also by the Syriac. It is supposed, therefore, that the Hebrew copies used by these translators, read the passage differently from the modern manuscripts; viz.

* See Professor LEE's Hebrew Grammar, p. 318, line 6.

פְּרִיטְרָה כְּאֶרְיָה נִפְשִׁי
אֵין פֶּרֶק וְאֵין מִצִּיל

Hence some critics propose to correct the Hebrew text, by the insertion of this negative אֵין, at the beginning of the second line. But, as there is no one Hebrew manuscript yet discovered, which sanctions the alteration, it is confessedly a conjectural emendation, suggested by the ancient Versions. This conjecture has not been universally adopted by modern critics; for Rosenmüller argues against it at considerable length, and the Lexicons, both of Simonis and Gesenius, under the word פֶּרֶק, produce the passage before us as an example of the sense, "to lacerate," or "tear to pieces." Yet this conjecture is adopted by our authors. Now we earnestly request our readers to turn to the paragraph, which we have extracted from the preface of this book, (p. 146, last No.) and ask themselves, whether the principle there assumed, about the general integrity of the Hebrew text, be not robbed of one of its main pillars; nay, whether it be not utterly overthrown, when these gentlemen, who declare that "they have not paid any regard to the unwarranted alterations which have been but too often rashly hazarded" by preceding interpreters, have advanced no further in their work than the beginning of the Seventh Psalm, before they are compelled absolutely to abandon their own theory as untenable, and to adopt a very bold conjectural emendation, which completely alters the meaning of the clause in which it is introduced? Houbigant himself has gone no farther; he has only applied the principle, which our authors have here admitted, viz. that of conjectural emendation, suggested by the ancient versions, to a greater number of instances. And notwithstanding the censure which the Preface to this volume pronounces on rash and unwarranted alterations, we may fairly say, that as far as the present Translators are concerned, the motion for a radical reform in the Hebrew text is carried; and the bill has only to be sent to a committee of the whole house, in order that they may settle its details. We shall therefore henceforward propose freely such clauses, as in our judgment ought to be introduced, and shall expect that each clause is to be separately argued upon its own merits, and not to be again negatived by a recurrence to that Jewish dotage, the integrity of the Hebrew text.

But we must proceed to another passage in this Psalm. The eighth line has been a stumbling-block in the way of commentators and translators, from time immemorial; and, as we mean to suggest a new translation of it, we beg leave, in order to save our readers the trouble of reference, to insert the whole passage, in the Hebrew, the Greek, and the Old Latin. The line which creates all the difficulty is marked by an asterisk.

אֶם-עָשִׂיתִי זֹאת	יְהוָה אֱלֹהֵי
אֶם-נִמְלַתִּי שְׁלָמִי רָע	אֶם-יִשְׁעֶנָּה כִּכְפִּי
יִרְדֹּף אֹיֵב בְּפִשִּׁי וַיִּשָּׂא	*וַיִּחַלְצֵה צוּרֵי רִיקָם
וּבְבוֹדִי לְעַפָּר בְּשֹׁהַן	וַיִּרְמֶם לְאַרְצָ חָזִי

Kýrie ó Theós mou,

εἰ ἐποίησα τοῦτο,

εἰ ἔστιν ἀδικία ἐν χερσὶ μου,

εἰ ἀνταπέδωκα τοῖς ἀνταποδιδούσ μοι κακίαι·

*ἀποπέσοιμι ἄρα ἀπὸ τῶν ἐχθρῶν μου κενός,

καταδίδωξαι [ἔρα] ὁ ἐχθρὸς τὴν ψυχὴν μου καὶ καταλάβῃς,

καὶ καταπατήσαι εἰς γῆν τὴν ζωὴν μου,

καὶ τὴν δόξαν μου εἰς χεῖρας κατασκηνώσαι.

Domine, Deus meus,

Si feci istud,

Si est iniquitas in manibus meis,

Si reddidi retribuentibus mihi mala;

*Decidam merito ab inimicis meis inanis,

Persequatur inimicus animam meam, et comprehendat,

Et conculcet in terrâ vitam meam,

Et gloriam meam in pulverem deducat.

This Latin translation of the line in question, agrees with the version of the Arabic and Æthiopic; but the other versions, ancient and modern, exhibit very extraordinary varieties.

Chaldee, Et afflixi eos qui me angebant frustra:—

Syriac, Sique oppressi adversarios meos absque causâ:—

Aquila, εἰ ἀνήρπασα τοὺς θλίβοντάς με ματαιῶς:—

Jerome, Et dimisi hostes meos vacuos:—

Venema, Et nudum executiam inimicum meum:—

Ho. bigam, Aut inimicum meum sine causâ oppressi:—

Dathe, Aut mihi immerito adversantem oppressi:—

Rosenmüller, Si mihi immerito adversantem spoliavi:—

Ferrand, quoted by Rosenmüller,

Opto, ut inimicis meis succumbam, spe frustratus:—

English authorised versions,

(Yea, I have delivered him that without cause is mine enemy):—

Street, When I was set free from those that were mine enemies without reason:—

Durell, If I have taken up arms without cause against my enemy:—

Horsley, Or, without provocation, have plundered my greatest enemy:—

French & Skinner, } Or if I have stripped mine adversary to utter destitution.

Our readers may be a little amused at this charming variety; yet we hope they will pardon our temerity in attempting to add to the list. They will perceive, then, that the whole passage forms one long sentence, divided into two members. Let them also mark the change in the construction which takes place at this line; in the Hebrew, from **אם**, with a perfect tense, to **י**, with an optative, and the same in the Greek and Latin; and they will at once perceive

that this line belongs, not to the first, but to the second member ; and that all the versions quoted, except the Greek, the Latin, and that of M. Ferrand, have made the pause in the middle of the sentence, in the wrong place. Now let us examine the Hebrew words :—there will be no question but that צוֹרְרִי means “my enemy,” and רִיקָם, “frustra,” “in vain :” the only difficulty lies in the word אֶסְלֶכֶת. Now חָלַץ signifies “to draw,” in a variety of senses ; hence, in *pihel*, “to rescue,” or “deliver,” it also signifies, “to withdraw one’s-self.” Hosea v. 6. And hence, in *pihel*, “to rescue one’s-self,” “to elude pursuit,” “to skulk away.” We hope our readers will not be shocked at the homeliness of this thorough English word, for it most admirably expresses the sense of this passage :—“If I am guilty of the charge brought against me, then let all my attempts to escape from my enemy be in vain.” Hence we should translate the whole passage thus :—

JEHOVAH! my God!
 If I have done this,
 If there be iniquity in my hands,
 If I have repaid evil to him that was at peace with me;
 Then let me skulk from my adversary in vain,
 Let the enemy pursue my soul, and overtake it;
 Yea, let him tread my life down upon the earth,
 And lay mine honour in the dust.

It will be observed that, in the last lines of the sentence, we prefer the old version to that of our authors. Indeed, their last lines are an example of what we have before called unwieldy circumlocution. And this deviation from the old versions appears unnecessary in the present instance, — for שָׁכַן signifies “to lie,” or “sit,” and therefore its *hiphil* is, “to lay,” or “set.” And the word “lay” fully expresses the sense.

It should also be observed that, in the sixth line of the Septuagint translation, we have printed the word *ἀπα*, as an interpolation ; and such it evidently is : it appears in the Alexandrine text, but not in the Vatican ; and as there is nothing in the Hebrew to correspond to it, we are justified in concluding that, like the word, “Then,” in our Prayer Book version, it has crept in by the wrong construction of the passage.

It may be worthy of remark that Houbigant, and others who follow the Syriac version of the above passage, adopt a conjectural emendation of the text, ואלהצה from לוחץ. We conceive that the Chaldee furnishes a more simple solution : its version is וְדַחַקוּרָא ; but, what this means, who will explain ? To the ear, however, it would become וְדַחַקָה, the regular preterite from דַּחַק, “to oppress.” We notice this, not so much for its own sake, as for the purpose of remarking

the danger of adopting conjectural emendations in defiance of the Septuagint.

There is another verbal peculiarity in the present version of the Psalms, which, by its frequent recurrence, has attracted our notice ; and which, though perhaps trifling in itself, is, from its continual repetition, worthy of observation :—the translation of the little word כִּי. Perhaps, at the beginning of a sentence, this word, like the Greek γάρ, may be accurately rendered “truly ;” but surely no one will deny that its proper sense is “because” or “for.” But, as in the case of כִּי, the English word “truly” has been adopted by our authors almost to the total exclusion of the primary meaning of the word. For example :—

PSALM LXXV.

- 4 Therefore I say unto the arrogant : Be not arrogant ;
And unto the wicked : Raise not up your horn—
- 5 Raise not up your horn on high,
Speak not with a haughty neck.
- 6 For neither from the east, nor from the west,
Nor from the south, cometh exaltation.
- 7 Truly, God is Judge,
He casteth down one, He raiseth up another.
- 8 For there is a cup in the hand of JEHOVAH,
And wine which is strong ;
He poureth in, He filleth to the brim,
And he holdeth it forth.
Doubtless, they shall suck up its dregs,
All the wicked of the earth shall drink them.—P. 126.

In the original, the sixth, seventh, and eighth verses, all begin with כִּי ; and in the seventh, more strongly than in either of the other two, this conjunction introduces the cause of the assertion in the preceding sentence. Why does not promotion come from the east or the west, the north or the south, but because God putteth down one, and setteth up another ? because “the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will ?” But this connexion is lost in the present translation. How much more accurate and expressive is the version of our Prayer Book !

- And why ?—God is the judge ;
He putteth down one, and setteth up another.

Having thus considered the present translation of the Psalms merely in a grammatical point of view, and without reference to the prophetic character of its contents, we shall now resume this latter subject, and proceed to a review of the manner in which our authors have treated the Book of Psalms when regarded in this light. And, as an introduction to this part of our subject, we beg to repeat a distinction which we before made between those Psalms, which are quoted in the New Testament as prophetic, and those quoted in a different character. For example, 2 Cor. ix. 9, is a quotation of Ps. cxii. 9.

Yet surely no one will imagine that the Apostle meant to adduce this Psalm as a prophecy of the collection made among the Churches of Macedonia and Achaia for the poor saints which were at Jerusalem. Again, 2 Cor. viii. 15, is a quotation of Exod. xvi. 18; but the passage is not quoted as prophecy. In the same manner, in Rom. x. 18, the Apostle quotes Ps. xix. 4: but not as prophecy. For the drift of his reasoning is this, that although faith in the revealed gospel of Jesus Christ could only come by hearing, and hearing by some word preached, yet in every age the works of creation had been the silent preachers of the true God to every creature under heaven. And, being led by his train of argument to make this statement, he chose to add strength to his reasoning, and beauty to the manner of conveying it, by quoting, from the scriptures of the Old Testament, a passage which literally expresses the same thing. Many of the early Fathers, however, not understanding the Apostle's argument, and always prone to find mystical meanings in the Old Testament, separated the passage in the Epistle from its context, and misapplied it to the Apostles and early preachers of the gospel; and thence inferred that the nineteenth Psalm was prophetic of Jesus Christ and his Church. In this interpretation they have been followed by many modern commentators: but in our judgment the present Translators have acted wisely in taking no notice of this quotation in their notes on Ps. xix.

But now let our readers compare this quotation with a few others in the New Testament. For instance, let them turn to Acts ii. and observe the occasion on which St. Peter introduces the sixteenth Psalm, and the manner in which he explains it and reasons upon it: then let them turn to Acts xiii. and read the whole passage (ver. 14—41.), and mark St. Paul's mode of arguing from this same Psalm. And then let them say whether these Apostles do not, in clear unequivocal terms, affirm these three points;—1. That the passage quoted is, in its proper, and literal, and primary sense, a prophecy that some man would rise from the dead;—2. That this prophecy had *not* been accomplished in the person of David;—3. That this prophecy had received its one, entire, absolute fulfilment in the resurrection of Jesus? If this question must be answered in the affirmative, does it not obviously follow that any commentary or interpretation which should, in any manner or degree whatsoever, apply this prophecy personally to David, would have been regarded by the Apostles as a direct perversion of scriptural truth? In the same manner, whoever will compare Ps. ii. with Acts iv. 23—31, and Heb. i. 5. v. 5; Ps. viii. with Matt. xxi. 15, 16, and Heb. ii. 6—10; Ps. xlv. with Heb. i. 8, 9; Ps. lxviii. with Ephes. iv. 7—16; Ps. lxix. with Rom. xi. 7—10; Ps. cx. with Matt. xxii. 41—46; and several other parallels, with which our readers are doubtless familiar, can

scarcely fail of arriving at the conclusion that these passages are quoted as strict and literal prophecies. And with regard to all such quotations, there appears to us no middle course whatever between bowing with the humility of little children to the authority of these inspired interpreters, adhering steadily to the meaning which God has been pleased to reveal by them, and using the talents and acquirements with which He may have endowed us, in an unfeigned endeavour to make out the sense of the whole Psalm consistently with the explanation here given; or exalting our own opinion above the express declaration of the written word of God. This is *our* deliberate conviction: but let us see in what light our authors regard this important class of Psalms; and what deference they have paid to those authoritative interpretations of them, which the inspired writers have recorded for our instruction.

It will be seen, by a reference to the passage from their Preface, quoted in page 146 of our last number, that though our authors have made "Scripture its own interpreter," so far as to compare carefully all the passages of the Old Testament which could, in any way, throw light upon each other, the comparison of those passages in the Old and New Testaments which confessedly relate to the same subject, and therefore have a more intimate connexion than that which exists between any two texts whatever in the Old Testament, is one mode of arriving at the truth, which they have completely overlooked; and that, while they have consulted the ancient versions, the kindred dialects, interpreters and commentators, ancient and modern, Jewish and Christian, the *inspired* interpreters, whose commentaries are to be found in the pages of the New Testament, have been so little regarded as to be considered unworthy to occupy even the lowest rank in their enumeration of the direct and subsidiary aids for "ascertaining the true import of the Psalmist's language." This fact speaks volumes. It is mere trifling to say that our authors were in search only of the grammatical meaning of the Hebrew words. Words are the signs of thought; and if it has pleased God to employ one of His servants to express His thoughts, and another to explain the words of his predecessors, there can be no alternative between submitting absolutely and unreservedly to the explanation thus given, or of making ourselves wiser than God. It is utterly impossible for any man to believe that the Holy Spirit of God has uttered, by the mouth of his servant Peter or Paul, the interpretation of his own words as uttered "by the mouth of his servant David," and yet to attempt explaining the prophet without reference to his interpreter. It is true that our Saviour and his Apostles do not deal in philological disquisitions upon the Hebrew words: but surely it is possible that the divine light which bursts from them might so elucidate the general meaning of a sentence, and thence of the whole Psalm in which it occurs, as to enable

the student at one glance to see through all the apparent grammatical difficulties which, but for such illumination, must ever remain hid in impenetrable obscurity. Our authors, however, appear to have thought otherwise: and the effect of the principle, or rather of the want of principle, by which they have been guided, is precisely such as might have been anticipated. For while in some of the Psalms they have reflected the light derived from the "Sun of righteousness" with clear and unclouded brilliancy, they have in others dimmed its brightness, and in others altogether shut out its rays, and toiled on in utter darkness;—darkness which they themselves must have felt;—darkness rendered only the more visible by the gleams and flashes which occasionally enlightened their path.

PSALM XL.

This Psalm is prophetic of the sufferings of Messiah.

PSALM CX.

This Psalm is prophetic of the triumphs to be achieved by Messiah, and of the perpetual Priesthood vested in Him by Jehovah.

But in neither of these Psalms is there any reference or allusion to the authority on which this interpretation rests; an omission, the more worthy of remark, because similar notes appear on other Psalms, leading us to suppose that, in the opinion of our authors all these interpretations stand on equal ground.

PSALM XXI.

In Thy strength, JEHOVAH, the King rejoiceth,
In Thy salvation how greatly doth He exult!

the King—the promised King, Messiah.

PSALM LXXII.

O GOD, give Thy judgments unto the king,
And Thy righteousness unto the king's son!

1 Grant that Solomon, who is "the king," and also the "king's (David's) son," may exercise righteous judgment over his people.

2 In the remainder of the Psalm, the Psalmist takes occasion, from the prosperity of Solomon's reign, to describe prophetically the blessings of Messiah's future kingdom.

Now, without doubting for a moment whether Psalms xxi. and lxxii. be prophecies, we conceive that some notice ought to be taken of the source from which this interpretation is derived. For if, as in these instances, the mere human opinions of the Fathers of the Jewish Church are to be raised to an equality with the declarations of inspired Apostles, it will be an easy matter to advance them one step higher, and again "make the word of God of none effect by their traditions." As we prefer giving our readers one Psalm entire, rather than a variety of detached specimens, we select the following as an example of what our authors might have done, had they been content to take Scripture for their universal guide.

PSALM XLV.

- 1 MY heart is overflowing with a goodly theme;
I will recite my song, made in honour of the King.
May my tongue be as the pen of a skilful scribe!
- 2 THOU art exceedingly beautiful, beyond the sons of Adam;
Grace is diffused upon Thy lips;
Therefore hath God blessed Thee for ever.
- 3 Gird Thy sword upon Thy thigh, O mighty Warrior;
Gird on Thy splendour and Thy majesty.
- 4 And in Thy majesty, ride on and prosper
In the cause of truth, meekness and righteousness;
And let Thy right hand teach Thee dreadful deeds.
- 5 Sharp-pointed are Thine arrows,
They enter the hearts of the enemies of the King.
The nations fall beneath Thee!
- 6 Thy throne, O God, is for ever and ever;
The sceptre of Thy kingdom is a sceptre of rectitude.
- 7 THOU lovest righteousness and hatest iniquity,
Therefore hath God, Thy God, anointed Thee
With the oil of gladness, above Thy fellow-kings.
- 8 Myrrh, aloes, and cassia perfume all Thy garments,
Brought out of palaces, rich in Armenian ivory, to adorn Thee.
- 9 Bearing Thy precious treasures, appear the daughters of kings;
At Thy right hand the queen-consort hath her station,
Arrayed in gold of Ophir.
- 10 Attend, O daughter, and observe and incline thine ear,
And forget thine own nation and the house of thy father,
- 11 So shall the King be enamoured of thy beauty;
Because He is thy Lord, bow thyself down before Him.
- 12 The princess of Tyre shall bring thee presents;
The wealthiest of the nations shall propitiate thy favour.
- 13 All-glorious is she, the daughter of a king, within the palace;
Her raiment is embroidered with gold.
- 14 In robes of needle-work she is conducted unto the King;
The virgins in her train,
Her companions, are brought unto Thee.
- 15 They are conducted with joy and exultation;
They enter into the palace of the King.
- 16 "In the place of Thy fathers, Thou shalt have children;
Thou shalt constitute them princes over all lands.
- 17 "I will cause Thy Name to be remembered,
Through all succeeding generations;
Therefore shall the nations praise Thee,
For ever and ever."

PSALM XLV.

This Psalm is prophetic of the future triumphs of the Messiah's kingdom. It also describes in glowing language, borrowed from the manners of an eastern court, the nuptial feast of the King. The bride is a type of the Church of Christ. Compare Revel. xix.

1 *goodly theme*—Heb. *a good matter*.

—*my song, made in honour of*—Heb. *my works upon*.

2 *beautiful*—In ver. 7. this characteristic is shewn to be moral excellency.

—*Grace, &c.*—This refers to the divine power of Messiah's teaching, and to the extraordinary effect produced upon His hearers. "And all bare him witness, and wondered at the *gracious words* which proceeded out of his mouth." Luke iv. 22.

"The officers answered, Never man *spake* like this man." John vii. 46.

3 *Thy splendour, &c.*—Compare Ps. xciii. 1. and civ. 1.

- 4 *teach Thee*—i. e. enable Thee to achieve.
 5 *They enter*—Heb. (Thine arrows are) *in*.
 6 *O God*—Messiah is here addressed as God. “His name shall be called Wonderful, Counsellor, the mighty God, &c.” Isa. ix. 6.
 7 *above Thy fellow-kings*—“And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.” Revel. xix. 16.
 8 *perfume all Thy garments*—Heb. (are) *all Thy garments*.
 —*brought out of*—Heb. *out of*. Compare Ps. vii. 5. Notes 1 and 2.
 —*adorn*—Heb. *gladden*.
 9 *Bearing Thy precious treasures, appear*—Heb. *With Thy precious things (come)*. i. e. With the costly offerings made to Thee, come, &c. Captive women graced the court of a conqueror.
 —*Arrayed in*—Heb. *in*. See ver. 13.
 —*gold of Ophir*—The distant lands, Ophir and Armenia, are probably named as well to shew the great extent of Messiah’s dominion, as to point out the fine quality of the gold and ivory possessed by the King.
 10 *O daughter*—Upon this appellation consult Ps. xxxiv. 11. Note 1.
 —*thy father*—thy royal father. See ver. 13.
 11 *enamoured of Thy beauty*—i. e. delighted with thine excellency. See ver. 2. Note 1. “Christ loved the Church and gave Himself for it... that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.” Ephes. v. 25, 27.
 12 *propitiate thy favour*—Heb. *soften thy countenance*.
 13 *she*—i. e. the queen-consort. See ver. 9.
 —*within the palace*—Heb. *within*. i. e. in the inner chambers, the apartments appropriated to women.
 —*is embroidered, &c.*—Heb. *is of embroidery of gold*.
 16—This and the following verse contain God’s promise of future and perpetual dominion to King Messiah. Compare Ps. lxxii. 17.
 —*children*—The whole Christian race is the fruit of this mystical union of Christ with His church.

O si sic omnia! Would that our duty did not call upon us to exhibit the contrast!

PSALM VIII.

- 1 O JEHOVAH, our Lord,
 How glorious is Thy name throughout the earth!
 Thou, who displayest Thy glory in the heavens,
 2 Hast asserted Thy power by the mouth of sucking infants,
 Because of Thine enemies,
 So as to still the vengeful foe.
 3 When I contemplate Thy heavens, the work of Thy fingers,
 The moon and the stars, which Thou hast framed: (I say)
 4 What is feeble man,
 That Thou shouldest bear him in mind!
 And what the son of man,
 That Thou shouldest bestow upon him Thy regard!
 5 Yet Thou hast made him but a little lower than God,
 And Thou hast crowned him with majesty and honour!
 6 Thou hast given him dominion over the works of Thy hands,
 Thou hast put all things under his feet!
 7 All sheep and oxen;
 And, moreover, the beasts of the field,
 8 The birds of the air and the fishes of the sea—
 Every creature which traverseth the paths of the ocean!
 9 O JEHOVAH, our Lord,
 How glorious is Thy name throughout the earth!

PSALM VIII.

In the early part of this Psalm, allusion appears to be made to the signal victory obtained by the youthful David over the haughty and insulting champion of the

Philistines, and to the consequent delivery of the Israelites (see 1 Sam. xvii.) The Psalmist then passes, from the consideration of these individual and national mercies, to some reflections upon the general dealings of Providence towards mankind.

- 2 *Hast asserted Thy power by*—Heb. *hast laid the foundation of power out of.*
- sucking infants*—Heb. *bubes and sucklings.* The Psalmist thus describes “weak things of the world” chosen by God to confound “things which were mighty.” 1 Cor. i. 27.
- 3 *Because of Thine enemies*—i. e. in consequence of the taunts of the adversary. “But I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.” 1 Sam. xvii. 45.
- vengeful foe*—Heb. *enemy and avenger.*
- 4 *What*—i. e. How utterly insignificant.
- 5 *than God*—This expression refers solely to man’s sovereignty over the animal creation. The Psalmist has here obviously paraphrased Gen. i. 26. “Let us make man in our image, after our likeness, and let them have dominion over,” &c.
The author of the Epistle to the Hebrews, following the Septuagint version, reads “than the angels,” and applies the passage to the temporary humiliation of Messiah.
- 7 *beasts of the field*—i. e. wild beasts.

PSALM XVI.

- 1 PRESERVE me, O God, for with Thee do I take refuge.
- 2 I say unto JEHOVAH: THOU art my Lord,
All my happiness resteth upon Thee.
- 3 As for the divinities which are upon the earth—
As for them, even the mighty ones—
As for all who take delight in them—
- 4 Who multiply their idols—who hasten after them,
I will not pour out their drink-offerings of blood,
Nor will I at all utter their names.
- 5 JEHOVAH is mine allotted portion and my cup!
Thou upholdest my lot;
- 6 A portion of land is fallen to me in a very pleasant place;
Truly mine is a goodly inheritance.
- 7 I bless JEHOVAH, who giveth me counsel;
Even in the night do my reins correct me.
- 8 I have placed JEHOVAH always before me;
Because He is on my right hand, I shall not be moved.
- 9 Therefore is my heart glad, and my mind rejoiceth,
Moreover my body resteth in confidence.
- 10 For Thou wilt not abandon me to the grave;
Thou wilt not suffer Thy favoured one to see corruption;
- 11 Thou wilt shew me the path of life.

With Thee is fulness of joy;
At Thy right hand are lasting pleasures.

PSALM XVI.

- 3 *divinities*—i. e. idols.
- upon the earth*—opposed to the true God, who is “in heaven.” See Ps. lxxiii. 25. and Ps. cxv. 3, 4.
- 4 *hasten after them*—i. e. eagerly pursue idolatry.
- I will not, &c.*—i. e. I will never join in such libations as these idolaters offer.
- utter their names*—Heb. *take their names upon my lips*—i. e. invoke these false Gods.
- 5 *allotted, &c.*—Compare Ps. xi. 6. Note.
- portion*—The sacred writers frequently contrast the privileged condition of those who rely upon the promises of Jehovah, with the unhappy lot of those who are without this ground of confidence. See Ps. cxix. 57. “The Lord is my portion, saith my soul, therefore will I hope in him.” Lam. iii. 24.
- upholdest, &c.*—i. e. maintainest me in the possession of what Thy Providence has assigned to me.

- 6 *a portion of land*—Heb. *measuring lines*. Cords were used to parcel out lands.
 7 *reins*—See Ps. vii. 9. Note 2. The Psalmist observes that reflection in the stillness of the night, the ordinary season of repose, tends, by the suggestions of God's Holy Spirit, to rectify his conduct.
 8 *always, &c.*—i. e. I have constantly considered myself as in the immediate presence of God.
 -- *on my right hand*—This seems equivalent to "by my side." Compare Ps. cx. 5. with ver. 1. of the same Psalm.
 9 *Therefore is my heart, &c.*—Compare Ps. xxx. 3. This and the remaining verses, taken literally, are applicable to David, and agree with the earlier part of the Psalm. They express his conviction that his life will not be given up to the fury of his deadly enemies, and the great comfort which he derives from Jehovah's favour. Guided by the Holy Spirit, the Psalmist on this occasion employs a language which equally applies to the triumph of Messiah over the grave.
 -- *my body*—Heb. *my flesh*.

In perfect keeping with these specimens, we are told that Psalm ii. is "prophetic." But instead of telling us of what it is prophetic, our authors go on thus.

This Psalm is prophetic. It alludes to the hostile attempts of the enemies of the royal house of David, intimating that these troubles are one day to cease, when his august descendant, Messiah, shall reign as universal Lord.

We are not to be surprised at the warlike tone of this composition, as being ill suited to the peaceful character of Messiah's kingdom. It entirely accords with the idea entertained *at the time* by the Jewish people, in common with other nations, as to the nature of the kingly office. "Nay but we will have a king over us that we also may be like all the nations, and that our king may judge us, *and go out before us and fight our battles.*" 1 Sam. viii. 19.

So that the interpretation given in Acts iv. 23—30, and visibly attested by the Holy Ghost (ver. 31) is unceremoniously set aside to make room for this Jewish perversion. Again, on Ps. cxviii. 22.

The stone, which the builders rejected,
Is become the chief corner-stone:—

a passage expressly quoted by our Saviour himself (Matt. xxi. 42. Mark xii. 10. Luke xx. 17.) and referred to by his Apostles (Acts iv. 11. Ephes. ii. 20. 1 Pet. ii. 4—8.) as a prophecy of his triumph over those who "set themselves up, and took counsel together against JEHOVAH, and against His Anointed One,"—we read the following note:

Jehovah hath brought it to pass that he, whose claims and pretensions were utterly disregarded by men, should attain to the highest rank amongst his people. Upon the application of this passage to Messiah, consult Ps. xvi. 9. Note 1.

And on ver. 26. we are told,

This and the following verse seem to contain the salutation of the priests, when advancing from the house of God to meet the procession, (ver. 19, 20.)

Turning to Psa. lxviii. we perceive that our authors do not seem to be aware of the existence of such a book of Scripture as the Epistle of St. Paul to the Ephesians, or to have ever heard of that obscure event in the history of the Christian Church, which is related in the second chapter of the Acts of the Apostles. For the passage which St. Paul, in direct terms, quotes as a prophecy of Jesus ascending "up

far above all heavens, and giving gifts unto men,—some, apostles ; and some, prophets ; and some, evangelists, &c. for the edifying of the body of Christ" (Ephes. iv. 7—17.), is translated and explained thus :—

PSALM LXVIII.

18 THOU art gone up on high,
THOU hast led captive the conquered enemy ;
THOU, O JEHOVAH-GOD, hast accepted gifts,
And hast dwelt amongst men, yea, even rebellious men.

18 *on high*—i. e. upon Mount Sion. Compare Ps. xxiv. Note.

— *the conquered enemy*—Heb. *captivity*. i. e. the captives.

— *dwelt, &c.*—i. e. hast continued to dwell among the Israelites, rebellious as they had proved themselves. "Defile not therefore the land which ye shall inhabit, *wherein I dwell* : for I the LORD *dwell* among the children of Israel." Num. xxxv. 34. See also Ps. lxxviii. 60.

Lastly, turning to Ps. xli. lxix. cix. we perceive, as before, that the very name of Judas is unknown to our authors ; and that the prophetic denunciations of God against those who betrayed and crucified the Lord of glory (John xiii. 18. xix. 28, 29. Acts i. 20. Rom. xi. 9, 10.) are actually curses imprecated by David himself upon his personal enemies !

PSALM CIX.

It may be observed, with reference to the imprecations found particularly in this Psalm, and in Ps. lxix. that the morality which they breathe does not ill accord either with the general character of the Mosaic dispensation, or with the state of religious knowledge, to which the Jewish nation had attained. The love of our enemies was a duty first distinctly and positively inculcated by the divine Author of the Christian faith. This pure and sublime doctrine did not form a part of the law delivered to the Jews, because of "the hardness of their hearts."

Let it not be urged that it would have been better, if the sacred volume had no where exhibited the "holy men," who were of old, thus betraying, even in their intercourse with God, a deep resentment of the unprovoked injuries which they were continually suffering from the wicked. These very passages of scripture convey an useful and a very important lesson. For they teach Christians, in the most forcible manner, the value of those pre-eminent advantages which are enjoyed by them under the Gospel.

These, Christian reader, are the notions of our Christian authors on this class of the Psalms of David.

Now, before we enter upon the particular examination of these Psalms, we stand up in behalf of the whole Church of our Lord and Saviour Jesus Christ, and, in the name of all that is sacred and dear to us, most solemnly enter our protest against this school of interpretation. Highly as we are disposed to estimate the talents, the acquirements, and the persevering diligence displayed by our authors in other parts of their book,—and of all these qualifications for the task which they have undertaken, the volume furnishes many honourable proofs,—we cannot but feel, and, feeling, cannot but proclaim, that their principles are deadly poison to the soul, and that there is but a

hair's breadth between them and the avowed infidel. They do not in terms deny the inspiration of the New Testament: nay, if this pillar of the Church were assaulted by any open and undisguised attack, we doubt not that they would be found among its most strenuous defenders. But what practical difference is there between denying in plain words the divine mission of Jesus and his Apostles, and this system of admitting their interpretations whenever we think them right, and contradicting them whenever we, in our wisdom, think them wrong?—this method of explaining away the clear and obvious meaning of their assertions?—this evading their interpretations by affirming, without the slightest shadow of proof, that the same sentence has two distinct meanings; which in reality amounts to its having no precise and definite meaning at all?—this regarding as mere applications or accommodations,—or, in plainer language, perversions of the sober, strict, and literal truth,—those passages which they have singled out from the Old Testament, and authoritatively marked as plain and unquestionable prophecies? Such insinuations are a direct impeachment either of their honesty or of their knowledge of the Scriptures, and tacitly charge them, either with artfully propping up their own cause by alleging texts from the Old Testament in a sense which they knew to be false, or else of not knowing what parts of the Old Testament are prophecy and what are not. The former charge our authors are surely not prepared to maintain; and, on the latter supposition, what becomes of their inspiration? what becomes of such passages as the following?—"These things have I spoken unto you, being yet present with you: but the Comforter, which is the HOLY GHOST, whom the Father will send in my name, He *shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*" (John xiv. 25, 26.) "I have yet many things to say unto you, but ye cannot hear them now. Howbeit, when He, the SPIRIT of Truth is come, He *will guide you into all truth.*" (John xvi. 12, 13.) These words our Saviour spoke to his Apostles immediately before his death; and after his resurrection he said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. *Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*" (Luke xxiv. 44—47.) What becomes of St. Paul's assertion, "And my speech and my preaching was not with enticing words of man's wisdom, but in *demonstration of the SPIRIT and of power.* We speak the

wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory : which none of the princes of this world knew ; but God hath revealed them unto us by His SPIRIT. Now we have received, not the spirit of the world, but the SPIRIT which is of God ; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the HOLY GHOST teacheth ; comparing spiritual things with spiritual." (1 Cor. ii. 4—13.) How is it possible that the writings of these men can exhibit wrong quotations from the Old Testament, or inconclusive reasonings upon them ? When men, therefore, professing Christianity, take up such a position as that which our authors have assumed in the passages which we have cited from the volume before us, their Christian brethren are entitled to expect that they either show the consistency of their views with the plenary inspiration of the Scriptures, or openly avow their disbelief of this fundamental doctrine of Christianity. We are far from supposing that our authors are conscious of the evil tendency of their principles ; that they are deliberately endeavouring to overthrow that Church, "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone ;"—which Church they have solemnly vowed to build up and fortify, to protect and adorn. Their forty-fifth Psalm exonerates them at once from this charge ; still it is necessary to proclaim in their ears, and in the ears of all who might be misled by their influence, that such is their tendency. We believe that they are themselves the deluded victims of that spirit of infidelity which they are thus unconsciously disseminating ; and we earnestly hope and fervently pray that on calm reflection they may themselves be shocked at a review of those passages, which we have brought together from the different pages of their volume, proving, as far as in them lay, that "all Scripture is" NOT "given by inspiration of God."

(To be continued.)

ART. III.—*The Church of Rome evidently proved Heretick.* By PETER BERAULT. (London, printed in 1681.) With a Preface and Notes, by the EDITOR. London: Hamilton and Co. Leicester: Combe and Son. Pp. 52.

THE reprint of such sound, convincing, and scriptural tracts as the above, is at all times desirable ; and never more so than at a period like the present, when the Jesuits, and Papists in general, are straining every nerve to reduce the Christian world again under their thralldom, and to enslave the human mind.

The lengthened period which has elapsed since the fetters of Popery were burst asunder, appears to have allayed the apprehensions of the Protestants of our time, and to have effaced from their memories the martyrdoms and sufferings of the first preachers and advocates of the reformed Church. Fortunately, however, for our interests, the blind fury of our declared adversaries, united to the disgusting apostacy, or indifference of supposed friends, will not allow this slumber to become fatal. The banner has been unfurled in Ireland by factious demagogues; and the alliance of Popery with rebellion (no new feature of the system) has aroused in the eleventh hour, the dormant energies of the Protestant community, and made even the most supine observe the disorganizing effects of the anti-social and anti-monarchical power *assumed* by the popes and their instruments; *assumed*, nay *perpetuated*, by the Bull issued *annually* against all Protestant Churches;—by the refusal of the Papists of Great Britain and Ireland to acknowledge the King's supremacy;—and, lastly, by their paying to the Pope that obedience, which, on the one hand, is due only to the King, and on the other to the word of God.

We repeat, then, our satisfaction at finding the public attention recalled and directed to the abominations of Popery; and offer our thanks to the editor of Berault's very able and convincing arguments against the Church of Rome. The career of this man, as far as we have been able to trace, was rather singular; born of popish parents, in a popish country, he was, it would appear, destined for the priesthood, but meeting with some of Calvin's works, and incidentally conversing with some Protestants, he early renounced the idolatries in which he had been educated, and for the sake of his religion, left both his friends and country, and became a clergyman of the Church of England, and chaplain of his Majesty's ships the *Kent* and *Victory*, during the war with France at the latter end of the seventeenth century. After a peace had been concluded between the two nations, he settled in London, and maintained himself by giving instructions in the French and Latin languages, and by his writings.

Besides the work before us, he published, in 1681—1. *The True and Certain Way to Heaven*, in French and English, 12mo. 2. In 1682, *The Church of England proved the Holy Catholic Church*, fol. 3. In 1690, *Logic, or the Key of Sciences, and the Moral Science, or the Key to be Happy*: French and English, 12mo. 4. In 1693, *A French and English Grammar*, 8vo. 5. *A Sermon on James v. 12*. 8vo. 1698. 6. *Discourses on the Trinity, and Atheism, and Latin Treatises on Physics, Metaphysics, and Astronomy*, 12mo. 1700. 7. *Dissenters' Re-union to the Church of England*, 8vo. 1706.

The first and sixth of the above are in the British Museum, and

were published during the life of the author, as they each contain an advertisement for pupils; but of the subsequent history, or death of Berault, we have not been able to discover any traces. In speaking of his conversion, he says, "When I forsook the Church of Rome, 'tis not properly the Church of Rome that I did forsake, but her errors, superstitions, idolatries, and cruelties. As soon as she shall profess the purity of the Holy Scriptures, then will I be reconciled with her." To prove this is the object of his book; and he starts with the major proposition that "That Church, which is obstinate in her errors, is Heretic;" and proves the minor, that the Church of Rome is so, by shewing that the Papists refuse to obey the Holy Scriptures in several matters, both of faith and practice. The first point insisted on is, the "additions made to the Gospel by the Church of Rome:" and the subject of "Image-worship;" "Prayers to Saints;" "Purgatory;" "Infallibility;" "Supremacy of the Pope;" "Power to dethrone Princes, and to burn Heretics;" and "Transubstantiation;" are severally discussed in a masterly style, and proved contrary to the Holy Scriptures. And consequently, observes our author, since the Papists do believe in, and practise these things, it is evident they add to the word of God, and think above that which is written; and therefore they are *heretics*.

The Second Chapter is upon the "Subtractions made from the Gospel by the Church of Rome:" wherein "Worship in a known tongue;" "The Liberty to eat different Meats, and to marry;" "The Liberty to read the Scriptures;" and "The Sacramental Cup;" are touched upon, and arguments drawn from Scripture to prove that in all these points the Papists err, and persist in error, and are consequently *heretics*.

The Third and concluding Chapter is entitled "Objections noticed;" and refers to the "Visibility of the Church;" and the "Authority of Traditions." On both points he fortifies his own concise but irrefutable arguments, by quotations from Scripture and the early Fathers of the Church.

Small as the work is, it is highly interesting and valuable, and we hope the editor will shortly favour us with a reprint of Berault's other tracts, which are quite equal to the present, and fully merit deliverance from the neglect and oblivion in which they have so long remained buried. The fervour and zeal with which Mr. Berault embraced the pure doctrines of the Reformed Church, will, perhaps, best be conceived from the annexed paragraph, with which his evidence of the Heresy of the Roman Church concludes, and which must terminate our remarks.

I thank God, because he made me know the truth; and I will give him thanks as long as I live. It is certain I am out of my country, and separated

from my friends and kindred; it is because they would not give me leave to serve God and worship Him according to his will and commandments. I know they curse me, and call me Heretic and Excommunicated; but I had rather bear the curse of men than of God. "Whosoever," saith Christ, "loveth father, or mother, or brethren, or sister, more than me, he is not worthy of me," Matt. x. 31. Such love their brethren better than Christ, who to please and humour them, keep not his commandments. Christ taught me not to be ashamed, nor to blush for the Gospel, and "Whosoever shall deny him before men, he will deny him before his Father which is in heaven," Matt. x. 33. I will confess him before all men, and obey him, and suffer what he pleaseth for his sake; therefore I say, who shall separate me from the truth of the holy Scriptures? shall tribulation, or distress, persecution, or famine, or nakedness, or peril, or sword? I hope that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor any other creature, shall be able to separate me from the truth of the holy Scriptures. I pray to my God to keep me in that mind as long as I live. Amen. P. 52.

LITERARY REPORT.

Cobbett's Imposture Unmasked; in a Letter to the Labourers and Working People of England, on the Schemes of the Church Robbers and Revolutionists with regard to the Church. By A TRUE ENGLISHMAN. London: Roake & Varty. Pp. 23. Price 1½d.

IN this prolific age of tracts and pamphlets, we have not had the good fortune to meet with one more distinguished for sound sense and sterling principle, than this admirable exposure of *Veracity* Cobbett. It is written in a plain manly style, and calculated for the perusal and conviction of the lower classes; and we earnestly beg all our readers, who may feel anxious to remove from the minds of their neighbours the erroneous impression, which is but too prevalent on the subject of tithes and Church property, to circulate this letter. The first page informs us of its nature, where the "True Englishman" observes:—

"I perceive that old Cobbett, as usual, is taking advantage of our present troubles to do a little mischief. He is sadly in want of *tools* to work with. And as he knows that some of you are in distress and out of work, he

thinks he may, perhaps, persuade you to work for him, and help him in his schemes of plunder and revolution. He wants you to join his desperate band of revolutionists, who are labouring with all their might to bring poor old England to ruin. They know that they cannot do this while the great body of the people continue honest and loyal, and therefore they are striving in every way to corrupt and mislead you. Promises of plunder and spoil are made to tempt you; and lies of every sort are told to deceive you, and to poison your minds against your best friends and supporters."—Pp. 3, 4.

Some straight-forward questions are then put, as to the effects likely to be produced by following Cobbett's instructions, and answers supplied, which are perfectly satisfactory. But the origin of tithes from Cobbett's own mouth, and the comment upon it, is so excellent, that we cannot deny our readers the pleasure we have ourselves enjoyed in the perusal:—

"I will tell you," says he, "the whole story; it is short, and is as follows:—Christianity was not introduced into England until six hundred years after the birth of Christ. About the mean-

while it had made its way over the greatest part of the continent of Europe, and the Pope of Rome, as the successor of St. Peter, had long been the head of the Church. About the year 600, the then Pope, whose name was Gregory, sent a monk, whose name was Austin, with forty others under him from Rome to England to convert the English. They landed in Kent, and the King of Kent (there were several kingdoms in England then) received them well, became a convert, and built houses for them at Canterbury. The monks went preaching about Kent as our missionaries do amongst the Indians. They lived in common, and on what people gave them. As the Christian religion extended itself over the country, other such assemblages of priests as that at Canterbury were formed; but these being found insufficient, *the lords of great landed estates built Churches and parsonage houses on them, and endowed them with lands and tithes*, after the mode in fashion on the continent. The estate or district allotted to a Church, now became a parish: and in time dioceses arose, and the division became, as to territory, pretty much what it is now."—Pp. 7, 8.

"Now, mark well this account of the first origin of tithes. Cobbett and the Church-robbers say that they are *public property*. If they are, they *must* either have *belonged to the public at first*, or they must have *become public property in some lawful way*. But what says Cobbett himself about their first origin? '*The lords of great landed estates built churches and parsonages on them, and endowed them with lands and tithes.*' Now, if the lords and landholders *endowed* the churches with tithes, it must be quite plain, even to the most stupid, that they must have been at first the property of the lords and landholders, and therefore *not* the property of the *public*. No man, not even Cobbett, will venture to deny that. So long, therefore, as the tithes were applied to the purposes for which the landholders intended them, the public had no business to interfere with them. They had no more right to meddle with them than they had with any other part of the landholder's property. Suppose the Saxon lord, who gave the

tithes to your parish at first, had given them to the parish attorney, if there was one, instead of the parson; would the public have had any right to interfere, or to take them away from him? Certainly not. Nor can the *public* have any right to take them from the *parson*, unless it can be proved that they have become public property *since* that time. Now I defy either Cobbett, or any one else, to shew that they ever became public property *justly and lawfully*; and if they never were justly and lawfully the property of the public, they cannot be taken away by the public without *wrong and robbery*."—Pp. 9, 10.

It would be a work of supererogation to offer any further remarks; the extracts we have made must prove the sterling merit of the tract, and insure its general circulation. We hope the "True Englishman" will soon be again in the field.

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Subordination the True Safeguard against Despotism. Addressed to Infidels, Radicals, Jesuits, and Christians. By A FREE-BORN BRITON. London: Hatchard & Son; and Nisbet. Pp. 21. Price 3d. or 2s. 6d. per dozen.

THE necessity of a practical system of government, and gradations of rank in society, is here deduced from the authority of Scripture; for which purpose various texts, both from the Old and New Testament, are cited, and a running commentary introduced to strengthen the argument. After this, a most significant and pertinent question is put; viz. "What is the *happiest* and best condition for human beings to dwell in?" To which the Devil, the Infidel, the Radical, and the Jesuit, in turn reply; and their answers are scientifically dissected by the "Free-born Briton," who proves incontestably that a state of subordination is the one true state of happiness. As this is the age of radicalism, we shall extract that portion of it, wherein the reply of one of these itinerant politico-wiseacres is contained, and leave the point at issue to the judgment of the public, fully persuaded, that whoever sees this notice will not rest satisfied till he is in possession of the entire tract:—

"But what is the *happiest* and best

condition of society for human beings to dwell in? The discontented Radical's answer is *equality*. He says, man is but man; why should there be a difference between man and man? Why should one walk and another ride?—one sit at ease in a warm house, and another labour hard in the cold fields? All should sit alike, or labour alike. This is another lie of the Devil. The schoolmaster is abroad. A little learning is a dangerous thing: and through this dangerous little learning, puffing up every man who can spell out a newspaper in an alehouse, the Devil has succeeded in getting this lie believed. If all sat alike in the house, who would feed them? If all laboured alike in the fields, who would pay them? But, says the Radical, let every man have his own share of ground, and no man more than his share; and let every man dig in his own field, and support his own family; there's plenty of ground for us all; and if we are put on a fair equality, none of us will want wages. Happy equality! happy digging!—without shoes or stockings, or coats, or shirts: for if any man staid in the house to make a pair of shoes, who would dig his field?—who would feed his family? Happy digging!—without spades; for if any man staid in the house to make a spade, who would dig his field the while? Happy equality—every man dig his own field and support his own family! By all means; and let men, women, and children eat wheat as the horses do oats; for a mill is out of the question: there would be no equality in one man being a miller while another was only a labourer. But why do I talk about staying in the house? Who is to build it? Who is to repair the old ones, while every man digs in his own field, and supports his own family, and wants no wages? Harken, all ye trades, shoemakers, tailors, blacksmiths, bricklayers, carpenters, millers—hearken to the Radical's lie, and understand that *equality* is impossible. Harken, all ye labourers; if the equality scheme of the base, cowardly incendiaries, who are instigating you to mischief, were accomplished to-morrow, it would not, could not last till winter. The industrious sober man would barter his

surplus crop for the field of his idle, drunken neighbour; and so one man would have two fields, and another none. Next year, the same man would have three, four, or ten fields; while his lazy neighbours would be obliged to work for wages in another man's ground; or starve, or steal. Equality! O the rare wisdom of discontented madmen!"—Pp. 11—13.

An Address to those whom it may concern, but principally the Poor; containing an Account of the late Trials and Executions which have taken place, with a brief Statement of the Causes that, directly or indirectly, occasioned those Acts of Insubordination which have disgraced the annals of our Country. By the Rev. C. DAY, L.L.B. Ipswich: Jackson. Pp. 50. Price 3d. or 2s. per dozen.

THE title of this pamphlet sufficiently explains the object with which it is written, and is a further proof of the zeal of Mr. Day in endeavouring effectually to repress the evil spirit that is abroad; and we think it calculated to accomplish so desirable an end: for the dreadful fate of the unfortunate victims of seditious demagogues will surely deter many from the dangerous paths into which they may have been seduced. At all events, in the words of the motto, "It ought to produce a watchfulness, and a steady resolution to oppose the advances of disorganization and infidel principles." The disinterestedness of Mr. Day in publishing a pamphlet of this size at such a trifling rate, cannot be too highly commended, and must convince every one that his only motive is the welfare of his parishioners, and the general good of the community at large.

Lardner's Cabinet Cyclopædia. Vols. I.—XII.

AMONG the several "Libraries" now in the course of publication, there are none which rank higher, in point of general utility, and able execution, than Lardner's Cyclopædia. No treatise has yet been published which comes immediately within our critical jurisdiction; and we, therefore, reserve our

more deliberate remarks for one of the promised works connected with theology. In the mean time, we subjoin the following random extract from the volume already published, as a specimen of the manner in which much interesting information is condensed into a comparatively narrow compass:

"Origin of the See of Canterbury.—

Augustine, the Roman missionary, made his arrival known to Ethelbert, and requested an audience. The king of Kent, though not altogether ignorant of the nature of his queen's religion, nor unfavourably disposed towards it, was yet afraid of that miraculous power which the Romish clergy were then believed to possess, and which they were not backward at claiming for themselves. For this reason he would not receive them within the walls of his royal city of Canterbury, nor under a roof; but went into the island with his nobles, and took his seat to await them in the open air; imagining that thus he should be secure from the influence of their spells or incantations. They approached in procession, bearing a silver crucifix, and a portrait of our Saviour upon a banner adorned with gold, and chanting the Litany. The king welcomed them courteously, and ordered them to be seated; after which Augustine stood up, and through an interpreter whom he had brought from France, delivered the purport of his mission in a brief but well ordered and impressive discourse. 'He was come to the king, and to that kingdom (he said), for their eternal good, a messenger of good tidings; offering to their acceptance perpetual happiness here and hereafter, if they would accept his words. The Creator and Redeemer had opened the kingdom of heaven to the human race; for God so loved the world that he had sent into it his only Son, as that Son himself testified, to become a man among the children of men, and suffer death upon the cross in atonement for their sins.' To this address, which was protracted to some length, the king returned a doubtful but gracious answer. His conversion shortly after followed. He gave up his palace to the missionaries, and Augustine obtained a bull from the pope to found the See of Canter-

bury. From this period it was regarded with the highest veneration; but in the invasions of the Danes, both the church and the city suffered the most grievous ruin, and no less than eight thousand persons are said to have perished at one time in the desolated town."—Vol. VII.

Ductor Vindogladensis. An Historical and Descriptive Guide to the Town of Wimborne-Minster, Dorsetshire; with a particular Account of the Collegiate Church of St. Cuthberge, the Chapel of St. Margaret, and other Charitable Endowments in the same Parish. London: Pickering. 1830. Plates. Pp. 48. Price 5s. 6d.

THE Rev. Peter Hall, to whom we are indebted for this interesting little work, is already favourably known to the literary world, by a translation of the "*Preces Privatae*" of Bishop Andrews, and "*Picturesque Memorials of Winchester*." We understand that he is likewise preparing a series of works on a similar plan to the one before us, illustrative of the architectural beauties and remains of the West of England. To this task he evidently brings a mind not only well instructed upon the subject, but an enthusiasm in the cause which warrants us in anticipating the most favourable results from his labours. There are perhaps few pursuits more congenial to the pastoral character, or more identified with clerical feeling, in the hours of relaxation from severer duties and professional labours, than a search after the earliest foundations of our cathedrals and churches. The contemplation of these venerable fabrics alone is sufficient to draw the heart to high and holy communings: and the history of their founders, or of the charities attached to them, often makes us acquainted with human nature in its best form, and may induce us to imitate the early promulgators of the Gospel, in piety at least, if not in munificence. The views of Wimborne Minster, and the altar window, are beautifully executed. Indeed, the style in which the book is got up is altogether admirable. It contains a curious anecdote of one Anthony Ettricke, of Holt Lodge, the first Re-

corder of Poole, who is (we cannot say interred, or buried,) placed in a wooden coffin, partly raised above the ground, beneath an arch in the wall. "This admirable lawyer and antiquary, but most eccentric gentleman, grew, towards his latter days, not only humoursome and phlegmatic, but so credulous of an impulse of the Spirit, that, having once a share in some ship and cargo, which were announced to have safely reached the Portland roads, he was still so far persuaded she would never gain the Port of London, as to sell his share in the property at a considerable discount. The good man's forebodings were verified; the ship and her cargo were lost. He now persuaded himself that his decease was fixed for the year 1691, and had his coffin made, and that date engraved upon it. The year, however, arrived and passed, and Mr. E. was still alive. He therefore resolved to fix the coffin with his own hands, and having protested, in an odd fit of spleen, against the people of Wimborne, that he would be buried neither in their church nor out of their church,—neither above their ground nor below it, he obtained permission to evade the vow, by placing it within the thickness of the wall, and on a level with the pavements. Here, in the year 1703, his remains were laid at last; and the sanctuary continues to be kept in repair by a fund of 20s. per annum, in trust with the corporation of Poole."

Wimborne,* like many other of our collegiate churches, has been shorn of many of its glories, both architectural and others. Its endowments have been appropriated, and its revenues seized, though spared by Henry, in reverence to the benefactions of his grandmother. The college was dissolved, and its revenues vested in the crown, in the first of Edward IV. A grammar school was, however, endowed out of the wreck; and we are reminded of its former ecclesiastical dignities by the performance of the cathedral service on Sundays, and daily morning prayers, by three clergymen, nominated and paid at discretion, with the other stipendiaries of

the school and church, by the corporation; in whose hands, we are glad to find, are vested the tithes and other property of the parish, to an extent more than amply adequate to meet their present expenditure.

Mr. Hall informs us, that in popish times it was no less rich in relics than temporalities, and mentions, amongst other precious treasures, "some hairs of our Lord's beard;" "some of the ground on which he was born;" "one of St. Philip's teeth;" "some blood of St. Thomas à Becket," &c. Can we wonder at the clamour raised for the emancipation of the worshippers of such mediators?

We recommend the book *especially* to all our readers interested in the early history of our church architecture, and *generally* to the public, as an interesting volume.

—
Fraser's Panoramic Plan of the Cities of London and Westminster, and the Borough of Southwark, with Eighteen Marginal Views of the Principal Public Buildings in the Metropolis. Beautifully engraved on Steel, by JOSIAH NEELE. London: published by Jas. Fraser, Regent-street. 1831.

THIS is one of the most splendid little maps we ever had the good fortune to meet with. For, notwithstanding the reduced scale upon which it is engraved, the execution is so clear and accurate, that every place of the least note may be readily discovered, and a perfect idea formed from it, of the extent and magnificence of this vast metropolis. The eighteen marginal views of the principal public buildings are perfect gems of art, and cannot fail, when combined with the correct delineation of the survey, to recommend it to the public favour, both for its elegance and utility.

—
The Protestant Journal; or, the True Catholic's Protest against the Modern Church of Rome. No. I. Birmingham: Hammond. London: Whitaker, Treacher, & Co. Price 1s.

WE collect from the Editor's introductory address, that this work is un-

* The celebrated Cardinal Pole was appointed Dean here, in 1517.

dertaken as a CORRECTIVE of the (mis-called) "Catholic Magazine and Review," published at Birmingham, on the 1st of February, in the present year, by the priests of that district, in communion with the Romish Church, by fifty-eight of whom it is supported. This first number of the "Protestant Journal" contains a well-written statement of the Editor's reasons for the undertaking, grounded on a variety of topics arising out of the past and present proceedings of the papists;—a review of Pope Pius IVth's creed; an article on the signs of the times; a letter on the Birmingham controversy; literary intelligence, &c. &c.

Having had opportunities, in the course of our labours, of witnessing the artifices resorted to by Romanists for the diffusion of their erroneous tenets, in the narratives of alleged conversions to the Romish church, we have long wished for some publication which should be exclusively directed to the defence of our Protestant faith, and at the same time detect the misrepresentations perpetually issuing from the Romish press. "The Protestant Journal" promises ably to supply this desideratum; and we hope it will meet with that encouragement from the clergy and laity, which it so justly deserves. We shall probably call the attention of our readers to the contents of succeeding numbers.

A Manual of Prayers, in easy Language, for every Day in the Week. By the Rev. J. TOPHAM, M. A. F. R. S. L. Rector of St. Andrew and St. Mary Witten, Droitwich. London: Simpkin and Marshall. 12mo. Pp. 74.

THE increased and increasing number of publications of this nature are highly gratifying, for two reasons; first, they evidence a greater demand for such works; and, next, prove that the Liturgy of the Church of England, on which the majority of them are grounded, has many friends and admirers. Mr. Topham says, that "this series of Prayers has been composed and arranged solely with a view to utility and cheapness. The sentiments they utter are principally selected from the writings of our most approved

divines; and interspersed with extracts from our excellent Liturgy. Free from all enthusiasm, and presumptuous addresses to the throne of grace, they breathe a spirit of meekness, abasement, and charity." We can only say in commendation, that, upon perusal, we have found this statement correct, and that the Manual is a good plain selection, adapted to all capacities.

A Charge delivered to the Clergy of the Deanery of Sarum, at the Triennial Visitation, in August, 1830. By HUGH PEARSON, D. D. Dean of Salisbury. London: Hatchard & Son. Pp. 35.

THERE is nothing very new or very striking in this Charge. In saying this, our readers who know us will not attribute to us the language of censure. To write with novelty on theological subjects is what can rarely be done successfully; for not only does the very nature of the science suppose that all material parts of it have never been lost in the Church, but it is a province which has been so extensively cultivated, that it has left small barren ground, and the husbandman has only to maintain the soil in the state in which his great predecessors have left it. We blame not, therefore, the Very Rev. Author for want of novelty. Yet, while we recommend the Clergy to benefit by the piety and good sense of his impressive Charge, we nevertheless find little which, in a notice like the present, we should choose to quote. We respectfully recommend to the Dean a reconsideration of the expression, "that participation in the gift of the Holy Spirit, which, at whatever period received, realizes the inward grace of baptism, 'a death unto sin and a new birth unto righteousness,' transforms the Christian by a spiritual renovation of all his powers and affections; produces in his prevailing dispositions and conduct the fruits of holiness; preserves him from the corruptions of the world, and forms the earnest and the pledge of his future and everlasting inheritance." (p. 18.) This vague language is ill suited to ecclesiastical chairs in these days of perverted opinions. What is "that

participation" of which the Dean here speaks? Is the grace of baptism unreal, that it requires to be "realized," at some "period" which nobody can define? Such a frame of mind as the Dean here specifies, we will grant to be indispensable; but grace is not to be considered unreal, because unimproved.

As we are sure the Dean could not have intended to favour opinions directly at variance with that catechism which he himself quotes, we commend to his consideration the above short remarks. At the same time we repeat, that his Charge contains much matter of serious and valuable import, which will be found useful to the Clergy at large, and afford room for amplification into many reflections, which may be most highly beneficial to the spiritual interests of the Church.

Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. *The New Testament; with English Notes, Critical, Philological, and Explanatory. Third Edition, Corrected and Enlarged.* London: Longman & Co. 3 vols. 8vo. Price 2l. 5s.

THIS "Greek Testament with English notes" is a valuable accession to the aids of the undergraduates, the divinity student, and even the theologian. It is preceded by a very able summary of the important doctrine of the Greek article, a field on which Socinianism, with all its affected display of erudition, has been so signally foiled; on which the true meaning of holy writ has acquired so much lustre, and the weapons of biblical difficulty have been wrested from the hands of infidel objectors, and turned against those who wielded them. Under the text are arranged references to such passages as are materially illustrative of the sacred writers; all important various readings are noticed, and their value expressed by certain stenographic marks; a good Map of Palestine, adapted to the New Testament, is prefixed, together with a Plan of Jerusalem from D'Anville, and of the Temple from Lamy and Calmet. The notes are critical, hermeneutical, and practical, excellent in their several departments, and, when the bulk of the volume is considered, astonishingly

full. They are not, as some have erroneously supposed, a translation of the Latin notes to the Greek Testament, which formerly emanated from the same prolific press. The present edition is in every respect superior to that work. We cordially recommend it to our readers; and those who wish to purchase only one comprehensive copy of the Greek Testament, and that not very expensive, will find in this edition the very object of their search.

The Voice of Truth; or, The Bible the best Friend of Man. London: Rivingtons. 12mo. Pp. 8. Price 1d. or 7s. per hundred.

THIS little tract consists altogether of extracts from the Old and New Testaments, applicable in an especial manner to the existing state of the country. The Proverbs of Solomon are the chief mine from which the first division has been drawn, and the many admirable sayings of the "wise man," form a complete rule for the moral conduct of all classes, though, from their plainness, they may be considered peculiarly applicable to the lower orders. The second part commences with an exhortation to "hear Paul;" and embraces some of those admirable precepts which teach men to "work with quietness, and eat their own bread," and direct mankind to "withdraw from those that walk disorderly." Finally, we are desired to "Hear the LORD JESUS;" and the direction of our Saviour, with respect to the "two commandments, on which hang all the law and the prophets," is of course insisted upon, namely, our duty to God and man. Tracts of this nature cannot fail to be extensively beneficial.

JUST PUBLISHED.

Richard Baynes's General Catalogue of Books in all Languages and Classes of Literature, consisting of above nine thousand articles, many curious and rare, in one large vol. 8vo.

"Dedicated to Her Majesty. Pietas Privata: The Book of Private Devotion. With an Introductory Essay, &c., chiefly from the Writings of Hannah More.

A SERMON.

FOR THE SECOND SUNDAY AFTER EASTER.

NUMBERS xxiii. 11.

And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether.

It is not for the sake of illustrating the character of Balaam merely, as we may safely presume, that our Church has commended the narrative before us to our particular attention, by appointing the whole of it to be read consecutively in the Sunday lessons; it is rather on account of that engaging view which it presents of the tender mercies of our God; his affectionate care of his servants, his omnipotent Providence, ever ready to shew itself strong on behalf of those whose hearts are perfect towards him. The people of Israel had lately subdued the Amorites, and, pursuing their journey through the wilderness under the conduct of Moses, or, more properly speaking, under divine guidance, encamped on the plains of Moab. The punishment they inflicted on the nations of Canaan was by command of the Almighty. Before engaging in war it was their duty to consult the will of God: and accordingly their forbearance had been enjoined towards the Edomites, (the posterity of Esau) as well as the Moabites and Ammonites, the descendants of Lot. That they did not act in these matters solely of their own accord, might therefore appear plain; and the manner in which they had recently overcome Sihon king of the Amorites, and Og the king of Bashan, and taken possession of their lands, carried with it the evidence of a power superior to their own. The consequence of all this was, that the king of Moab, who viewed their growing power with jealousy and suspicion, rested his hopes of success in opposing such formidable enemies, chiefly, on first obtaining an inspired denunciation against them, from a prophet so revered as Balaam probably was throughout the East. Joining therefore with Midian, Moab sent messengers to Balaam with the rewards of divination in their hand, desiring his services at this important juncture—services on which Balak openly professed to set a high value. With this invitation Balaam would willingly have complied; but aware, it is probable, of the pretensions of the Israelites to a divine authority for what they did, and of the significance of the act he was desired to perform, he dared not to accompany the messengers without first asking permission from God. This permission was expressly denied him,—denied too in terms which struck an awe upon his spirits, and compelled him at once to refuse compliance with this flattering invitation.

That such was the effect produced by the answer of God to his request, appears plain also from his reply to the second embassy, when Balak sent unto him princes more honourable than the former. Covetous as he was, and greedy of the promised reward, he said at once, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." Stimulated, however, by the greater promises these messengers were authorised to hold out, Balaam again sought

permission to accompany them; which, after the first answer he received, and considering the purpose for which his presence was desired, was itself an act of extraordinary wickedness. In just displeasure, God acceded to his request, under such strict injunctions against the very design of his errand as was calculated to deter him from prosecuting, at so desperate a risk, his covetous designs. But "the madness of the prophet," as St. Peter styles it, caught eagerly at the limited permission which was now given him, "If the men come to call thee, rise up and go with them;" that is, he was to do so with evident signs of reluctance; for the errand on which he was sent was in direct opposition to their wishes. On the contrary, Balaam appears to have manifested nothing but the utmost readiness, when he "rose up in the morning, and saddled his ass, and went with the princes of Moab." He had prevailed, as he thought, thus far, and set forward in the expectation of being able to do all that was requisite in order to his own promotion, and with the full purpose, at least, of using his utmost endeavours. Acting so directly opposite to the spirit of the divine command, can we wonder that "God's anger was kindled because he went"? He had been bidden to go indeed, but not in that manner; he had leave to accompany this embassy, as the organ of a divine communication, not for the sake of that object which he had full in view,—the gratification of his own ambition.*

After the rebuke from the animal on which he rode, and the threatening of the angel of the Lord, who, with the sword of vengeance in his hand, seemed about to punish the disobedience which he had already manifested, and was further contemplating, Balaam reached the nearest borders of the land of Moab, where he found Balak anxiously come out to meet him. But Balaam now perceived that he must of necessity execute God's errand and forego his own purpose, and therefore presently informed the king that although he had indeed come in compliance with his request, it would be altogether fruitless; for, under immediate penalty of the most awful terrors, he could say only that which God should command him.

That these instructions might prove favourable, sacrifices were not spared. Balak, attended by his nobles, with the assistance of Balaam, offered oxen and sheep on the first day; and on the second, from the high places of Baal, they took a distant view of the encampment of Israel. After having done so, more particular rites were celebrated, with reference to the immediate object they had in view. At the instance of Balaam, seven altars were built by Balak; when he, as the offerer, and Balaam, as the priest, offered on every one of them a bullock and a ram. The prediction, however, for which Balak so anxiously inquired, only tended to his bitter discomfiture; and the parable which, with a heavy heart, but under the immediate direction of Heaven, Balaam uttered, was calculated to strike Balak and his friends with terror. The effect of this upon Balak is strikingly portrayed. "I took thee," says he, "to curse mine enemies, and, lo, thou hast blessed them altogether." Under the grief and perplexity

* In the Arabic version, "he went covetously." See D'Oyly and Maut.

of such a disappointment,—one which had been so well earned by their presumption, Balak suggested the expedient of a second offering, according to a superstitious notion prevalent among the Gentiles, that if one sacrifice portended evil, another might be more propitious; or, as the context intimates, supposing that the view of the Israelites' whole encampment, by filling the imagination of the prophet with their numbers, had tended to a result so unfavourable:—"Come, I pray thee, with me unto another place, from whence thou mayest see them; thou shalt see but the utmost part of them, and shalt not see them all, and curse me them from thence." With this proposal, whether in fear of the consequences of his first prediction, or, as is more likely, unwilling to let go the hopes of advancement set before him, Balaam, against his own conscience, complied. But these proceedings met with the rebuke of the Almighty, and a still more explicit declaration of his favour towards Israel.

Balak, through the instrumentality of Balaam, and Balaam, in virtue of his prophetic office, had evidently cherished hopes that they might prevail on the Deity to set aside his covenant with his people, to forsake them, and give them up to destruction; but great as had already been many of their provocations, and severe the chastisements they had undergone, God had forgiven their iniquities: he was "mindful of the covenant that he made with Abraham, and the oath that he swore unto Isaac;" and would not, at the instance of their enemies, turn away his tender mercies from them. Accordingly, in a more awful manifestation of the divine glory and majesty, God again met Balaam, and laid upon him this message to the king and princes of Moab: "Rise up, Balak, and hear; hearken unto me, thou son of Zippor: God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it."

It was now that both Balaam and Balak began to perceive it would have been better for them to have taken the first refusal, than to have tempted the anger of the Lord against them; and as the ill-success of conspirators invariably produces disagreement, the king of Moab remonstrated with the prophet that he had better hold his peace than utter predictions so very opposite to the purpose for which he was consulted. But eager as Balaam was to comply with the wishes of Balak, this was more than he dare do: the proudest and most daring have One that is higher than they; and with infinitely greater ease could the most abject of human minds resist the commands of the most ascendant spirit that ever earth beheld, furnished with all its mightiest array of power, than Balaam could venture to disobey the order he had just received. His heart was with the princes of Moab, but his oracular speech was under the command of Jehovah.

Still another expedient was to be resorted to. The top of Mount Pisgah was the place where they last sacrificed, and there was yet another high place in Moab more celebrated than Pisgah, Mount Peor, overlooking Jeshimon, or the wilderness, where Baal had a

temple and was worshipped. Here the same ceremonies and sacrifices were renewed, Balak probably conceiving that his last remonstrance would at least impose silence upon Balaam, if it was unsuccessful; and Balaam, in the sordidness of his ambition, ready to go any length in complying with the wishes of his employer. On this occasion, too, he seems to have adopted some different method of invoking divine inspiration; perhaps wishing, if possible, to observe the silence which Balak desired. But the more repeated and anxious the efforts of these enemies of the Church to effect something to her prejudice, the more entirely were they confounded.

Balak, discovering that the prophetic denunciations were all against the accomplishment of his wishes, became almost desperate, and interrupting Balaam with violent gesture and exclamation, bid him flee to his own place, telling him at the same time, with the bitterest scorn, that the Lord, whose authority he pleaded for predictions adverse to the interests of Moab, was adverse to his advancement also. "I thought to promote thee to honour; but lo, the Lord hath kept thee back from honour." But the message of inspiration was not yet completed; and he who, with the worst of purposes, had tempted the foreknowledge of God, was now bid to hear the remainder. Balaam, after excusing himself for what he had forewarned the king was unavoidable, and after repeating the sublime proem of his discourse, thus continued, "I shall see him, but not now. I shall behold him, but not nigh. There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city."

To trace the remainder of these wonderful predictions, comprising the fate of many of the nations of Canaan, and of which the grand and principal feature was the remote coming of the Messiah; to point out the exactness with which they were fulfilled; and that the tradition of Balaam's prophecy, continuing in that quarter of the globe where it was first uttered, occasioned the Eastern Magi, 1500 years afterwards, guided by the miraculous appearance of a star, to seek the infant Saviour, belong not to the present occasion. Balaam, when he had finished this prediction, "rose up and went and returned to his place; and Balak also went his way." But we should not do justice to this narrative if we omitted to notice what took place when Balaam was just setting out upon his journey and preparing to cross the Euphrates into his own country, Mesopotamia. He sent for Balak and the princes of Midian, and told them that it was truly in vain, as he had already declared, to expect to prevail against the Israelites to their destruction, since the power and providence of God were engaged in their behalf, and there was only one method by which they could hope to obtain even a temporary success, namely, by seducing them into wickedness and idolatry. To accomplish this he proposed that the most beautiful of the daughters of Moab should be instructed to win them over to such alliances as were expressly forbidden, and to take advantage of whatever ascendancy they could thus obtain, to

persuade them to sacrifice to other gods. The stratagem is detailed at some length by Josephus. Its lamentable success, and the punishment with which it was visited, are recorded in the Book of Numbers. In the thirty-first chapter we read, also, how the author of this base scheme terminated his life: instead of dying the death of the righteous, as he had uttered the expression of his desire to do, he fell by the sword on the plains of Midian, having returned thither, as it is supposed, on hearing how far his contrivance had proved successful.

On attentively considering this narrative, many important reflections present themselves; the limits of a discourse will only permit us to notice some of the most striking.

In the first place, How wonderful does the grace and mercy of God towards his ancient people appear! Previously to the transactions which we have been relating, they had "many a time tempted God in the wilderness, and provoked him in the desert;" they had murmured at the hardships of the way, they had rebelled against the authority of Moses and Aaron. On approaching the borders of Canaan their spies had raised an evil report of that good land; they went not up when they were bidden, and afterwards, when forbidden, went up, presumptuously, against the divine prohibition; and for these sins they had in various ways suffered chastisement—yet less than such offences had deserved, for "many a time turned he away his fierce anger from them, and did not stir up all his wrath." And now, notwithstanding so many and repeated provocations, seeing they were once more willing and obedient, with what compassion does God wait to be gracious, and delight over them in his mercy to do them good! Behold how tenderly he, who had styled himself the "God of Israel," protects their welfare, suffering no man to do them wrong, and reproving even kings for their sakes; and this instance of his favour in particular is more than once referred to as especially calculated to incite their gratitude and obedience. "Nevertheless the Lord thy God would not hearken unto Balaam, but turned the curse into a blessing unto thee, because the Lord thy God loved thee." "My people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him."

In the second place, We perceive very remarkably exemplified in the history before us, the privileges of the Church. So especial was the assurance of Almighty favour and protection to the "children of the covenant" under the Mosaic dispensation! Yet those Holy Sacraments, by which Christians are made one with Christ, and knit together in holy communion and fellowship, are pledges of divine mercy and regard, certainly not inferior to any afforded the Israelites; for ours is "a better covenant, established on better promises," and, to the Christian, equally with the Jewish church, is the assurance given,— "No weapon that is formed against thee shall prosper; and every tongue that riseth against thee in judgment thou shalt condemn." It is within this sacred enclosure, "walking in all the commandments and ordinances of the Lord blameless," that real security is only to be found. Are we desirous of obtaining solid prosperity, indefeasible safety,—that all occurrences shall work together for our good, and the very curses of our enemies be turned into a blessing? These

are among the promises of God to his true Church; and it is only as faithful and obedient members of the same, that we are warranted in expecting to participate therein. For to her the language is applicable with strictest truth, "How goodly are thy tents, O Jacob! and thy tabernacles, O Israel! Blessed is he that blesseth thee, and cursed is he that curseth thee."

Thirdly, We learn also from this history whence our real danger arises. Not from foes without, but within. Not from enemies attacking, but from temptations persuading us. Not from the power and malice of our adversaries, but from our own evil lusts and propensities. That which is ever observable respecting the Israelites, is not only true of the Christian Church collectively, but, in an important sense, concerning every individual member of it;—that, except by temptations to sin, engaging our compliance with them, we cannot be materially injured. "Who is he that shall harm you, if ye be followers of that which is good?" With what earnestness then should we continually pray, as for that in which our whole safety and welfare depends, "Lead us not into temptation, but deliver us from evil."

Fourthly, In the punishment of the Moabites we perceive how certainly the best contrived schemes of those who are the opposers of religion shall terminate in their own confusion. It had been commanded not to molest these descendants of Lot, but that they should be suffered to remain in their own land; their repentance and conversion from idolatrous wickedness being probably hoped for, from their proximity to the Israelites, and the circumstance of their being similarly descended. But in the subsequent wars which their treachery and wickedness occasioned, the greater part of the Moabites were exterminated, and they were prohibited to the tenth generation, (which Jewish expositors interpret as a perpetual exclusion) from being admitted as proselytes to the Mosaic covenant. "An Ammonite or Moabite shall not enter into the congregation of the Lord; even unto the tenth generation shall they not enter into the congregation of the Lord for ever."

Lastly, The covetousness of Balak, which, notwithstanding his high prophetic office, turned him aside from God and hurried him to perdition, affords us an instance of warning which is frequently alluded to by the sacred writers, and admonishes against prostituting for the love of gain any of the talents which God has given us, and those especially which should be consecrated to his immediate service.

After all the apparent success of Balaam's last wicked scheme, instead of obtaining the honours and wealth of which he was greedy, he fell by the sword. Impelled by the demon of avarice, he grew bolder and bolder in transgression; from covetous inclinations he fell into presumptuous sins; from pursuing selfish designs, in opposition to the declared will of God, he became very soon a monument of daring impiety. From being a prophet of God, he fell to be a minister of Satan, a proverb and a by-word to succeeding generations. And, disappointed of those rewards, which he sacrificed so much to obtain, he perished utterly in his own corruption. "So let all thine enemies perish, O Lord! but let them that love thee be as the sun when he goeth forth in his might."

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. X.

MINOR WRITERS OF THE SECOND CENTURY.

Ἑκκλησιαστικοὶ ἄνδρες τῆς ἀληθείας ὑπεραγωνιζόμενοι.—*Euseb. Eccl. Hist. iv. 7.*

THE Father next after *Justin*, from whom any work of importance has come down to posterity, is *Irenæus*; but, during the reigns of Adrian and the Antonines, there were several writers who stood forth in defence of Christianity, and in opposition to rising heresies and abuses in the Church. Besides *Agrippa Castor* and *Ariston Pellæus*, who flourished early in the second century, Eusebius mentions *Soter*, Bishop of Rome (Hist. Eccl. IV. 23); and in another place (IV. 21.) he unites in one contemporary record the names of *Hegeſippus*, *Dionysius* of Corinth, *Pinytus*, *Philip*, *Apollinaris*, *Melito*, *Musanus*; and *Modestus*. To these we may add *Palmas*, Bishop of Pontus, and *Tatian*. Three of these, *Tatian*, *Hegeſippus*, and *Melito*, seem to demand somewhat more particular attention; and therefore, reserving them for a separate article, we shall devote the present to a brief record of the rest, according to the order in which they are enumerated above.

AGRIPPA, surnamed CASTOR, is spoken of as the writer of a work against *Basilides*. Jerome, in one place, makes this heresiarch contemporary with the Apostles; but Eusebius (Hist. Eccl. IV. 7.), and Epiphanius (Hær. XXXI. 2.), date his rise from the seventeenth year of Adrian, A. D. 132 or 133: and elsewhere Jerome himself (Vir. Ill. c. 21.) agrees in this date. He was a native of Alexandria; and, in the schools which he had erected in Egypt for the propagation of his doctrines, he maintained that it was a thing indifferent to eat meat which had been offered in sacrifice to idols, and that, in time of persecution, Christians were justified in apostatizing from the faith. The tenets which he advocated he professed to have received from certain prophets, *Barcabbas*, *Barcoph*, and others of equally barbarous names and dubious reality; and it is highly probable that he had dignified with these authors some of the mystic Cabala of the East. There was also a *Gospel according to Basilides*;* and he wrote a work, entitled Ἐξηγητικοί, in twenty-four books (Clem. Alex. Ström. IV.); but whether this Commentary was annexed to any of the canonical gospels, or to his own, is uncertain. Some, indeed, suppose, that the Gospel and the Commentary were one and the same book; but it should

* Origen, Hom. I. in Luc. Ἡδὲ δὲ ἐτόλμησε ὁ Βασιλείδης γράψαι κατὰ Βασιλείδην εὐαγγέλιον. Ambros. Proœm. in Luc. *Lusus est etiam Basilides Evangelium scribere, quod dicitur secundum Basilidem.*

rather seem that the former was the same apocryphal composition which was afterwards used, with additions perhaps, by *Marcion*.* Be this as it may, it is sufficient for the present to observe, that Basilides was one of the founders of the Gnostic sect; of which, as well as of early heresies in general, it will be necessary to speak more at large in the account of *Irenæus*. Of the twenty-four books above mentioned, Agrippa Castor composed a *most ample confutation*, exposing the fraud and sophistry of the imposture;† and it has been inferred, from a passage in Theodoret (*Hæret. Fab. I. 4.*), that he also wrote against Isidorus, the son of Basilides. From the ambiguity of the expressions, however, employed by Theodoret, it is impossible to ascertain whether the reply both to father and son was not contained in the same treatise; and as not a vestige of the treatise itself remains, the question is not likely to obtain a satisfactory solution.

Of ARISTON, nothing more is known than that he was a native of Pella in Syria (*Euseb. Hist. IV. 6.*); and the author of a dialogue entitled “A Disputation of Papiscus and Jason.” For this last information we are indebted entirely to the testimony of Maximus, a writer of the seventh century. Jerome, however, has twice quoted the dialogue itself (*Comm. in Galat. iii. 13. Quæst. Hebr. T. II. p. 507.*); and Celsus, the Epicurean, speaks of it as *worthy rather of pity and disgust than of ridicule*;‡ but without mentioning the name of the writer. Origen recommends a candid perusal of the work, as affording in itself a sufficient answer to the Philosopher’s assertion; and describes it as an argumentative refutation, founded on the Hebrew Scriptures, of the Jewish opinions respecting the Messiah. It seems, indeed, to have borne some resemblance to Justin’s “Dialogue with Trypho;” and from one of Jerome’s references it is manifest that it contained a reply to the widely popular objection that the Christians worshipped a crucified man. From the above cavil we may perhaps infer that the reasoning was plain, and the language simple, with a view to its adaptation to the use and the capacities of the illiterate and uninformed. But however undervalued by one *Celsus*, it was translated into Latin by another; though the translation, as well as the original, is entirely lost. The preface to the former, which is still extant, and to be found at the end of Cyprian’s works, contains the following narrative of the result of the discussion:—

“*Illud præclarum atque memorabile gloriosumque, Jasonis Hebræi Christiani, et Papisci Alexandrini Judæi, disceptationis occurrit: Judaici cordis obstinatam duritiem Hebræa monitione et levi increpatione mollitam; § victricem in Papisci corde Jasonis de Spiritus Sancti infusione doctrinam. Qua Papiscus ad intellectum veritatis*

* Origen, Op. III. p. 981. Ed. Benedict. *Τὰυτα δὲ εἴρηται πρὸς τοὺς ἀπὸ Ὀυαλεντίνου, καὶ Βασιλείδου, καὶ τοὺς ἀπὸ Μαρκίωνος ἔχουσι γὰρ καὶ αὐτοὶ τὰς λέξεις ἐν τῷ καθ’ ἑαυτοὺς εὐαγγελίῳ.*

† Euseb. *Hist. Eccl. iv. 7.* *Ἰκανώτατος ἔλεγχος, τὴν θειότητα τῆς τάνδρος ἀποκαλύπτων γοητείας.*

‡ Ap. Origen. c. Cels. iv. p. 199. *Οὐ γέλωτος, ἀλλὰ μᾶλλον ἐλέους καὶ μίσους ἀξίαν.*

- § With *mollitam* and *victricem* Routh understands *fuisse*.

admissus, et ad timorem Domini ipso Domino miserante formatus, et in Jesum Christum filium Dei credidit, et ut signaculum sumeret, deprecatus Jasonem, postulavit. Probat hoc scriptura Concertationis ipsorum, quæ collidentium inter se, Papisci adversantis veritati, et Jasonis asserentis et vindicantis dispositionem et plenitudinem Christi, Græci sermonis opere signata est."

Hence it appears that *Jason* was a Hebrew Christian, and *Papiscus* an Alexandrian Jew; and that the latter was converted, and desired to be baptized, by the former. *Grabe* is of opinion that both the one and the other are fictitious characters, and the dialogue merely imaginary. On the other hand, it has been supposed that the former was no other than *Jason* of Thessalonica, mentioned in Acts xvii. 5, and Rom. xvi. 21; but such a notion is altogether irreconcilable with the date of the dialogue. From the reference to *Adrian's* edict respecting the expulsion of the Jews from Jerusalem, cited by *Eusebius*, it is sufficiently clear that it could not have been written at an earlier period than A. D. 133: and the notice taken of it by *Celsus*, the Epicurean, brings it within the first half of the second century. *Lardner* assigns it to the year 140, and *Cave* to the year 136. The request of *Papiscus* to be baptized will probably tend to the conclusion, that his antagonist was a Bishop or Presbyter of the infant Church.

With respect to the author of the Translation, nothing can now be known with certainty. From several passages in the Preface it appears that he wrote in troublous times, and therefore, according to *Cave* and *Tillemont*, before the accession of *Constantine* and the Council of *Nice*. In this opinion *Grabe* is confirmed by the mention of the *Holy Spirit* in the Preface above cited,—that appellation having fallen totally into disuse after the rise of the Arian heresy. Now there is a letter, cited by *Eusebius* (Hist. Eccl. VI. 19.), and written in the third century, which speaks of one *Celsus*, who was Bishop of *Iconium*; but there is no proof whatever that he was the writer in question. Indeed it is scarcely probable that a Greek should have been the author of a Latin translation: and there are circumstances which seem to sanction the opinion of a later date. If *Vigil*, the Bishop to whom *Celsus* has dedicated his work, was the individual who presided over the Church of *Tapsus* at the close of the fifth century, the troubles alluded to in the Preface may have been those of the Arian persecution, and the probability amounts to certainty. The insertion of the Preface at the end of the Works of *Cyprian* seems to indicate a belief that it was written about the time of that Father.

SOTER was the successor of *Anicetus* in the Bishopric of Rome, and the author of an Epistle to the Church of Corinth, written in the name of the brethren over whom he presided. It appears from the reply to this letter, returned by *Dionysius* of Corinth, that it was read publicly in the congregation on the Lord's day, with a view to the furtherance of the objects recommended by the writer. A similar mode had been adopted with the epistle which the Corinthians had formerly received from *Clement*; and it seems to have been the common practice in the primitive Church, to recite publicly the letters,

which men eminent for their piety and zeal addressed to the members of distant communions, not only on the Sabbaths, but on the days set apart for the commemoration either of the birth or death of the writers.

Dionysius also commends a practice which had long prevailed in the Roman Church, of sending relief to the poor of the neighbouring Church, and which had lately been extended to the brethren condemned to the mines. Hence *Dodwell*, referring these donations to the persecutions which raged throughout the Grecian States under Antoninus Pius, dates the episcopacy of Soter from the year 153. But the necessity which called for it may have equally arisen out of the calamitous commencement of the reign of Aurelius; so that there is no solid reason for departing from the opinion more generally received. Cave, and, after him, Lardner, are in favour of the year 164, for the accession of *Soter* to the See of Rome.

It has been contended that *Soter* had died in the interval between the sending of his own letter and the reply of Dionysius, in which he is called μακάριος ἐπίσκοπος. But the epithet μακάριος, though usually applied to the *dead*, is given to a *living elder* in an epistle cited in Euseb. Hist. Eccl. VI. 11; and that it is capable of such application appears from a *Scholium*, cited by Schæfer, on Arist. Plut. (p. 531. Ed. Hemsterhus. Append.) τὸ μάκαρ ἐπὶ τῶν ἀγίων λέγεται μόνον· τὸ μακάριος καὶ μακαριστὸς ἐπὶ ζώντων καὶ ἀποθανόντων· μακαρίτης δὲ ἐπὶ τῶν ἀποθανόντων μόνων.

According to Jerome (Vir. Ill. c. 27.) DIONYSIUS was Bishop of Corinth in the reigns of the Emperors Aurelius and Commodus. Eusebius, in his Chronicle, speaks of him as being in the zenith of his reputation in the 11th year of Aurelius, A.D. 171. In addition to his letter to the Romans, written during the episcopacy of *Soter*, he was the author of *six* other Catholic epistles, and a *private* one addressed to a Christian sister, named *Chrysophora*. The Catholic Epistles were sent to the Churches of *Lacedæmon*, *Athens*, *Nicomedia*, *Crete*, *Amastria*, and the *Gnossians*. From the account which Eusebius has given of these Epistles (Hist. Eccl. IV. 23.) it is sufficiently apparent that the writer was a man of considerable learning, fervent piety, ardent zeal, unremitting diligence, and of a candid and forgiving disposition. In his address to the Lacedæmonians he exhorted them to the maintenance of the true faith, and Christian peace and unity:—he rebuked the Athenians, for their defection from that high standard of Christian heroism to which they had formerly attained, and succeeded in recalling them to a sense of their duty:—to the Nicomedians he exposed the falsehood of the heresy of Marcion:—he commended the Cretans for their perseverance in the faith under the excellent government of Pinytus, their Bishop; warning them at the same time against the frauds and devices of heretical teachers:—his Epistle to the Amastrians, besides an exposition of several passages of Scripture, laid down directions for the mild and lenient treatment of those who were desirous of renouncing any sin, whether actual or heretical, into which they had fallen:—that to the *Gnossians* recommended a due attention to the infirmities

of the weaker brethren :—and that to *Chrysophora* was a spiritual lesson of advice and exhortation.

It appears from a fragment of his Epistle to the Romans, preserved by Eusebius (*ubi supra*), that even during his own life the writings of Dionysius had been corrupted, by omissions and interpolations, to the purpose of propagating heretical doctrines. “No wonder, then,” he observes, “that these apostles of the devil should have made similar havoc with the Scriptures of the Lord (κυριακῶν γραφῶν), after making an attempt upon writings which are not worthy of comparison with them.” The liberties which Marcion took with the New Testament are sufficiently notorious; and it can only be regarded as one of the immediate interventions of Providence in the preservation of Christianity, that copies of the Scriptures had now become so numerous as to render detection comparatively easy, and the eventual success of imposture by this means utterly impossible.

There is no authority for the tradition that Dionysius died a martyr.

The letter of Dionysius to the Church of Gnosus was inscribed to PINYTUS, their Bishop, as that to the Romans had been to *Soter*. To this letter Pinytus returned an answer, in which, after a just eulogium on the character of Dionysius, he requests him in some future letter to impart to his flock more solid food for their spiritual nourishment, “lest, being ever accustomed to *milky discourses*, they should grow old in childish discipline.”* Eusebius describes this Epistle as portraying, ὡς δὲ ἀκριβεστάτης εἰκόνας, the sound faith of Pinytus, his anxiety for the Church committed to his charge, his eloquence, and knowledge of divine things. Jerome also (*Vir. Ill. c. 28.*) speaks of it as a *very elegant* Epistle.

Another contemporary of Dionysius was PHILIP, Bishop of Crete, of whom he makes mention in his letter to that Church. According to Eusebius (*Hist. Eccl. IV. 25.*) this *Philip* was the author of an “elaborate work against Marcion;” and Jerome also (*Vir. Ill. c. 30.*) speaks in terms of high commendation of this Treatise. There is not a fragment of it now in existence.

In the reign of M. Antoninus, to whom he presented an Apology for the Christian Religion, flourished CLAUDIUS APOLLINARIS, Bishop of Hierapolis, in Syria. Eusebius, in his Chronicle, speaks of him under the eleventh year of this Emperor, which corresponds with A. D. 171; but as the same historian, in his *Hist. Eccl. V. 5*, alleges the authority of this Father for the deliverance and victory vouchsafed to the prayers of the Christians, in the year 174, Lardner is right, perhaps, in placing him about the year 176 or 177, though he may then, perhaps, have been advanced in life. There is no direct reference to the particular work, wherein this event, from which the

* Ὅς μὴ διατέλους τοῖς γαλακτωδέσιν ἐνδιατρίβοντες λόγοις, τῇ νηπιῳδαὶ ἀγωγῇ λάθοιεν καταγρηδάσαντες. Compare 1 Cor. iii. 2. Heb. v. 12, 13.

suppliants are said to have received the distinctive appellation of the "*Thundering Legion*," is recorded; but we may fairly conjecture that some argument in favour of Christianity was built upon it in his Apologetic Address to the Emperor.* Among the early Patristical writers, there are none, perhaps, of whose works we have greater reason to lament the loss, than *Apollinaris*. In addition to the "Apology" already mentioned, Eusebius was acquainted with the following:—A Treatise against the Gentiles, in five books; two books on Truth; two books against the Jews; and a Confutation of the Phrygian Heresy, then only in its infancy. The work against the Jews is omitted in some copies of Eusebius, as well as in the Catalogue of Jerome; who, in *Epist. ad Magn.* 83, speaks of *Apollinaris* as having "investigated the origin of various heresies, and traced them to several systems of philosophy, from which they sprung." Theodoret also speaks of him as a man of sound religion and polite literature, in reference to his works against the Montanists (*Hær. Fab.* III. 2.); and, in another place (*Fab.* I. 2.) he says that he had written against the *Severian Encratites*. His work against the Montanists is also mentioned by Serapion (an Ecclesiastical writer of the same age, and quoted by Eusebius in *Hist. Eccl.* V. 19.) under the title of *Επιστολά*: from whence it has been inferred that it was composed in an epistolary form. But this term, as *scripta* in Latin, is applicable to any kind of writings. Photius (c. 14.) had only seen three works of Apollinaris, viz. those against the *Gentiles*, on *Piety*, and on *Truth*; of which that on *Piety* is mentioned by no other writer, unless, perhaps, it formed one part of the Treatise on *Truth*, which, according to Eusebius and Jerome, was comprised in two books. Both Eusebius and Photius attribute to this Father many writings which they had not themselves seen, of which however not a vestige is now left, with the exception of two short fragments from a Treatise respecting *Easter*, which are to be found in the Preface to the Alexandrian Chronicle. Tillemont and Lardner, indeed, consider these fragments of very doubtful credit, and hesitate to ascribe them to Apollinaris, upon the single authority of a writer of the seventh century. They rather conjecture them to have proceeded from Pierius, who wrote, in the third century, a work entitled "A Discourse concerning Easter." But although Eusebius has made no express mention of this Treatise, it may still have been in the number of those with which he states that he was personally unacquainted; as was also, perhaps, the work against the *Encratites*, mentioned by Theodoret. It is well known that the Paschal controversy ran high during the second century, and that Melito, Irenæus, and others, took a conspicuous part in it; so that there is no valid reason for rejecting a book on the subject from the list of a leading contemporary. From a passage in Jerome (*Vir.* Ill. c. 18.) it has been inferred that Apollinaris had imbibed the Millennial notions of Papias, his predecessor in the See of Hierapolis; but from another passage

* For much interesting discussion, on the subject of this curious incident, the reader is referred to Mosheim's *Eccl. Hist.* Cent. II. P. I. c. 1, § 9. and Lardner's *Jewish and Heathen Testimonies*, Vol. II. p. 15.

in the same writer (*Comm. in Ezech. xxxvi.*), in which the individual in question appears to have been considerably junior to Irenæus, there can be little doubt that Apollinaris, the Laodicean, who flourished in the fourth century, is the person intended. Of the time, and manner, of the death of Claudius Apollinaris, nothing is known.

In the time of Eusebius there was extant a Treatise of MUSANUS, addressed to some brethren, who had gone over to the heresy of the *Encratites*. In Hist. Eccl. IV. 28, the historian describes it as a very eloquent production; Jerome (*Vir. Ill. c. 31.*) speaks to the same effect; and Theodoret (*Hær. Fab. I. 21.*) calls the author *a defender of the Truth* against that branch of the Encratites called *Severians*. The work was written in the reign of M. Antoninus; and, according to Cave, about A. D. 176.

MODESTUS, about the same time, composed a work against Marcion, which is characterised by Eusebius (Hist. Eccl. IV. 23.) as being the most full and perfect exposition of the frauds and imposture of that arch-heretic. When Jerome wrote it was still extant; as well as some other works under the same name, which were generally regarded as spurious. (*Vir. Ill. c. 32.*) The genuine work, together with those improperly ascribed to Modestus, is now no longer in existence.

Dionysius of Corinth, in his Epistle to the Church of Amastris, mentions by name PALMAS, Bishop of Pontus. He was still in possession of the See in the year 196, and probably the author of the letter which was then written in the name of the Churches of Pontus, in relation to the controversy concerning the time of keeping Easter. See Euseb. Hist. Eccl. V. 23. It cannot now be ascertained, however, that he was ever an author at all.

MAYNOOTH COLLEGE.

THE sentiments expressed in the annexed petition are so perfectly in accordance with our own, and the occasion which called it forth so urgent in every point of view, that we should not be fulfilling our duty to the Protestant public were we to withhold it. The supineness with which the Church of England has seen her institutions invaded and her very existence assailed, has long been a subject of regret and surprise to her well-wishers; and earnestly do we hope that this is but a commencement of a more energetic system, and that the clergy will, for the future, keep a diligent watch, not only upon the proceedings of the papists, but of the dissenters of all denominations; for it needs no prophet to foretell that the day is near at hand, when religion will require both apostolic zeal and primitive watchfulness to preserve it in unsullied purity, and when the ministers

of the Established Church of England will be called upon to exercise the "wisdom of the serpent, as well as the harmlessness of the dove."

"The humble Petition of the undersigned Protestants, to the Honourable the Commons House of Parliament, adopted at a Public Meeting held at Freemasons' Tavern, March 19, 1831.

"That your Petitioners, in the exercise of their constitutional privileges as conscientious Protestants, approach your honourable House in the discharge of a duty which they conceive to involve a solemn obligation of fidelity to the principles which they profess—the interests of Christianity at large, and the moral and political well-being of society in Great Britain and her dependencies.

"That your Petitioners, receiving the Holy Scriptures of the Old and New Testament as their sole and exclusive rule of faith and practice, are forbidden by the plain and unequivocal testimony of those sacred authorities, to afford any support or encouragement to the propagation of doctrines, which they believe to be in express contradiction to the letter and the spirit of the inspired truths which they teach. Guided in their inquiry by the authority of that infallible standard, and fortified in the truth of the conclusion at which they have arrived by the opinions and principles of the men to whose exertions, under the blessing of God, we are indebted for the civil and religious privileges which we enjoy,—by the Articles and Liturgy of the Church of England,—and by the formularies and authentic records of every branch of the reformed community, your Petitioners believe, and are prepared to maintain, that the peculiar doctrines of the Church of Rome are in direct opposition to the letter of Scripture, hostile to the spirit of genuine Christianity, derogatory to the glory of God, and dangerous to the eternal salvation of those who are unhappily subject to their influence."

"Your Petitioners are moreover convinced, and ready to prove at the bar of your honourable House, that these doctrines are not only unchanged in their form, but unchangeable in their nature; that they bear with as fatal an influence upon the temporal and eternal interests of mankind in the nineteenth century as they did at the period preceding the Reformation; and that if an apparent modification be visible in their practical manifestation, it is a modification adopted for the unchristian and dishonourable purpose of imposing upon the ignorance of those whom it may be the interest of their professors to mislead or to pervert."

"In addition, therefore, to the guilt which the repeated declarations of Scripture attach to those who are openly or secretly engaged in the promulgation of anti-scriptural principles, your Petitioners are taught to regard, as partakers in other men's sins, all who shall be found to sanction or countenance either the principles themselves, or the persons who are employed to teach them.

"But your Petitioners in tracing the operation of that national compromise with repudiated error, which they apprehend to be involved in the sanction which has been conferred by the Government

of this country upon the teachers and doctrines of the Church of Rome, are called to notice the general effect which a compromise of such a character must be expected to produce upon the interests of Christianity at large. In this more extended view of the subject, your Petitioners, while they lament the encouragement which the emissaries of the Church of Rome are deriving from a prevalent ignorance of the religious principles of the Reformation, on one hand, and the accommodated representations of Romanism which are sedulously and successfully inculcated by its professors on the other, they would more especially direct the attention of your honourable House to the assistance which is directly afforded to the spread of these doctrines, in the shape of Parliamentary grants, to educate and maintain Roman Catholic ecclesiastics in the British empire and her colonial dependencies; a form of support which, in the judgment of your Petitioners, would appear to involve a dereliction of principle in a Christian Government, an express sanction to abrogated error in a Protestant State, and an authoritative abolition of the distinction which subsists between the doctrines of an abjured creed, and the sacred verities of the Christian religion.

“Your Petitioners, moreover, believing, as they are taught by the Word of God, that fundamental error in religion, and its necessary influence on the moral and political condition of society, is held by the immutable appointment of the righteous Governor of the Universe to be the cause of penal visitation, are not less certainly persuaded by the letter of Scripture itself, than by the facts of history, that this is especially the case with regard to that system of antichristian doctrine, superstition, and will-worship, which is embodied in the creed and practice of the Church of Rome. They cannot, with such a conviction upon their mind, entertain any other than the most painful apprehensions that the nation, which in the face of such warnings and precedents, shall make itself a party to the support of the errors of that Church, or the revival of her antichristian and intolerant pretensions, becomes, by the fact of such identity, directly implicated in her sins, and shall eventually be made to share in the judgment of her plagues.”

“That in consequence of these momentous considerations, your Petitioners, as consistent Protestants, professing Christians, and advocates of the godliness which is ‘profitable unto all things, having the promise of the life that now is, as well as that which is to come,’ are constrained to pray that you will withhold all such grants as tend directly or indirectly to support the interests, or to propagate the faith of the Church of Rome in this essentially Protestant State; but more especially would they beseech your honourable house to discontinue from henceforward the annual Parliamentary grant to the Royal College of Maynooth. And your Petitioners, as in duty bound, will ever pray, &c. &c.”

THEOLOGICAL STUDIES.

No. XIX.

REV. H. THOMPSON'S LIST.

(Continued from page 185.)

[*] Shews that the Book is added by the Author to the Lists from whence this was compiled.

The Books marked thus [†] form in themselves a Theological Library.

VII. DOCTRINES OF THE BIBLE.

1. *Theology of the Church of England.*

- †The Homilies.
 †Pearson on the Creed.
 †Burnet on the Thirty-nine Articles.
 Veneer on ditto.
 †Welchman on ditto.
 †Bp. Mant's Common Prayer.
 Hammond on the Creeds.
 ——— Defence of the Liturgy.
 Abp. Secker's Lectures on the Catechism.
 Burnet's Lectures on the Catechism.
 Abp. Wake on ditto.
 †Wheatly on the Common Prayer.
 Nicholls on ditto.
 Comber's Companion to the Temple.
 Sharp on the Rubrick.
 †Juelli *Apologia Ecclesiae Anglicanae*.
 Bp. Bull's Vindication of the Church of England from the Errors of the Church of Rome.
 Bp. Jeremy Taylor's *Polemical Discourses*, folio.
 Abp. Usher's Answer to a Jesuit.
 †Jones's *Catholick Doctrine of the Trinity*.
 †Waterland on the Trinity.
 Allix's Judgment of the Jewish Church against Unitarians.
 Rotheram's Apology for the Athanasian Creed.
 Waterland's History of ditto.
 Wheatly's Paraphrase of ditto.
 Lloyd's Vindication of ditto.
 Texts, several hundred, plainly proving that our Lord Jesus Christ is the Most High God, by a Presbyter of the Church of England.
 †Burton's Testimonies of the Antenicene Fathers to the Divinity of Christ.
 Bp. Bull, *Defensio Fidei Nicenae*.
 Texts of Holy Scripture compared together, relating to the true and real Deity of the Son and Holy Ghost.
 Vindication of the Trinity, from the Works of Tillotson and Stillingfleet.
 Dr. Burgh on the Divinity of Christ.
 ——— on the Opinions of the Fathers respecting the Divinity of Christ.
 †Magee on Atonement and Sacrifice.
 Outram de Sacrificiis.
 Bp. Stillingfleet on Christ's Satisfaction.
 Abp. Tillotson on the Sacrifice and Satisfaction of Christ.
 Dr. Pye Smith's Scripture Testimony to the Divinity of the Messiah.
 Mather's Discourse concerning the Godhead of the Holy Ghost, the Third Person in the Eternal Trinity, wherein the Sentiments of Dr. Clark are considered.
 †Wall's History of Infant Baptism.
 ——— Defence of same.
 Brown's Examination of the Story of the Ordination of our first Bishops.
 Comber's Discourse on the Offices of the 5th of November, 30th of January, and 29th of May.
 Potter on Church Government.
 Bp. Morton's *Episcopacy Justified*.
 Bp. Hall's *Episcopacy by Divine Right*.
 Falkner's *Libertas Ecclesiastica*.
 Bp. Potter's and Dr. Hickes's Answer to Tindal's "Rights of the Church."
 †Scholar Armed.
 *Churchman Armed.
 *Norris's Sermon on Holy Places.
 Horbery (Dr.) on the Eternity of Hell Torments.
 †Daubeny's Guide to the Church.
 †Appendix to ditto.
 †The London Cases.

Bennett's Answer to Dissenters; or,
London Cases Abridged.
Sherlock on Error, Heresies, and
Schisms.
†Bp. Marsh's Comparative View of the
Churches of England and Rome.

Sherlock's (R.) Quaker's Wild Questions, with Brief Answers thereunto.
Leslie's Snake in the Grass, against
Quakers.
Bennett's Confutation of Quakerism.
Tomline's Refutation of Calvinism.

2. Foreign and Sectarian Theology.

Curcellæi Opera, folio.
Binchii Mellificium Theologicum.
Episcopii Opera.
Le Blanc, Theses Theologicæ, folio.
Limborch, Theologia, folio.
†Calvini Inst. Theologica.
Turretini Opera omnia Theolog.
——— Compend. Theologiæ.
——— Institutiones Theologiæ.
*†Arminii Opera.
*Arminius, translated by Nichols.
*†Lutheri Opera.
*†Melancthonis Opera.
*†Erasmi Opera.
Massillon's Sermons.
Bellarmine.

Catechismus ad Parochos.
Augsburg Confession.
Sylloge Confessionum sub tempus ecclesiæ reformatæ editarum.
Barclay's Apology for the Quakers.
Racovian Catechism.
Socini Opera.
Crellii Opera.
*Unitarian New Testament.
Lawrence's Critical Reflections on the
Unitarian New Testament.
†Bp. Horsley's Charges and Answer
to Priestley.
Broughton's Dict. of all Religions.
Rhemish Testament.
*Doway Bible.

VIII. ECCLESIASTICAL HISTORY AND BIOGRAPHY.

Sumner's Records of the Creation.
†Josephus, edit. Havercamp.
†Philo Judæus.
Mishna, edit. Surenhusii.
†Prideaux's Connexion of the Old
and New Testament.
†Shuckford's Connexion of Sacred and
Profane History.
Spencer de Legibus Hebræorum.
Lowman on the Ritual and Civil Government of the Jews.
*Allen's Modern Judaism.
†Mosheim's Ecclesiastical History.
†——— de rebus gestis Christianorum ante Constantinum.
Le Sueur's Ecclesiastical History.
Dupin's Ecclesiastical History to the
Seventeenth Century.
Eusebii, Socratis, Theodoretii, Evagri,
Sulpitii, Rufini, Sozomenis, Valsesii,
Historiæ Ecclesiasticæ.
Echard's Ecclesiastical History.
Lardner's History of the Apostles and
Evangelists.
——— History of Hereticks.
Benson's History of the Plantation of
Christianity.
L'Art de Vérifier les Dates.
Abp. Usher's Annales.
Baronij Annales, with Pagi's Critique.

Jortin's Remarks on Ecclesiastical
History.
Fleury's Manners of the Ancient
Christians.
Dr. Cave's Primitive Christianity, 3 pts.
——— Lives of the Apostles.
Bp. Jeremy Taylor's Life of Christ.
Bp. Pearson's Annales Paulini.
Lord King's Critical History of the
Apostles' Creed,
Vossii Historia Pelagiana.
†Prideaux's Life of Mahomet.
Reland on Mohammedanism.
†Sale's Koran.
†Father Paul's History of the Council
of Trent, by Brent.
History of the Council of Trent, by
Pallavicini.
Acts of the Synod of Dort.
Bp. Lloyd's Historical Account of
Church Government, as it was in
Great Britain and Ireland when
they first received the Christian
Religion.
Fuller's Church History.
*Fox's Book of Martyrs.
*†Burnet's Hist. of the Reformation.
†Soames' ditto.
Southey's Book of the Church.
Heylin's History of the Reformation.

Heylin's Life of Abp. Laud.
 Lewis's Historical Essay on the Consecration of Churches.
 †Strype's Lives of the Archbishops of Canterbury.
 ——— Ecclesiastical Memorials.
 †——— Annals of the Reformation.
 †Wordsworth's Ecclesiastical Biography.
 Lewis's Life of Wickliff.
 ——— Pocock.
 †Walton's Lives of Hooker, Wotton, &c.
 Bp. Bull's Life, by Nelson.

*Stowell's Life of Bp. Wilson.
 *Southey's Life of Wesley.
 *Butler's Historical Account of the Confessions of the Roman, Greek, and principal Protestant Churches.
 †Knox's History of the Church of Scotland.
 Spotswood's ditto.
 *Lamb's History of the Thirty-nine Articles.
 †Hooker's Ecclesiastical Polity.
 †Bp. Warburton's Alliance of Church and State.

IX. ECCLESIASTICAL LAW.

†The Canons.
 †Burn's Ecclesiastical Law.
 Grey's ditto.
 Stillingfleet's Ecclesiastical Laws.
 †The Clergyman's Assistant.
 Johnson's Clergyman's Vade Mecum.

Bp. Gibson on Visitations, Parochial and General.
 Ejusdem Codex Juris Ecclesiæ Anglicanæ.
 Dean Prideaux's Directions to Churchwardens.
 Hodgson's Instructions.

(*To be continued.*)

RELIGIOUS CONDITION OF THE JAVANESE.

[We are indebted for the interesting details which follow, to the pen of Colonel Pfyffer, of Neuchâ, a Swiss officer, who filled a very high and responsible situation under the Dutch government in the island of Java, from 1819 to 1827.]

THE Javanese are Mahometans, of the sect of Ali, which is avowedly less violent in character than that of Omar. Islamism was introduced into the island by the combined efficacy of persuasion and the sword, sometime about the year 1406; and was first propagated and adopted in Cheribon, through the instrumentality of Ibn Moelahnâ, an Arabian Sheik. The progress of the new faith was, however, but slow and difficult of accomplishment; for the zealous followers of Brahma, in no few districts, sealed their adhesion to the faith of their ancestors with the last drop of their blood; they strewed the sacred woods with their dead bodies, and fell in the struggle against superior numbers and prowess, cursing the heresy of their own brethren, many of whom had joined their Arabian and other foreign enemies in the work of extermination. Few had the courage to bear up against their wretched destiny; and these preferred to drag on their remaining days in pain and misery, exposed to all sorts of want and hardships, and doomed to the solitude of wildernesses, rather than abjure their creed for the threats and promises of Mahomedanism. The greater part of them fell victims to their religious loyalty. A few survivors of this inoffensive and once happy race, a knot of about forty families, are yet

to be found in a lonely mountain-district, in the kingdom of Bantam, where they are known by the name of *Buddahs*. They have no way swerved from the faith of their progenitors, whose graves are still extant in their immediate vicinity, and they appear to have inspired even the fanatic Mahometan with respect; for he abstains from molesting them in their peaceable asylum. It will be found, I think, that this religious convulsion has been of no advantage whatever to the Javanese. At all events, their social character has been no gainer by it, as is obvious, upon comparing the ways of this remnant of the disciples of Buddah, with their Mahometan fellow-countrymen.

Splendid remains of ancient temples in Kadoch (the capital) and other places, sepulchres and beautiful monuments of the chisel, and the Pantons' (or minstrel's) songs, which have descended from father to son, are a living evidence of the flourishing state of the arts and sciences, antecedently to the invasion of Islamism. Indeed, I heard the poor Buddahs repeatedly dwell upon the greatness and power of their former rulers; and their very sports, (the *Wayang* and *Toppeng*,) as well as very many of their ceremonies and ballads, are evidently of an ancient date.

If the pilgrimage to Mecca and Medina were prevented by casualty, and not by force, the interruption, in respect of the fate of Mahomedanism, would be of incalculably beneficial consequences. Those spots are the well-spring of Islamite fanaticism; were they once extinguished, it would not survive the blow. Like as the deadly poison of a serpent's bite instantly insinuates itself through the veins and arteries of the healthiest frame, so does the regenerated zeal of the votary diffuse itself with the velocity of lightning, upon his return from Mecca; destroying every generous feeling in its germ, and violently arresting every social amelioration in its infant effort. The meanest Javanese becomes a "Hadjee" by a journey to Mecca, wears a white or coloured turban as a distinguishing mark, acquires influence among the vulgar, and in this way raises himself to the post of a teacher, however consummate his ignorance may be.

The clergy is divided into several classes, of whom some are called *Katibs* or *Banditas* (learned in law,) and others, *Santrics* (learned in divinity), or *Pangholoes* (priests). During their great fast, the faithful bring them their tenths; and to this branch of ordinary income, may be added the presents made to them on festivals, and at burials, and other religious ceremonies. Their remuneration is, after all, but inconsiderable.

Fasting is a duty enjoined by the prophet as a lively means of salvation. "Every thing has its gate," says he, "and that of religion is fasting. At the beginning of the month Ramadan, the portals of heaven are open, and those of hell closed." Now the common people, who are fond of practising outward observances to their very letter, conceive that they have religiously complied with Mahomet's injunction, by fasting from six in the morning to the same hour in the evening. The period of the Ramadan is, in truth, a season of great denial to the Javanese, for even water itself may not pass his lips; and his beloved betel,—the darling of his stomach-worship, the restorative of the hungry, the cheerer of the mournful; in a word, the inseparable

companion of his days,—lies undisturbed in some corner of his *poudok*, though honoured by many a wistful glance. At length the hour of six approaches; the dozer rubs his eyes, and starts up from his mat of straw, listening impatiently for the shrill clarion of the priest, who proclaims the fast at an end, from some neighbouring minaret. An enormous drum, pommelled with might and main, noises the glad tidings throughout the adjacent district. The poor devotee, after so painful a compliance with the law, feels called upon to make himself amends for the lost day, and fills up his time until six the next morning, with boiling, roasting, eating, and drinking.

The Javanese is an adept at the enjoyment of forbidden food. Mahomet has prohibited him from touching pork; but he is an ardent devourer of ham, by the eating of which, he alleges that he commits no sin. When he drinks sweet wine, it glides down his throat by the style of “sugared water;” red wine is swallowed under the denomination of a medicine (or *obat*); and brandy is resorted to as a sovereign cure for fevers and stomach aches. There are many, even of the priesthood, who cannot resist the temptation, and make copious inroads on these “interdicted dainties.” But when they have enjoyed their fill, I have seen them shudder at their transgression, and turn away with loathing from the scene, though excusing themselves under the pretext, that “it is not in man to walk always upright.”

THE ARCHDEACON OF CANTERBURY'S LETTER ON THE EDUCATION OF THE POOR.

WE request the attention of our readers to the following statement of the Archdeacon of Canterbury, which we consider to be highly important, as evincing the beneficial results of religious instruction to the poor, in the way in which it is imparted in our National Schools. We think it the more valuable, because in these times of riot and destruction, enemies and lukewarm friends are too ready to attribute to the general education of the poor, without any precise data upon which to found their opinion, the evils under which we have been, and still are suffering; and merely, as it appears to us, because it happens to present the first and easiest solution to a difficulty which they are either too indolent to trace up to its proper cause, or, if that be pointed out to them, too prejudiced to admit it. Our opinion is, that if we had had less of political economy, and more of sound Christian principle, we should have escaped the horrors of the last six months. Be that as it may, we trust the Clergy, and other managers of National Schools, will answer to this call of the Archdeacon of Canterbury; and we doubt not it will be triumphantly shewn that, so far from having been the occasion of mischief, the National Schools have materially improved the moral and religious character of the lower orders.

GENERAL EDUCATION.

To the Editor of the Kentish Gazette.

Saltwood, January, 1831.

SIR,—The melancholy increase of crime, and the more frequent disturbances in the country, of late years, having been attributed by many to the general

system of education, I conceive it to be the duty of those under whom our several schools are managed, for the satisfaction of the public, to ascertain, as correctly as we may be able, the future conduct of those individuals who have derived the advantage of this National System.

I beg leave, therefore, to send you a statement of those boys who have been educated at my school at Hythe, since the year 1819, and I shall be obliged to you to give publicity to that statement.

I remain your obedient servant,

ARCHDEACON OF CANTERBURY.

Boys who have been admitted, and left the Hythe National School, since Midsummer, 1819, to Christmas, 1830, a period of eleven and a half years:—

Very good character	98
Good character	94
Indifferent	29
Criminally convicted	3
Dead	11
Unknown	88
	<hr/>
	323

At present in the School 151

A RESPECTFUL SUGGESTION TO LORD KING.

MR. EDITOR,—If the papers state correctly, a most wise and truly liberal and conciliatory proposal has been made to Parliament by Lord King. According to this account, his Lordship proposes that Government should seize the clerical tithes, make out of them a liberal allowance for every incumbent, and apply the remainder to the uses of the State. Even in these days of improvement, this project startles us with its beauty and novelty. I am, however, about humbly to suggest to the noble Lord what I consider a still further improvement. The clerical tithes are not one-tenth of the property of the kingdom, even at the utmost; for the lay tithes (which are very considerable) must be added to make them so. If half measures are self-evidently condemned by the advancing intellect of this generation, what must *tenth measures* be? Let the noble Lord, then, take an ampler range,—a more liberal extent of reform. My suggestion, therefore, is this; let Government seize the whole landed property of the country (the funded by and by),—let a liberal provision be paid out of this to the landlords,—and let the remainder be confiscated to State uses.

If it be asked, “What provision should be made for the land proprietors?” the wisdom of Lord King will guide us to an answer. By the noble projector’s scheme, the liberal allowance made to the clergy would amount to an average of 100*l.* a-year each, (for it is known that the clerical tithes would not average 200*l.*) Now as the clerical tithes are much less than one-tenth of the landed property of the kingdom, it will follow that the rest is more than nine-tenths; hence we must give to the laity something more than nine times what the clergy receive, and if we give them ten times, the allowance would be most liberal. Let, then, the landed proprietors have 1000*l.* a-year each, and give the rest to the nation! It is true, this would reduce

Lord King's rental; but the noble Lord is too liberal and consistent to make frivolous objections.

Knowing the bigotry of your opposition to the march of intelligence, I fear you will not disclose this liberal scheme; but as I have hopes from your influence in illiberal quarters, I trust you will for once be conciliatory enough to give publication to the wishes of

A REFORMER.

COLLECTANEA.

INDIAN RELIGIOUS CREED.—They believe in one Great Spirit, the Creator and Governor of the world, on whom they continually depend, and from whom all their enjoyments flow. Although they have no public or social worship, yet they are grateful to the Great Spirit for past favours, thank him for present enjoyments, and implore from him future blessings: this they sometimes do with an audible voice, but more frequently in the silent aspirations of the heart. They believe in the doctrine of immortality and future retribution; but their conceptions on the subject are vague, and modified by their peculiar manners and habits.—*Dr. Lardner's Cabinet Cyclopædia, Vol. XIII.; being Vol. I. of the History of the Western World—United States of America.*

UNIVERSITY OF WARSAW.—The late government had effected much towards extending the usefulness of several institutions established for the benefit of this University; the valuable additions made to the library, the observatory, and the several scientific cabinets, deserve particular mention and eulogy. A preparatory polytechnic school has been opened, and normal schools for the rearing of teachers, for the elementary schools, had been set on foot in Lowiez and Pultawa. The annual sum assigned for the department of public instruction was 160,000*l.* (two millions of guilders); a satisfactory evidence that the late ministry were not among the advocates of intellectual darkness. The actual number of students at the University is 590, and the higher grammar schools are frequented by 8,682 pupils. The elementary schools amount to 28,400. The Rabbinical school established in the year 1826 has 72 scholars, and the four elementary schools have admitted 289 Israelitish pupils.

THE JESUITS.—We understand that there are at least 20,000 disciples of Loyola in Ireland; and that in one parish near Cork there are above 100, *not one of whom is registered* as required by the late law!

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Report of the Liverpool District Committee.

IN the statement of the proceedings, it may be premised, that the District Committee of this town and neigh-

bourhood, first established in the year 1816, has been favoured in its progress with all the opportunities of doing good which its friends anticipated.

The scholars, who are at present

receiving their education at the schools in union with this Committee, amount nearly to *ten thousand* children.

From the 1st of January 1830, to the 31st of December, 1830, inclusive, the following books were issued :

Bibles	899
Testaments	953
Prayer Books	2,634
Bound Books	1,512
Half-bound Books	2,931
School Books	19,034
Cards	21,050

Total 49,013

Total number of books, &c. dispersed by the Committee from May 1816, to the 31st of Dec. 1830, inclusive,

Bibles	8,442
Testaments	7,434
Prayer Books	25,402
Bound Books ..	7,261
Half-bound Books	21,090
School Books	176,733
Cards	235,218

Total 481,581

The following grants have been made during the past year, in aid of objects for which this Committee was formed. First, they have had the satisfaction of transmitting to the Parent Society a sum of *one hundred pounds*, in consideration of the loss sustained from the reduced prices at which their books are sold.

A Parochial Library has been furnished, at the request of the Ministers, for the use of the Congregation at St. Martin's Church, placed in a district where many poor are found, to whom such a gift is likely to prove useful and acceptable. And a grant of a Bible and Prayer Book for the Chapel in the Infirmary, has been gratefully accepted and acknowledged by the Trustees of that Institution. The Lunatic Asylum has also been provided with a further supply of Bibles and Prayer Books; and by the direction of the Annual Meeting, it is intended to select such a library as may be thought likely to administer to the patients' consolation and improve-

ment. At the request of the Minister of Melling Chapel, a grant of books was allowed to his parochial schools.

The annual donation of a Bible and Prayer Book, to the children who have received their education in the Blue Coat Hospital, has this year been allowed to 69 boys and 19 girls, whose good conduct had entitled them to the recommendation of the Governors, on their leaving the institution.

The receipts exceed 1,100*l*.

Rev. P. BULMER, } Secretaries.
Rev. J. B. MONK, }

To the Report is prefixed an able digest of that of the Parent Society; and the Committee deserve well of the town and environs of Liverpool for their active exertions in the good cause.

Brentford &c. District Committee.

By referring to the Treasurer's Account for 1829, it will be seen that 25*l*. was last year transmitted to the Parent Society, and that the number of books and tracts distributed since the establishment of the Brentford Committee in 1822, amounts to 18,573, of which 2,864 have been issued during the last year; viz. 68 Bibles, 190 Prayer Books, 109 Testaments, 24 Psalters, and 2,473 bound and unbound Tracts; making an increase of 275 upon the issues of the preceding year.

The number of children within the district, receiving education gratuitously according to the principles of the established Church, and using the Society's books:

	Boys.	Girls.
.Acton	60	42
New Brentford ..	107	60
Old Brentford ..	•	107
Ealing	110	53
Hanwell	49	45
Isleworth	108	84
Twickenham	89	71
	523	462

Total, 985

The number of books contained in the respective Lending Libraries of the district :

* The Boys of Old Brentford are included in the returns from New Brentford and Ealing.

Acton	18
New Brentford*	127
Old Brentford	90
Ealing	82
Hanwell	21
Heston	21
Isleworth	93
Twickenham	56
Total	508
Receipts	£93 14 2½
Payments	85 14 5½
Balance in the Treas- urer's hand ..	£7 19 9½

JOHN MORRIS, D.D., Treasurer.
Rev. J. STODDART, Secretary.

The Bury District Committee

HAVE pleasure in announcing to their friends the success which has attended their exertions during the last year. Subscriptions and donations amounted to 112l. The issue of Books was 7,872; viz. Bibles, 309; Testaments, 376; Psalms, 881; other Books and Tracts, 6,306.

Ripon, Masham, and Aldborough District Society.

At the Second General Meeting of this District Society for the Propagation of the Gospel in Foreign Parts, held in the Chapter-House, Ripon Minster, on Tuesday, the 25th of Jan. 1831, a most luminous Report was read by one of the active Secretaries of that district, the Rev. James Charnock; and much do we regret that our confined limits should prevent us from giving this, as it so often does from publishing the many excellent Reports which come before us.

NATIONAL SOCIETY.—Grants of the General Committee of the National Society, voted on the 2d of March, 1831:—

Llanbadarn Trefeglwys, Cardigan	£25
High Harrowgate, Yorkshire	100
Tremearchion, St. Asaph	40
Portishead, Bristol	50
St. John's, Southwark, conditional	60
Caerwys, near Holywell	100
Bolsover, near Chesterfield	40
St. Margaret's, Rochester, conditional and additional	30
Magor, Monmouthshire, conditional	60
Longdon, near Lichfield	10
Wolvercot, Oxon	35
Bradford, Yorkshire, additional and conditional	60
Hawkey, near Alton, additional	100
Catsfield, Sussex	40
	£750

The Schools of one hundred and twenty places were received into Union on the application of the respective incumbents.

J. C. WIGRAM, Secretary.

THE ANNIVERSARIES OF THE FOLLOWING SOCIETIES WILL TAKE PLACE ACCORDING TO THE RESPECTIVE DATES.

THE Anniversary Dinner of the Society for Promoting Christian Knowledge, on Tuesday, May 17, at the Free-Masons' Tavern.

The Public Annual Examination of the Children in the Central School, before the President and Committee of the National Society, will take place on Wednesday, May 18, at twelve o'clock precisely, in the Central School-room; and immediately after the examination,

The General Meeting of the National Society, will be held in the same place, at two o'clock;

The Annual Meeting of the Society of Secretaries, will take place at the Central School, on Tuesday, May 17, at two o'clock; and the private

* The Secretary has been enabled to establish this Library within the last year, by voluntary contributions in his parish.

Examination of the Children, in the Central School, before the Secretaries, is appointed for twelve o'clock the same day;—also, the Members of the Society of Secretaries will dine together, at the Free-Masons' Tavern, on Wednesday, May 18, at a quarter before five o'clock. Dinner, including Wine, &c., fifteen shillings each person.

1816. Resolved, "That the *Treasurers* of all National Schools be *Members ex officio* of this Society."

1818. Resolved, "That a copy of any resolution to be proposed, be sent to the Chairman two days at least before the Meeting."

The Meeting of the Sons of the Clergy, in St. Paul's Cathedral, on

Thursday, May 19; and the Anniversary Dinner, in Merchant-Tailors' Hall, at five o'clock precisely, on the same day.

The Examination of the Children of the Clergy Orphan Society, St. John's Wood-road, on Friday, May 20.

The Meeting of the Charity Schools of the Metropolis, in St. Paul's Cathedral,* on Thursday, June 2.

The General Meeting of the Society for the Propagation of the Gospel in Foreign Parts, not yet appointed.

KING'S COLLEGE, LONDON.

THE following are some of the arrangements which we understand to have been recently determined upon:—In the "*Junior Department*," or School, the course of instruction will comprise, *Religion and Morals*,—*Greek, Latin, and French*,—*Arithmetic and Elementary Mathematics*,—*History, Geography, English Composition*, &c.; and the yearly charge will be Eighteen Guineas. In the "*Higher Department*," the regular course will extend to *Religion and Morals*,—the *Greek and Latin Classics*,—*Mathematics, English Literature, and Composition*,—*History*,—*Logic*, &c.; but

this course may be varied according to the parent's wish, or the intended destination of the pupil; and any youth, or others, even though they may not be regularly entered as Students for the College course, will be admitted to attendance at any particular lectures, or at any special course of lectures, on certain terms. The annual expense to each Student, for the regular College course, is not to exceed Twenty-five Guineas. The arrangements for the *Medical Schools* are, we also learn, in a state of considerable forwardness, though the precise terms and courses remain to be fixed.

ANTIGUA.

IN a late publication, was noticed the arrival in this island of the Lord Bishop of the diocese, on Tuesday, the 21st of Dec. last. On the two ensuing days, his Lordship, with his Excellency the Governor, presided at the half-yearly examinations of the two National Schools in this town, supported by the funds of the Conversion Society,—that of the Boys' School taking place on Wednesday the 22d, and that of the Girls on Thursday. The children,

amounting altogether to 264, (viz. 161 boys, and 100 girls,) acquitted themselves in a highly creditable manner, greatly to the satisfaction of his Excellency and the Bishop. Their appearance, too, was such as to receive much approbation;—most of them being very neatly and appropriately clothed, in an uniform dress, supplied by the Society for Aiding the Education of Poor Children, consisting, in the case of the boys, of a blue jacket,

* Tickets must be obtained, and can only be had of the Treasurer and Stewards, or by those Members of the Society for Promoting Christian Knowledge, who personally attend the meeting of that Society, next preceding the meeting of the Children in the Cathedral.

white trowsers, and shoes; and in that of the girls, of frocks of purple stuff, with white mittens, caps, and aprons. Many of the girls appeared in white frocks, and of the boys, in neat trowsers, purchased by means of savings of their own, aided by the kind assistance of friends.

On Friday, the Bishop held a confirmation in St. Paul's Church, Falmouth.

On Christmas day, the Bishop preached in the morning to an overflowing congregation, in St. John's Church; took part afterwards in the administration of the Holy Communion; and in the afternoon, held a Confirmation, accompanying the solemnity, as at St. Paul's, with a very impressive address to the assembled candidates. After the sermon in the morning, which was partly in behalf of the Daily Meal Society, a collection was made for that charity, amounting to 46*l.* 18*s.*

On the following morning, (Sunday the 26th), the Bishop preached in the same impressive manner to an equally large congregation; and after divine service, assisted in the distribution of the Christmas dinner by the Daily Meal Society, when, besides the Society's Christmas allowance of 60 lbs. of mutton, and 120 lbs. of potatoes, with soup, there was also a proportionable addition of plain plum pudding, provided by private liberality. His Lordship then proceeded to the Conversion Society's School-house, to see the Sunday School, which is regularly assembled there, under the superintendence of the Rev. R. Holberton, the Rector. Both the numbers present, and their eagerness to receive instruction, as well as the progress made by many of them, were an occasion of much pleasure to the Bishop.

On Monday, his Lordship, after visiting St. Luke's Chapel early in the morning, attended divine service at eleven A. M., in St. John's Church, where, when the service was finished, the adults and children of the Sunday Schools, connected with the Church and the two Chapels of Ease, were assembled for their yearly Christmas examination, to the number of 655. The whole body of them readily, and

with great correctness, answered, by estates, the questions contained in the "Broken Catechism" throughout, and upwards of fifty read very satisfactorily in the New Testament. The children of Green Castle, connected with the Sunday School of St. Luke's Chapel, were particularly remarkable for their proficiency; a circumstance to be attributed mainly, no doubt, to the pains systematically taken on that estate, by Mr. Barnard, with the sanction and at the expense of the proprietor, Sir Henry W. Martin, Bart., to give daily instruction to the children at a suitable school upon the property.

After the examination, the Sunday School scholars were all most kindly entertained by their pastor, the Rev. H. Holberton, at the Parsonage, each of them receiving a portion of cake and beverage. At the same time the most deserving were presented by the Bishop with Bibles and Testaments, or Prayer Books, as encouragements to their exertions.

In the afternoon of the same day, the Bishop visited St. George's Church.

On Tuesday, the 28th, the Bishop, accompanied by his Honor the Chief Justice, who officiated as Chancellor on the occasion, and attended by the Archdeacon and Clergy of the island, (his Excellency the Governor, several members of the Council and Assembly, and a numerous congregation assisting by their presence,) performed the solemn and truly interesting service of consecrating the Chapel of St. James, according to the form drawn up in Convocation, in 1712, and now generally used in the Church of England. The negroes must have felt, and evidently did feel, much affected by the solemn dedication to the worship of Almighty God, of a structure erected so mainly with a view to their express accommodation, as well as by the valuable and deeply impressive advice and exhortation addressed by the Bishop from the pulpit, to them and to all present.

To the consecration of the Church succeeded that of a Burial-ground, immediately contiguous, which had been neatly enclosed for that purpose.

On the Bishop's return from the Consecration, he, with his Excellency

the Governor, went to the Society's School-house, where the children of both sexes were assembled to partake of a repast provided for them by the kind and voluntary contributions of the inhabitants of St. John's generally.

On Wednesday, the 29th, the Bishop visited the two churches in St. Mary's parish, and the School at the Old-road, recently set on foot, under the conduct of Miss Austin, for the instruction chiefly of slave children on Sundays, and during the week, with which his Lordship was much pleased. On his return, he had a similar gratification in being shown, by Mr. Briggs, the Daily School on Harvey's estate.

The same seasonable and devout solemnities as those at St. James's, took place on Thursday, under similarly interesting circumstances, at St. Luke's; when, as in the former instance, it was gratifying to observe a crowded attendance of the slaves of the neighbouring estates, their masters having given them the day for the purpose.

On the day following, (the 31st of December,) the new Church of St. Philip, and the Burial-ground attached to it, were consecrated in like manner, in the presence of a numerous congregation, in which were almost all the influential and respectable inhabitants of the parish, as well as others from a distance. A confirmation was also held during the service.

On Saturday, (New-Year's day,) the members of the Friendly Societies of St. John's, in number more than 500, with their strikingly decent and orderly appearance, walked in procession to attend divine service at the parish church, where the Bishop also attended, and addressed them from the pulpit in a suitable discourse, pointing

out the advantage of the institution to its immediate members, and the claims which it possesses, in its rules and regulations, on the confidence of the public.

In the afternoon, an examination was held of the few white children attending the parish school of St. John's.

On Sunday, the Bishop preached at St. John's in the morning; and in the afternoon, held a Confirmation at St. Peter's Church (Parham,) where he also examined into the state of the Sunday School, and was much gratified at the eagerness of the slaves, both children and adults, to receive instruction.

On Monday, his Lordship held a Visitation of the Clergy in St. John's Church. The sermon (which was impressive, affectionate, and of a most useful character) was preached by the Rev. Robert Holberton; after which, the Bishop addressed to the Clergy a most valuable charge, full of luminous information and weighty exhortation, on the various parts of a clergyman's duty, and comprising much interesting matter respecting the state of the diocese generally.

The numbers confirmed were as follows:—

In St. John's Church	106
St. Paul's	36
St. Peter's	22
St. Philip's	15
	<hr/> 179

This day, (January the 1th), on the presentation of his Excellency Sir Patrick Ross, K. M. G. the Lord Bishop was pleased to institute to the rectory of St. Paul's in this island, the Rev. J. B. Wilkinson, officiating minister of the said parish.

POLITICAL RETROSPECT.

DOMESTIC.—The attention of the House of Commons has been almost solely engaged by the measure of Reform, brought forward by Lord John Russel, on the first day of the month, and the bill was read for the first time

by general consent, without a division, but not until it had undergone a severe and animated, but temperate discussion of seven sittings. The provisions of it are briefly as follows: Sixty boroughs, each containing, according

to the census of 1821, a population of less than two thousand souls, are to be disfranchised; forty-seven, containing, according to the same census, less than four thousand souls each, are to return only one member each. Weymouth and Melcomb Regis, which have hitherto returned four, are in future to return only two members. The whole number of representatives thus suppressed amounts to one hundred and sixty-eight. Their places are to be partially supplied as follows:—Seven large towns, or districts of towns, now unrepresented, viz. Manchester and Salford, Birmingham and Aston, Leeds, Greenwich with Deptford and Woolwich, Wolverhampton with Bilston and Sedgeley, Sheffield, Sunderland and the Wearmouths, are to return two members each. Twenty other towns, or districts of towns, now unrepresented, viz. Brighton, Blackburn, Macclesfield, South Shields and Westoe, Warrington, Huddersfield, Halifax, Gateshead, Whitehaven with Workington and Harrington, Kendal, Bolton, Stockport, Dudley, Tynemouth with North Shields, Cheltenham, Bradford, Frome, Wakefield, and Kidderminster, are to elect one member each. The Tower Hamlets, Holborn, Finsbury, and Lambeth, with their respective adjuncts, are to return two members each. Twenty-seven of the largest counties, viz. Chester, Derby, Durham, Gloucester, Lancaster, Norfolk, Northumberland, Somerset, Suffolk, Yorkshire, Wilts, Warwick, Cumberland, Northampton, Cornwall, Devon, Essex, Kent, Lincoln, Salop, Stafford, Sussex, Nottingham, Surrey, Leicester, Southampton, and Worcester, are to return two additional members each. The Isle of Wight to return one member.

IN WALES, the boroughs now returning members to have neighbouring specified places included in the franchise. Thus Holyhead is to be united to Beaumaris, Bangor to Carnarvon, Wrexham to Denbigh, Holywell and Mold to Flint, Llandaff and Merthyr Tydvil to Cardiff, Welshpool, Llanvillling, and three other places, disfranchised under the administration of Sir Robert Walpole, to Montgomery, St. David's, with Fishguard and Newport, to Haverfordwest, Milford to Pembroke, Presteigne to Radnor,

and a new district of boroughs to be created, Swansea, Cowbridge, Langborne, with three other places; each of these districts are to return one member.

IN SCOTLAND, Peebles and Selkirk, Dunbarton and Bute, Elgin and Nairne, Ross and Cromarty, Orkney and Shetland, Clackmannan and Kinross, with certain appendages, are to return one member each; the other counties are to send a representative each. Edinburgh and Glasgow are to send two members each, and Aberdeen, Paisley, Dundee, Greenock, Leith, and Portobello, Musselburgh and Fisherrow, are to send one member each. The East Fife district of boroughs to be suppressed, and thrown into the county: the remaining thirteen districts of boroughs to remain, with slight alteration.

Certain changes are to be adopted both with regard to the mode of election of members, and the qualification of the electors. County members are to be chosen by resident freeholders only, whose qualification remains unaltered, but whose votes will be taken at different places within the county, so that no voter will have to travel more than fifteen miles to give his vote, and rarely so far. Tenants upon lease of twenty-one years, in South Britain, and nineteen years in North Britain, and at the annual rent of fifty pounds and upwards, to have a vote for county members. Electors for cities and boroughs, by right of freedom, to retain the same for life, if resident therein, but all persons renting houses of the annual value of ten pounds to be entitled to vote, and those only, when the former class of electors shall have become extinct. Where the number of voters shall be less than three hundred, occupiers of the stipulated amount in the neighbouring parishes or chapelries to be admitted to the elective franchise, till that number is completed. The election never to be continued beyond a poll of two days; and, to prevent the necessity of a subsequent scrutiny, all persons desirous of exercising their privilege must be registered, and a copy of this register must be deposited with the returning officer; who, by himself or his deputy, shall admit only such registered voters to poll. Electors for

towns to have no votes for the counties in which those towns are situated.

The whole number of representatives proposed to be suppressed amounts to one hundred and sixty-eight; that of new-created members one hundred and six, reducing the number of members of the House of Commons to five hundred and ninety-six. The sixty-two vacant seats are not to be considered as annihilated, but placed in abeyance, to be politically revived for other places, as the increase of wealth and population in them may render such a measure advisable.

On Monday, the 21st, Lord John Russel moved the second reading of this bill, when the discussion of its merits recommenced with more warmth than on the former reading; and, after an animated debate, the house adjourned to the next evening. The members then assembled more numerous than on any former occasion within our recollection, six hundred and nine being present. Of these three hundred and five voted for, and three hundred four against the second reading.—Majority in favour of the second reading of the bill *one*.

On the 23d of February, Lord Brougham brought into the Lords a motion for a most important reform in the Court of Chancery. The Provisions of it are briefly,—The introduction of *vivâ voce* examinations, where practicable, into the ordinary process of that court;—the assignment of the care and management of lunatics to a board, to be appointed by the Chancellor, the members of which are to be remunerated from a fund, raised by a small per centage on the lunatic's estates;—the suppression of the present lists of Commissioners of Bankrupts, and the appointment of ten Judges of Bankruptcy, whose sittings are to be permanent;—the appointment of a disinterested assignee, to act in conjunction with one elected by the creditors;—the addition of an experienced conveyancer to the present number of the Masters in Chancery, to act as conveyancing master, and decide upon cases of dubious title;—a new modification and arrangement of the Masters' Clerks, Six Clerks, and the Registrars, abolishing fees, and substituting fixed salaries, by which sniters in that court will be relieved

from a great portion of the expense and delay to which they have hitherto been subject.

The failure of the late crops in Ireland is now most severely felt;—the people, in many parts, are in a state of real starvation, and require all the assistance a generous British public can give them, to save them from perishing. Their state has excited attention, and public meetings have been already called, for the purpose of obtaining means for their relief.

The affairs of Europe, generally speaking, present a strong display of turbulence and disorder. The government of Belgium, unable to find a prince by birth, who would accept their throne, have chosen a M. Surlet de Chalmier their regent. This person had been president of their national congress since the commencement of their revolution, and headed the deputation that went to Paris, to offer the Belgic crown to the Prince of Nemours. In the true spirit of republicanism, he immediately suspended, and arrested the commander in chief of the Belgic forces, General Mellinet, on the charge that he is too popular with the troops under his command. The king of Holland has prepared to enter Luxemburgh, and the regent of Belgium has offered the inhabitants of that province military assistance. The inhabitants of Ghent have so strongly manifested their attachment to King William I., that the ruling powers have found it very difficult to keep them in check.

FRANCE.—The military preparations continue to be carried on with great activity, and the warlike feeling of the populace is displayed daily, in a variety of circumstances which accidentally occur. The government have been active to restrain this spirit, and maintain a pacific line of conduct. How far this may prevail must be doubtful, and particularly under the change of administration which has just taken place;—M. Lafitte having retired, and M. Casimir Perrier being charged with the formation of a new ministry.

POLAND.—The independent part of this ancient monarchy is displaying a spirit worthy of the best times in its history. After a diligent preparation to meet their enemies, 160,000 strong,

and commanded by Marshal Diebitch, (whose military talents have been said to equal those of the Duke of Wellington,) a series of engagements have taken place. The Muscovite general attempted to pass the Vistula, both above and below Warsaw, on the same day. The movements were anticipated by Prince Radzivil, the Polish general, and each division of the Russian army was encountered and repulsed. The division above Warsaw amounted to 40,000 men, and General Dwernichi had only 16,000 men to oppose to it, but of these a very excellent detachment of artillery formed a part; and the Russians having weakened their line by extending it, with the intention of surrounding their enemies, and cutting off their retreat to the river, General Dwernichi found himself able to break their line and repel them;—this was on the 19th of February. The following day he renewed the attack, and took eleven pieces of cannon. In these actions the Russians lost 7,000, and the Poles 2,000 men. On the 24th, Marshal Diebitch attacked the whole of the Polish posts simultaneously. 100,000 Russians are stated to have been engaged. After bravely sustaining this attack, Prince Radzivil withdrew the troops under his command into Warsaw, and cantonments in the immediate vicinity of that city, on the left bank of the Vistula, only leaving on the right bank a garrison, in the *tête du pont* at Praga, and demolishing the suburbs,

so far as they interfered with the means of defending that post. The loss of the Russians in these several actions is estimated at 20,000 men, and 6,000 horses; and so badly is the commissariat of that army conducted, that many of the latter have perished for want of food, the scarcity of which has rendered that part of the army very inefficient. The loss of the Poles is said to amount to 11,000 men.

ITALY.—The revolution in Modena and the Papal States continued for some days to proceed; and Ancona, and all the country, to the immediate neighbourhood of Rome, joined the insurgents. In Rome itself, the revolutionary feeling of the populace showed itself so strongly, that the Pope did not dare to shew himself in public, or even to remain in the Quirinal, his usual residence, but shut himself up in the Vatican. The march of two divisions of Austrian troops (one of which has entered Modena with very little opposition, and the latter has taken possession of Ferrara and Bologna) has subdued this rebellious spirit, and the revolution in these countries may be considered as terminated, at least for the present. The Pope has returned to the Quirinal; and Rome, at the date of the last despatches, was apparently tranquil.

SPAIN.—The provinces in the south of the Peninsula, are reported to be in a state of insurrection, and Cadiz is said to have joined them.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bristol Jan. 23, 1831. | *Lichf. & Cov.* Jan. 23, 1831. | *Winchester* Dec. 19, 1831
Chichester . Mar. 6, 1831. | *Lincoln* Feb. 27, 1831.

DEACONS.

Name.	Degree.	College.	University.	By Bishop of
Baker, John Durand		Christ	Camb.	Chichester
Bond, Nathaniel	B.A.	Oriel	Oxf.	Bristol
Briscoe, Richard	B.A.	Jesus	Oxf.	Bristol
Buckston, Henry Thomas	B.A.	Trinity	Camb.	Lichfield
Child, Thomas	B.A.	Queen's	Oxf.	Lichfield
Clark, Charles	B.A.	Queen's	Camb.	Bristol
Cooper, Douglas	B.A.	Trinity	Camb.	Lichfield
Cooper, George Fort	B.A.	Wadham	Oxf.	Bristol
Daltry, John William	B.A.	Trinity	Camb.	Lincoln
Dodson, John	B.A.	Trinity	Camb.	Lincoln
Durant, Francis Ossian	B.A.	Worcester	Oxf.	Lichfield
Forsayeth, Robert	B.A.	Trinity	Camb.	Winchester

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Fraser, George Lionel	B.A.	St. Peter's	Camb.	Chichester
Frost, John Dixon	B.A.	Cath. Hall	Camb.	Lincoln
Fryer, Charles	B.A.	St. John's	Camb.	Bristol
Galton, John Lincoln	Ex.St.	St. Edmund H.	Oxf.	Lichfield
Gambier, Samuel James	B.A.	Trinity	Camb.	Bristol
Glyn, George Lewen		St. John's	Camb.	Winchester
Gore, George	B.A.	Emmanuel	Camb.	Bristol
Green, Joseph	B.A.	Corp. Christi	Camb.	Lincoln
Hatton, John James	B.A.	St. Edmund H.	Oxf.	Chichester
Heathcote, Henry	S.C.L.	Trinity	Camb.	Lichfield
Hodgkinson, John	B.A.	St. John's	Camb.	Lichfield
Hope, Richard Mellor	S.C.L.	Trinity Hall	Camb.	Lichfield
Hughes, Joshua		St. David's	Lampeter	Bristol
Hunt, William	B.A.	Wadham	Oxf.	Lichfield
Hutchinson, Thomas	B.A.	Clare Hall	Camb.	Lincoln
Jackson, Robert	B.A.	Queen's	Camb.	Winchester
Lloyd, Henry James	M.A.	Trinity	Camb.	Lichfield
Lloyd, Thomas	M.A.	Christ Church	Oxf.	Lichfield
Lyons, T. A.	B.A.	Trinity	Dublin	Lichfield
Maitland, Thomas Henry	B.A.	Oriel	Oxf.	Bristol
Mandwell, Matthewman	B.A.	Queen's	Oxf.	Lincoln
Mant, Walter Bishop	M.A.	Oriel	Oxf.	Bristol
Mosley, Richard	B.A.	Trinity	Camb.	Bristol
Pearson, Charles Buchanan	B.A.	Oriel	Oxf.	Winchester
Phayre, Richard	B.A.	Trinity	Dublin	Lichfield
Phillips, Edward	B.A.	St. Peter's	Camb.	Lincoln
Pigott, G. G. Graham Foster	S.C.L.	St. Peter's	Camb.	Lincoln
Powell, John Welstead Sharpe	B.A.	St. Edmund H.	Oxf.	Winchester
Price, William		St. David's	Lampeter	Bristol
Roche, William	B.A.	Trinity	Oxf.	Bristol
Rooper, William Henry	B.A.	University	Oxf.	Lincoln
Ross, William Hunter	B.A.	Trinity	Camb.	Bristol
Scobell, John Samuel	B.A.	St. Peter's	Camb.	Bristol
Smith, Urban	B.A.	Trinity	Camb.	Lichfield
Turner, Power	B.A.	Pembroke	Oxf.	Lincoln
Tyacke, Richard	B.A.	St. John's	Camb.	Bristol
Vallancey, Henry Edward	B.A.	Fell. King's	Camb.	Lincoln
Vaux, Edward	B.A.	Trinity	Camb.	Lincoln
Willesford, Francis Thomas Bedford .	B.A.	Exeter	Oxf.	Winchester

PRIESTS.

Adams, Thomas Burrowes	B.A.	St. John's	Camb.	Lichfield
Aldridge, James	M.A.	Exeter	Oxf.	Bristol
Allen, Thomas Lingen	B.A.	Worcester	Oxf.	Bristol
Arnold, Frederick	B.A.	Queen's	Camb.	Lincoln
Atkinson, Richard Jaques	M.A.	Queen's	Camb.	Lincoln
Bagshawe, Charles Frederick	B.A.	Corpus Christi	Camb.	Lichfield
Barker, Alleyne Higgs	B.A.	Christ's	Camb.	Bristol
Bayley, William Henry Ricketts ..	M.A.	St. John's	Camb.	Bristol
Bland, George	B.A.	Caius	Camb.	Lincoln
Childers, Charles	B.A.	Christ Church	Oxf.	Lincoln
Cove, Edward	B.A.	Worcester	Oxf.	Lincoln
Cree, John Robert	B.A.	Trinity	Camb.	Bristol
Elliott, William	B.A.	Trinity	Dublin	Bristol
Elwes, Frederick	B.A.	Pembroke	Camb.	Lincoln
Emra, John	B.A.	Balliol	Oxf.	Bristol
Evans, Daniel Warren	B.A.	St. John's	Camb.	Bristol
Fletcher, Horatio Samuel	B.A.	Queen's	Oxf.	Lichfield
Foley, Thomas Octavius	B.A.	Queen's	Oxf.	Bristol
Griffin, Henry	B.A.	Queen's	Oxf.	Winchester
Hadfield, Alfred	B.A.	St. Mary Hall	Oxf.	Lichfield
Hawksworth, John	M.A.	Trinity	Dublin	Lichfield

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Hecker, Henry Tensh	B.A.	Trinity	Oxf.	Bristol
Hill, John	B.A.	Brasenose	Oxf.	Lichfield
Holden, James Richard	B.A.	Christ	Camb.	Lichfield
Jennings, Midgeley John	B.A.	Fell. of Christ's	Camb.	Lincoln
Luckock, Thomas George Mortimer.	B.A.	St. John's	Camb.	Lichfield
Mawdesley, Henry Worsley	B.A.	Emmanuel	Camb.	Lincoln
Middleton, John Empson	B.A.	Trinity	Camb.	Lincoln
Mills, John Pritchard	B.A.	St. Edmund H.	Oxf.	Bristol
New, Francis Thomas	B.A.	St. John's	Oxf.	Bristol
Packe, Augustus	B.A.	Christ	Camb.	Lincoln
Paull, William	B.A.	St. John's	Camb.	Lincoln
Payn, Thomas	Lit.			Winchester
Raymond, William Francis	B.A.	St. Peter's	Camb.	Bristol
Sandys, Claudius	B.A.	Queen's	Camb.	Lincoln
Sheppard, John Revett	B.A.	Caius	Camb.	Winchester
Sneyd, Henry	B.A.	Brasenose	Oxf.	Lichfield
Twigger, Joseph	B.A.	Brasenose	Oxf.	Lichfield
Vyner, William Phillips	B.A.	Brasenose	Oxf.	Lichfield
Webb, William	B.A.	Trinity	Camb.	Lichfield
Willis, Arthur	B.A.	Trinity	Camb.	Lichfield
Wither, Lovelace Bigg	M.A.	Oriel	Oxf.	Winchester
Woods, Henry Horatio	M.A.	Emmanuel	Camb.	Winchester
Young, John	M.A.	Trinity	Camb.	Lichfield

Deacons, 51—Priests, 44—Total, 95.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Bagnall, Henry	Lect. of Walsall, Staffordshire.
Heawood, E.	Mast. of Grammar School at Seven Oaks, Kent.
Porter, Joseph	Lect. of St. John's, Bristol.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bartholomew, John .	Morchard Bishops, R.	Devon	Exeter	R. H. Tuckfield, Esq.
Biddulph, John	Lillington, V.	Warwick	Lichfield	M. Wise, Esq.
Brett, John	Woolferton, R.	Norfolk	Norwich	H. H. Henley, Esq.
Carlos, James	Wangford, P. C.	Suffolk	Norwich	Earl of Stradbroke
Carr, James	Durham, St. Giles, P. C.	Durham	Durham	Marq. Londonderry
Childers, Charles ..	Mursley, R.	Bucks	Lincoln	Hon. Selina Childers
Chisholm, Geo. D.D.	Hammersmith, St. Peter, C.	Middlesex	London	V. of Fulham
Cove, Edward	Thoresway, R.	Lincoln	Lincoln	Lord Chancellor
Dicken, A. D.D. ..	Norton, R.	Suffolk	Norwich	St. Pet. Coll. Camb.
Fardell, Thomas	Boothby Pagnall, R.	Lincoln	Lincoln	J. Fardell, Esq. M.P.
Garratt, Thomas ..	Talk, C.	Stafford	Lichfield	V. of Audley
Glover, George ..	{ Archd. of Sudbury	Norfolk	Norw.	Bp. of Norwich
	{ and Cromer, V.			Bp. of Ely
Henderson, Thomas	{ and South Repps, R.	Essex	London	Chanc. of D. of Lanc.
	{ to Gayton, V.			Bp. of Norwich
King, Robert Jarrold	{ Messing, V.	Norfolk	Norwich	Earl of Verulam
	{ to Colne Wake, R.			
Lewis, Edward	Llandbedr Painscastle, P. C.	Radnor	St. Dav.	Bp. of Ely
Lloyd, T.	Llanwair Orledyn, R.	Cardigan	St. David's	Preb. of Painscastle
May, James Six ..	Herne, V.	Kent	Cant.	in Coll. Ch. of Brecon
Salmon, George	Shustock, V.	Warwick	Lichfield	Abp. of Canterbury
Watson, J. Burges ..	Norton, V.	Herts	London	Lord Chancellor
Wellington, William.	Upton Felion, R.	Devon	Exeter	Joseph Watson, Esq.
White, Henry Weir	{ Bodearn, P. C.	Anglesea	Bangor	Rev. W. Wellington
	{ to Dolgelly, R.			Jesua Coll. Oxf.
				King, as Pr. of Wales

CLERGYMEN DECEASED.

Name.	Preferment.	County.	Diocese.	Patron.
Allen, Williams ..	{ Llanfihangel Isternlle- wyne, R. and Hay, V.	{ Monm. Brecon	Llandaff	E. of Abergavenny
Belgrave, G. D.D. .	{ Cockfield, R. and Stebbing, V.	{ Suffolk Essex	Norwich London	St. John's Coll. Camb. Thomas Batt, Esq.
Heath, Joseph ..	{ Mast. of Lucton School and Lucton, C. and Wigmore, V.	{ Hereford	Heref.	{ Gvcs. of Lucton Sch. Bp. of Hereford
Layton, William ..	{ Helmley, V. & Ipswich, St. Matthew, R.	{ Suffolk	Norwich	Lord Chancellor
Maydwell, John ..	Boothby Pagnall, R.	Lincoln	Lincoln	J. R. Litchford, Esq.
Oldham, Thomas ..	Doverdale, R.	Worcester	Worcester	Rev. Geo. Thomas
Roberts, T. Griffith	{ Dolgelly, R. and Llanaber, R.	{ Merion.	Bangor	King, as Pr. of Wales
Smith, Samuel	Dry Drayton, R.	Camb.	Ely	Rev. S. Smith, D.D.

Name.	Appointment.
Linley, Ozias Thurston	Fell. of Dulwich Coll.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

In Convocation, the Rev. Dr. Hawkins, Provost of Oriel College, has been nominated a Perpetual Delegate of Privileges, in the room of the late Dr. Blackstone.

In Convocation, George Robert Michael Ward, M. A. Fellow of Trinity College, and Barrister at Law, has been nominated, by letters patent from the Chancellor, Deputy Steward of the University, in the room of the late Dr. Blackstone, Principal of New Inn Hall.

The following gentlemen have been nominated Public Examiners:—

In Literis Humanioribus.

The Rev. Dr. Cramer, Principal of New Inn Hall.

The Rev. Mr. Hampden, Oriel Coll.

The Rev. Mr. Carr, Fell. of Balliol Coll.

James Garbet, M. A. Fell. of Brasenn. Coll.

In Disciplinis Mathematicis et Physicis.

The Rev. Mr. Powell, Oriel Coll.

The Rev. Mr. Saunders, Stud. of Chr. Ch.

The Rev. Mr. Walker, Wadham Coll.

At a Convocation holden for the election of a Vinerian Scholar, in the room of Mr. Giles, of Corpus Christi College, who had resigned, the Candidates were Francis Povah, Student in Civil Law, and Fellow of St. John's College, and Charles Lewis Cornish, Fellow of Exeter College. The numbers were—

For Mr. Povah, 144—Mr. Cornish, 54. Whereupon Mr. Povah was declared to be duly elected, and was immediately admitted by the Vice-Chancellor to the Vinerian Scholarship.

The Examiners appointed to determine the Ireland Scholarship, have signified to the Vice-Chancellor that they had elected Thomas Brancker, Scholar of Wadham.

The following gentlemen have been elected Scholars of Corpus Christi College: Gloucester, Theophilus Pelley; Diocese of Exeter, H. Spencer Flight, and Charles Barnes.

Henry Goldney Randall, Commoner of St. John's College, has been elected Michel Scholar of Queen's College.

Mr. Thomas Chaffers Campbell, Mr. B. A. G. Hulton, and Mr. Edward Bale, have been elected Scholars of Brasenose College.

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

Rev. E. Leslie, Christ Church. Gr. Comp.

MASTERS OF ARTS.

Rev. Wm. John Chesshyre, Balliol Coll.

Rev. John Hartley, St. Edmund Hall.

Charles A. Heurtley, Scholar of Corpus Coll.

Rev. Wm. Waldegrave Park, Balliol Coll.

John Thomas Graves, Oriel Coll.

John Leach, Brasenose Coll.

BACHELORS OF ARTS.

Thomas Case, Worcester Coll.

William S. Davenport, Pembroke Coll.

Wm. Edw. Hume, Chr. Ch. Grand Comp.

Thomas James Longworth, Jesus Coll.

William Bromehead, Schol. of Lincoln Coll.

Francis Tufnor James Bayly, Schol. of Pembroke Coll.

Rev. Andrew Sayers, St. Mary Hall.

MARRIED.

At Sutton Bonnington, Nottinghamshire,
the Rev. T. Grantham, Fellow of Magdalen

College, and Rector of Bramber-cum-
Botolph, Sussex, to Lucy, youngest daughter
of J. Orme, Esq., of Sutton Bonnington.

CAMBRIDGE.

ELECTIONS.

The Rev. Thomas Jarrett, M. A. Fellow
of Catharine Hall, has been elected Professor
of Arabic, in the room of the Rev. S. Lee,
B. D. now Regius Professor of Hebrew.

Mr. Thomas Sanders, Scholar of King's
College, has been elected Fellow of that
Society.

Messrs. L. Shadwell, B. A. Wm. Martin,
B. A. and C. Whitley, B. A. have been
elected Foundation Fellows of St. John's
College, and Mr. T. Overton a Platt Fellow
of the same Society.

Mr. James Hildyard, of Christ College,
has been unanimously elected University
Scholar on Dr. Battie's foundation.

Bell's Scholarships.—The election has
been determined as follows:—

Henry Alford, Trinity Coll. of the 3d year.	
G. J. Kennedy, St. John's Coll. }	1st year.
E. T. Vaughan, Christ's Coll. }	

The following gentlemen have been
chosen Scholars of Queen's College, their
names being arranged according to the
order in which they stood at the last
general examination for Scholarships:—

Main	Coward	Wilkins	Breese
Kelland	Wilkinson	Barber	Price.

PRIZES.

The Chancellor's gold medals for the
two best proficient in classical learning
among the Commencing Bachelors of Arts,
have been adjudged to Joseph Williams
Blakesley, of Trinity College, and William
Henry Hoare, of St. John's College.

CLASSICAL TRIPOS, 1831.

FIRST CLASS.

Dr. Kennedy, Trin.	Dr. Walsh,	Trin.
Selwyn, Joh.	Chatfield,	Trin.
Blakesley, Trin.	Hoare,	Joh.
Johnstone, Caius		

SECOND CLASS.

Dr. Whiston, Trin.	Dr. Whytehead, Joh.
Minty, Caius	Sheppard, Trin.
Spedding, Trin.	Venables, Em.
Wortledge, Trin.	Dashwood, } & Tr.
Shadwell, Joh.	Harrison, } & Cai.

THIRD CLASS.

Dr. Fell,	Pet.	Dr. Vawdrey,	Joh.
Dawes,	Corp.	Swann,	Em.
Evans,	Qu.		

GRACES.

A Grace to the following effect unani-
mously passed the Senate:—

"To petition the King that, if it should
be his Majesty's pleasure to comply with
the prayer of a Petition lately presented
to his Majesty for a Charter to incorporate
under the title of 'the University of Lon-
don,' the proprietors of an Institution
recently founded there for the general
advancement of literature and science, a
clause may be inserted declaring that no-
thing in the terms of the Charter is to be
construed as giving a right to confer any
academical distinctions designated by the
same titles or accompanied with the same
privileges as the degrees now conferred by
the Universities of Oxford and Cambridge."

A Petition against some of the provisions
in the Ministerial Reform Bill was pro-
posed in the Senate on Monday, March 21,
and carried by a considerable majority,
the numbers being for the petition, Non-
Regents, 48, Regents 43—91; against it,
Non-Regents 29, Regents 24—53: ma-
jority 38.

DEGREES CONFERRED.

DOCTOR IN DIVINITY.

The Rev. Thomas Burnett, Christ's Coll.

DOCTOR IN CIVIL LAW.

The Rev. J. H. Humphreys, Trinity Hall.

BACHELOR IN DIVINITY.

Richard Cattermole, Christ's Coll.

HONORARY MASTERS OF ARTS.

Lord Ernest Augustus Charles Brudenell
Bruce, Trinity Coll. son of the Marquis
of Aylesbury.

The Hon. Francis Arther Gordon, Trinity
Coll. son of the Earl of Aboyne.

MASTERS OF ARTS.

Rev. William Myall, Catharine Hall.
Anthony Egerton Brydges, Trin. Coll.
Robert Sutton, St. John's Coll. Comp.

BACHELOR IN CIVIL LAW.

Rev. E. P. Denniss, Trinity Hall Comp.

LICENTIATE IN PHYSIC.

William Penrice Borrett, Caius Coll.

BACHELOR IN PHYSIC.

Thomas Palmer Parr, Marsh, Caius Coll.

BACHELORS OF ARTS.

Arthur Borron, Trinity Coll.

Henry Alfred Pitman, Trinity Coll. Comp.

William Borlase, St. Peter's Coll.

W. Wheeler Webb Bowen, St. Peter's Coll.

John Bywater, St. John's Coll.

Charles Lowndes, Trinity Coll.

James Burdon Clyde, St. John's Coll.

Alfred Newby, St. John's Coll. Comp.

James Cottle, Catharine Hall.

Edmund Frederic Smith, Christ's Coll.

Robert Holbeach Dolling, Trinity Coll.

The Rev. Henry Cotton, D.C.L. of Christ Church, Oxford, has been admitted *ad eundem* of this University.

PHILOSOPHICAL SOCIETY.

A meeting of the Philosophical Society was held on Monday evening, Feb. 21, Dr. F. Thackeray, the Treasurer, being in the Chair. Various books were presented to the Society, among which were three volumes of the *Correspondance Mathematique et Physique*, published by Mr. Que-telet of Brussels, and presented by him; Dr. Morton's *Travels in Russia*, from the author, and a Russian dictionary presented by the same gentleman; Mr. Jones's new work on *The Distribution of Wealth*, from the author; the second edition of the first volume of the translation of Niebuhr, from the translators. The following presents to the Museum were also announced:—several skins of birds and a collection of insects from China, presented by the Rev. G. Vachell; a collection of foreign insects, by J. G. Children, Esq.; and two specimens of charr from Wales, by W. Yarrell, Esq. A Daniel's hygrometer was presented by R. W. Rothman, Esq. Fellow of Trinity College. W. Swainson, Esq. well known as an ornithologist, was elected an Honorary Member.—A paper was read by Professor Airy, "*On the Nature of the Rays formed by the Double Refraction of Quartz*;" of which the following is an abstract:—

It is well known to those who have followed the recent discoveries respecting the properties of light, that the phenomena exhibited by quartz are very different from those in any other substance of similar crystalline character—as, for instance, calc spar. Thus when exposed to *plane-polarized* light, a plate of *calc spar* exhibits a series of rings of which the colours coincide from Newton's black at the centre; and these rings are intersected by a black cross: *quartz*, on the other hand, displays a series of rings, the central point of which, exhibits a colour different according to the thickness of the plate: there is no cross,

but at a distance from the centre rudiments of black brushes begin to appear. Again, in the case of *calc spar*, on turning the analysing plate, the rings change in colour, but are always circular, and of unchanged dimensions. On turning the analysing plate in the experiment with quartz, the rings become square figures, with a curious defect of symmetry, and dilate or contract continually. If we put together a plate of right-handed and a plate of left-handed quartz in the same apparatus, we obtain a most singular and beautiful appearance, consisting of four coloured spirals cutting a number of concentric circles.

On exposing these substances respectively to light *circularly-polarized*, the appearances are still more remarkable; *calc spar* exhibits rings dislocated at each quadrant, with a grey cross; while the colours in quartz are seen in the form of two spirals inwrapping each other, with no black or grey cross.

Professor Airy, after describing these phenomena, the most striking of which are new, proceeded to state and develop the hypothesis which they have suggested to him, of which the main point is this, that the two rays in quartz are *elliptically-polarized*, one to the right, the other to the left; the major axes of the ellipses being respectively in and perpendicular to the principal plane. Calculations founded on this supposition represent, with a very close agreement, the very various and complex phenomena which have been noticed; and, what is more remarkable still, they not only coincide in the general facts, but lead also to deviations from symmetry, such as are observed to exist in the figures.

After the meeting, Professor Airy exhibited, 1st, a model to illustrate Fresnel's idea, that circularly-polarized light is formed from plane-polarized (when the plane of polarization is inclined 45° to that of total internal reflection), by retarding the undulations perpendicular to the plane of reflection by one quarter of an undulation, and that double such a retardation shifts the plane of polarization 90° , which was also shewn to be the fact with Fresnel's rhomb.

2d. A new polarizing machine, the advantages of which are, that complete rings may be seen with a very small specimen; that by placing the specimen in another position, the macted structure may be very well seen; that circularly-polarized light may be used as well as plane; and that lamp-light may be used as well as day-light.

3d. An attempt to exhibit the coloured rings by the light of heated lime; which

succeeded so far as to shew the practicality of this application.

A meeting of the Philosophical Society was held on Monday evening, March 7, the Very Reverend the Dean of Peterborough, the President, being in the chair. The following presents were laid on the table: a pair of the Scaup Duck (*Fuligula Marila*), by the Hon. Richard Neville; an egg of the Ostrich, presented by Dr. Jermy; and an egg of the Great Bustard, found in Cambridgeshire, presented by Mr. Barron. A paper was read by R. Murphy, Esq., Fellow of Caius College, on the general solution of equations. After the meeting, the Rev. R. Willis, of Caius College, exhibited a number of experiments on the transverse and longitudinal vibrations of strings, membranes, and solid bodies, illustrative of the recent researches and discoveries of M. Savart.

A meeting of the Philosophical Society was held on Monday evening, March 21, Dr. E. Thackeray, the treasurer, being in the chair. A paper, by Mr. Miller, of St. John's College, was read—On the elimination of the time from the differential equations of the motion of a point, acted upon by a central force, and affected by disturbing forces, or by the resistance of a medium. A paper, by the same gentleman, was also read, containing determinations of the form and measurements of the angles of several artificial crystals; viz. sulphuret of nickel, borate of potassa, nitrate of ammonia, carbazotic acid, carbazotate of potassa, benzoic acid, nitrate of silver and ammonia, and sulphate of copper and ammonia. The latter compound appears, by comparison with measurements of Mr. Brooke, to be isomorphous or plesiomorphous with respect to various other double sulphates; viz. the sulphates of ammonia and magnesia, of nickel and potassa, of nickel and zinc, of potassa and magnesia, and of copper and potassa. After the meeting, Mr. Willis exhibited a machine constructed for the purpose of illustrating the motions of the particles of fluid in which undulations of various kinds are single or jointly propagated.

A dinner was given on Wednesday, March 9, in the Hall of Christ's College, by the Master and Fellows of that Society, to the Lord Bishop of Lincoln, on the occasion of presenting his Lordship with a piece of plate as a testimony of their regard, upon his recent resignation of the Mastership of the College. A great number of the most distinguished members of the University were present.—The plate was presented with an appropriate address from the present Master, Dr. Graham, on the part of himself and the Fellows, expressive of their high and affectionate esteem of his Lordship's talents and virtues. The Bishop returned his acknowledgments in a speech of great eloquence and feeling; expressing the regret he felt upon quitting a Society with which he had been so long and happily connected. In the course of his speech, his Lordship took occasion to mention the gratification he had recently received from an address presented to him on his resignation of the Mastership by the Undergraduates of the College, as a testimony of their attachment and respect.—The plate presented to his Lordship is a candelabrum of great beauty and magnificence, and bears the following inscription.—

JOANNI . KAYE . S.T.P.
Præsuli . Lincolnensi .
Collegii . Christi . quod . per . annos . triginta .
Alumnus . Socius . Magister .
Virtute . sua . ac . doctrina . illustraverat .
Magistratum . deponenti .
Observantiæ . ergo . ac . amoris .
Collegii . Christi . Socii .
A. D. MDCCCXXX.

MARRIED.

At St. Nicholas, Whitehaven, by the Rev. A. Huddleston, M.A., the Rev. Thomas Williamson Peile, B.A., Fellow of Trinity College, and Minister of St. Catherine's, Abercrombie Square, Liverpool, to Mary, only child of the late James Braithwaite, Esq., of Whitehaven.

NOTICES TO CORRESPONDENTS.

"St. Chad" and "Nathanael" have been received.

"T. L." is under consideration.

We fear the proposed papers of our fair friend, "D. T. S." would not exactly suit our Miscellany.

Our ardent friend at Bridgewater shall, if possible, be gratified with two others shortly. Should any of our friends possess "Lists of Books," which we have not already published, they would oblige us by forwarding them, that we may continue our series for a few numbers longer.

Our numerous other Correspondents shall appear as soon as possible.

THE CHRISTIAN REMEMBRANCER.

MAY, 1831.

REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *The Life of Reginald Heber, D.D. Lord Bishop of Calcutta. By His Widow. With Selections from his Correspondence, Unpublished Poems, and Private Papers; together with a Journal of his Tour in Norway, Sweden, Russia, Hungary, and Germany, and a History of the Cossaks.* 2 vols. 4to. Pp. xv. 684; viii. 636. London: Murray. 1830. Price 3l. 13s. 6d.
2. *The Last Days of Bishop Heber. By THOMAS ROBINSON, A. M. Archdeacon of Madras, and late Domestic Chaplain to his Lordship.* Madras: and London: Jennings & Chaplin. 8vo. Pp. xii. 355. 1830. Price 9s.
3. *Sermons preached in England, by the late Right Reverend Bishop Heber, D.D.* Second Edition. London: Murray. 1821. 8vo. 9s. 6d.
4. *Sermons preached in India, by the late Right Reverend Bishop Heber, D.D.* London: Murray. 8vo. 9s. 6d.

(Continued from p. 200.)

WE now come to the third division in which we proposed to regard the subject of the volumes before us—that of opinion. We have remarked that, in this respect, Heber has been grossly misrepresented. While all sects and parties have concurred in admiration of his talents, temper, and conduct, and felt it an honour to have, in any degree, the authority of his name, one class of men, whose designation implies them monopolists of religious truth—the so-called Evangelicals—have not scrupled to create an extensive impression, that Heber was not only favourable to their views, but actually one of their number. The manoeuvre has not succeeded; the contrary is now well known; but we are not aware that any succinct

account of Heber's sentiments on important subjects has yet been compiled from the valuable materials scattered throughout the works before us. We shall endeavour, therefore, in the spirit of the historian, to examine and arrange what illustrative matter we can find; and not only to shew how little pretension the party in question can make to the countenance of Heber, but also to point out what sentiments he entertained on subjects of permanent or transitory interest.

And first, it should be remarked, that it is great injustice to Heber, to make him a party man at all. No man was ever so far from any thing of the kind. Much of his conduct, which has been distorted into patronage of party societies and sentiments, arose from his intense solicitude to avoid self-committal to the cause of party, no less than from that guileless and artless simplicity of heart, that charity which "believeth all things," of which we spoke in our last number. His earnest anxiety on this point is continually apparent. In a private letter to his friend, Miss Dod, which contains a masterly refutation of the principle on which Calvinism is advocated in Scott's "Force of Truth," he expresses himself thus :

"Give your conscience into the keeping of no man or set of men, but do what you think right before God, without caring whether or no it is usually done by the religious party with whom you are most connected. If this were universally observed, avoiding all perverseness or needless singularity, the spirit of party would soon disappear.—Vol. I. p. 551.

In a letter, indeed, which, in perusing the "Life," we did not think it of sufficient consequence to mark, and cannot now refer to, he speaks of "the two fiercest and foolishlest parties that ever divided a Church—the High Church party and the Evangelicals," a passage which we only think proper to notice, because the Edinburgh Reviewer (such is the anxiety universally manifested for a shred of Heber's approval) has endeavoured to identify Heber's views with his own (!), and to represent the Bishop as stigmatizing the whole Clergy of the Church of England, with the exception of himself, with the epithets "fierce" and "foolish." Perhaps there was no point in which Heber more faithfully followed his Divine Master, than in his meekness, charity, and that "lowliness of mind," which esteems others better than self; and to suppose that he meant to apply these terms to the Clergy in general, would not only outrage every consistency of Heber's character, but would do injustice to any Christianity, not on a level with that of an Edinburgh Reviewer. We may, however, observe generally, that this passage ranks among the positive proofs which the volumes now before us abundantly furnish, that Heber was no party man, and consequently never gave in his adherence to those principles, whose advocates would fain represent him their disciple. On another occasion, indeed, he has directly contradistinguished himself from that party. In a letter on the subject of

the Bible Society, signed "AN ARMINIAN," addressed to the editor of this publication, but precluded by its length from insertion, he thus speaks concerning them :

A very general prejudice existed, to my own knowledge, on the continent, against the English Church and prelacy ; while the dark and inveterate misapprehensions of the dissenters at home, will be plain from a cursory inspection of their periodical publications. Nor were they the dissenters only who were thus deceived concerning us. *A considerable PARTY within the Church itself had begun to show symptoms of confining the name of "EVANGELICAL and Religious," to the limits of their own Shibboleth, and of accounting all their brethren who disagreed with them on particular topics, as secular, at least, or careless,—if not altogether profane and carnal.* Thus situated, it was an experiment, as we conceived, well worth the making, to embrace the opportunity afforded us by the new Society of showing OURSELVES to them as WE were, as men (I speak of the collective body of ARMINIAN clergy) who were not inferior in learning, in zeal, in ability, or in personal holiness, to any other set of men upon earth ; who were as active and anxious in promoting the common cause of Christianity as they themselves could be ; who were actuated, even where WE differed from them, by a love of God and man as warm and disinterested as theirs ; who were ready to meet them in every office of brotherly love, and to co-operate with them in every scheme of apparent utility *which demanded from us no sacrifice of principle or consistency.*—Vol. I. p. 526.

As from this passage it is evident that Heber was even opposed to Evangelism, and it would seem from the sentiment before recorded, that he was not a high Churchman, it may be inquired, where did he find the resting-place of opinion ? The term, *high Churchman*, than which nothing has been more misunderstood, has found, in the present instance, its usual destiny. We cannot believe that Heber would call any man fierce or foolish merely for entertaining views different from his own. His truly Christian remarks on Scott's spiritual character, while subverting the religious fabric of that sincere but visionary man, from its very foundation, are proof that he possessed that true Christian liberality, which holds fast faith and charity at once ; and more will appear to the same effect in the course of the present examination. In his judgment against "the high Church party," and the "Evangelicals," we read no declaration of opinion, but simply a condemnation of party spirit, wherever found. Heber was certainly no high Church *party* man ; but if by high Church principles we understand an uncompromising attachment to Church orders and discipline, and an unbending repudiation of all irregular and insubordinate schemes ; a conviction that the interests of the Church and of Christianity were identified, and that any possible injury to the one must be detrimental to the other, then was Heber a high Churchman. We stickle not for terms ; we pledge ourselves to prove the matter of fact. It is as absurd to suppose that Heber condemned high Church principles, together with party spirit, as it would be to conclude that he rejected the Gospel, because of the abuse of the term *evangelical*.

We cannot, perhaps, adopt a more convenient arrangement than by

again referring to the party who have so complacently inscribed *brother* on the grave of Heber; as their peculiarities, and his differences thereupon, will open, perhaps, on the whole, a more intelligible view of his opinions, than any other method with which we are acquainted. The points, then, on which the so-called Evangelical party have separated from their brethren, are principally these: 1. Unconditional election and reprobation, with final perseverance, and the concomitant mysteries, commonly called, collectively, Calvinism; 2. Nonbaptismal regeneration, consequent on the former, and necessarily implying it; 3. Severe and peculiar modes of life, condemnation of amusements, &c.; 4. Lax notions of Church unity, symbolization with dissenters, &c. An examination of Heber's opinions on each of these subjects will afford us a tolerably comprehensive understanding of his general views.

1. As regards Calvinism, this has always been kept in the back ground, as often as it has been found convenient to mystify the public mind on Heber's religious predilections; and, very necessarily, since we see already that he signed himself an Arminian, and has written a very elaborate and demonstrative confutation of Scott's Calvinism, in his "*Force of Truth*." We recommend our candid Calvinistic or semi-Calvinistic friends to turn to the seventeenth chapter of the "*Life*," and by no means to admit Scott's assertions for Scripture truths, till they have read Heber's masterly exposure. We cannot, however, withhold from them the following perfect demolition of Scott's principal argument, with which so many pious, but enthusiastic persons, have been converted to Calvinism.

He [Mr. Scott] reasons throughout his work, particularly in the conclusion, to this effect: "I have examined these doctrines carefully; I have prayed diligently to God the Holy Ghost to show me the truth; I believe he has heard my prayers; and, therefore, I am sure that all which I have written is *true*." He professes, indeed, (in p. 64 and 80,) to make a distinction between doctrines absolutely necessary, and those which are peculiar to Calvinists. But, on the other hand, he tells us that the system of true Christianity is "incomplete without them," (p. 62.) He tells us, (p. 71,) that he has been led to adopt a system (which in p. 72, he explains to be "every doctrine of the despised system of Calvin,") "under the *guidance and teaching of the Holy Spirit*;" and, therefore, it is plain that he has expected as a right, and as the promised return to his faithful prayers, not only the sanctifying and purifying graces of the Holy Ghost, not only grace to perceive the things which were absolutely necessary to his salvation—but power to determine between the opposite arguments of Calvin and Episcopius.

Now this arises from a misconception of the promises made to prayer, and an inattention to what passes within and around us. It is, indeed, as certain as God is true, that whatever He has authorised us to ask of Him, He will grant to our faithful prayers, through Jesus Christ. But when we ask for *more* than He has promised, we ask for what we have no right to expect; we presume beyond His offered mercy; and so far from being bound by His promise to hear our prayer, it is well for us if He does not send chastisement or blindness instead of the prosperity or knowledge for which we are over-anxious. But it is certain that God has only promised us necessary things; and all the passages in Scrip-

ture which Mr. Scott quotes (pp. 75, 77, &c.) are understood by all parties as referring to *necessary* things only. Thus, if a child asks bread of his father, a good parent will not give him a stone; but if he asks for a fine coat, for a costly toy or an unnecessary (to him, perhaps, an unwholesome) dainty, his father will refuse his request, and possibly punish him for making it; and if I should pray to be made a bishop or an expert mathematician, I should fall under the same censure. In like manner, in spiritual gifts, placed as we are in the lowest rank of spiritual beings, and sentenced for the present to "see through a glass darkly," it is plain that the promises of "the Holy Spirit to those who ask Him," of being "guided into all truth," and having "by the same Spirit a right judgment in *all* things," must be limited to such aids and particulars as may ensure our salvation through Jesus Christ; and that we may as well ask for the wings of an angel as freedom from error in whatever doctrinal point may chance to attract our attention. Were it otherwise, there could be no such thing as difference of opinion among those who are really God's children, while it is plain that such difference exists among men who are likely to have prayed for the help of the Holy Ghost as earnestly, (though with somewhat different expectations of the manner in which their prayers were to be heard,) as Mr. Scott himself. Nor can we decide under *how* many or how great circumstances of error God may allow His children to remain, or how small a measure of light is sufficient, in His hands, to bring them to Him.

Many of the leading doctrines of popery are, to all appearances, subversive of some of the plainest and most essential articles of the Christian faith; yet I cannot read the lives of Bellarmine, Charles Borromeo, Vincent de St. Paul, Fenelon, and Pascal, without feeling that they were holy and humble men, incessant in prayer, and devoted to God and to their inquiries after truth; or without a painful consciousness that, with all the clearer views of God's dispensations which I believe myself to possess, I should be happy beyond my hopes, and certainly beyond my deserts, to sit at the feet of the meanest among them in heaven. Nor dare we, as I conceive, deny that men like these, however grievously mistaken in some points, were under the guidance and teaching of that Spirit from whose inspiration only such virtues as theirs could proceed.

Notwithstanding, therefore, Mr. Scott's prayers and sincerity, he may be in error of the most pernicious kind, though God in His mercy may, through mists and darkness, conduct him to Himself. And how much or how little of his views of religion is erroneous, must be proved by argument and the test of the Holy Scriptures, not by the sincerity of his conviction, the intensity of his devotion, or, what he himself lays so much stress on, the strength of those prejudices, those hopes and fears which he had to encounter in his progress to Calvinism. —Vol. I. pp. 535—537.

It was not probable that a mind which could take so clear and comprehensive a view of this subject should ever take any other. Nor was the probability violated in the instance of Heber. He was a consistent Arminian to the very last. In his sermons on "the decrees of God," and on "God's dealings with Pharaoh," the Calvinistic doctrines are admirably dissected and impugned; and in a discourse preached at Madras, less than a twelvemonth before his death (Sermon X. of the "Sermons in India,") we read:

In thus maintaining God's absolute sovereignty, I am *not* maintaining the doctrine of *ABSOLUTE DECREES*. I *CANNOT CONCEIVE* that God ever uses His sovereignty in that manner; though grace is free, it will not follow that it is employed *IRRESISTIBLY*; and, for all which appears to the contrary in the present parable, the labourers who were sent into the vineyard might, as well as the guests who were invited to the marriage supper, have refused to go, and have preferred their previous idleness, or the service of a different master. But

with such as accept the call, with such as persevere in their labours, with such as, on account of these labours, have reason to expect everlasting life from their Heavenly Father, with all such the calling has been of God; and for that calling, and all its blessed consequences, they owe to God unbounded thankfulness, and have reason to ascribe to His goodness alone even the covenanted rewards which they receive from Him.—P. 170.

2. Heber's mind was of too logical a cast to associate the rejection of fatalism with the acceptance of nonbaptismal regeneration. Many who have revolted in just horror from Calvin's predestination, have yet become converts to the latter opinion. Yet it is impossible to distinguish the two. No man can be regenerate except by the Spirit of God. This is generally allowed. Then, if men become not regenerate by water also, we immediately are compelled to admit a selection, or (as its own advocates term it) an arbitrary *election* on the part of God. As all who are not born again cannot enter into his kingdom, those who are not thus regenerated must be reprobated. The connexion of this doctrine with the "*horribilis doctrina*" of Calvin, did not escape the observation of Heber. Accordingly he is, on this point, plain-spoken and decisive. Let us hear him, in his "*Critique on Scott*." That writer, with perfect consistency, degrades the ordinance of baptism from its sacramental efficacy, contemptuously terming it "*water baptism*;" forgetful, however, that "*water and the Spirit*" are associated in the very Scriptures on which his own sect profess to lay the foundation of this dogma. Heber replies—

What he says respecting "*water baptism*," is founded in misapprehension. Nobody, I apprehend, ever supposed, that "*being born of the Spirit*" was the same thing with water baptism. What we maintain is, that it is a SPIRITUAL grace, quite distinct from the outward sign, but given by God, according to his promise, to those who receive that sign. We believe, that in baptism, a MIGHTY WORK IS WROUGHT ON THE SOUL BY THE HOLY GHOST: that the person thus devoted to God is placed in a state of adoption and salvation; and that a seed of life is then sown, which the subsequent favour of the Holy Ghost (as displayed in His various ordinary and providential visitations, both internal and external,) like the genial influence of the sun, invigorates, renews, and calls into action. WITHOUT THIS BELIEF, BAPTISM WOULD BE AN IDLE PAGEANTRY.—Vol. I. p. 540.

In a sermon preached only a very few months before his death, for the benefit of the Incorporated Society for the Propagation of the Gospel, (tenth of the "*Sermons in India*") we read—

The promise, CONSEQUENT ON BAPTISM, of remission of sins, and the GIFTS AND COMFORTS OF GOD'S SPIRIT, was not only to them and to their children, but to as many as God should call from the furthest regions of the earth, and the nations previously most estranged from the knowledge and worship of Jehovah.—P. 180.

In the very year of his death the Bishop preached, at Cuddalore, a sermon, before preached at Oxford, in which occurs the following:—

Though it is certain that in many passages of St. Paul, justification, adoption, and final salvation are employed as convertible terms, inasmuch as they are all constituent parts of one great benefit, and the last is the natural and (so far as

God's share in the transaction goes) the certain consequence of the former, it is plain that the justification of which he had been here speaking (inasmuch as he had spoken of it as already begun in the persons whom he was addressing, and, in the sense of our Church, as the cause, not the consequence of holiness) is distinct, as occurring in this life, from our *final acceptance and salvation in the life to come*; and is conferred, in fact, in that BAPTISM by whose typical form he illustrates its obligations. It is the same with that REGENERATION of which baptism is the outward symbol, and which marks out, wherever it occurs (THAT IT ORDINARILY OCCURS IN BAPTISM I AM, FOR MY OWN PART, FIRMLY PERSUADED), our admission into the number of the children of God, and the heirs of everlasting happiness. It is the commencement of that state of salvation in which, if a man continues, death has no power over him, inasmuch as the grave, which our nature so greatly fears, is to him no extinction of life, but a passage to a life more blessed and more glorious.—Sermons in England, pp. 365, 366.

And in his Address on Confirmation, which derives an interest, the deepest as well as the most melancholy, from the circumstance that it was delivered only two hours before the lamented event which deprived the Gospel of its pious and zealous champion, the Bishop remarks—

In reliance on these merits, and on the precious promises of our Redeemer, I, lastly, as His servant and in His name, have prayed for you that your faith fail not. In His name and as His servant, and in imitation of His holy apostles, I have laid my hands on you and blessed you, as a sure token that our prayers would not return empty from the Lord of life, but that ye might receive the Holy Ghost whom ye had desired, and might partake henceforward, in a larger measure and by a daily increase, of that HEAVENLY GRACE, which was, in part, bestowed on you in baptism.—Sermons in India, p. 297.

Bishop Heber was not, therefore, a Calvinist, either directly or by implication; either wholly or partially; either consistently or inconsistently.

- 3. We come now to consider the Bishop's opinions on those amusements and relaxations which the pseudo-evangelists so austere-ly condemn, and a participation in which they regard as a warrant of final perdition. The following passage is valuable, not only as it importantly illustrates the position already established, that Heber was eminently a *non-party man* (a subject to which we purpose to return); but also as affording us his own mild and charitable sentiments on the point immediately under consideration. It is from the same "Critique" from which we have already so largely enriched our pages.

I would wish every one to keep in mind the extreme insignificance of most of those points which are made the bones of contention. Calvinism, which makes most noise, and is used as the general watch-word, even the Evangelical party, as they are called, are by no means agreed upon; and the occasions are so few, even in the case of a Clergyman, when it comes in question, that a man might go through a long and useful life, without being called on to confess or abjure it. But the usual sources of dispute and difference are in THINGS TOO TRIFLING TO BE REASONED ON, on the legality of cards, or public amusements, or whether it be allowable to have a hot dinner on a Sunday, &c. &c. NOW MY OWN OPINION on these points is, that THEY ARE NO WHERE FORBIDDEN; that, duly moderated, they are PERFECTLY HARMLESS, and that it is a return to the severity of the Mosaic law to teach the contrary. But on points like these, in God's name, let every man

enjoy his own opinion! "Let not him that eateth despise him that eateth not, neither let him that eateth not judge him that eateth." The appellations of irreligious person or fanatic, are far too serious to be bandied about for reasons like these; and it is better to shun such discussions, than to run the risk of unsettling the mind of our friend by unnecessary scruples, or irritating him by ridicule or uncharitable reflections.—Vol. I. pp. 549, 550.

The following interesting remarks, on the same subject, are from the pen of his relict:

It will be seen, as well from the tenour of Mr. Reginald Heber's writings already before the world, as from the present correspondence, that although his mind was deeply imbued with devotional feelings, he considered *a moderate participation in what are usually called "WORLDLY AMUSEMENTS,"* as ALLOWABLE and BLAMELESS. When the editor requested his advice on this subject the year after her marriage, being for a short time without him in London, his answer was, "*you may go where you please, as I am sure you will not exceed the limits of moderation, except to Sunday evening parties, to which I have a very serious objection.*" *He thought that the strictness, which made no distinction between things blameable only in their abuse, and the practices which were really immoral, was PREJUDICIAL to the interests of TRUE RELIGION; AND ON THIS POINT HIS OPINION REMAINED UNCHANGED TO THE LAST.* His own life, indeed, was a proof that amusements so participated in may be PERFECTLY HARMLESS, and no way interfere with any religious or moral duty. The Sabbath he kept with *Christian reverence*, but not with *Mosaic strictness*. His domestic arrangements were such as to enable every member of his household to attend Divine Service, at least once on that day. After its public duties were ended, he employed the remainder of the evening in attending to the spiritual and temporal necessities of his parishioners, in composing sermons, in study, or in instructive conversation with his family.—Vol. I. pp. 420, 421.

4. We have already said that Heber made a distinction between high Church principles and high Church *party* principles; just as he did between evangelical principles and evangelical *party* principles. Heber was both evangelical and high Church in the *pure* sense, but neither in the *party* sense. Of his genuine and unfashionable attachment to his Church we shall proceed to adduce a few decisive specimens. And here the admirable "Critique" will again bear its part.

Though perfect charity should be observed towards dissenters, and though we should be ready to co-operate with them in any good work, *by which the peculiarities of our Creed or Church discipline are not compromised, this amiable principle should not lead us to support their missions, or attend their places of worship.* The first is doing that by an *irregular method*, for which, in our Church missions, a regular way is open; *the second I cannot consider in any other light than SCHISMATICAL, and therefore SINFUL.* This point you will see treated of in my ordination sermon.—Vol. I. p. 550.

We are not sure whether the sermon here alluded to is now before us. There is, however, a very excellent discourse on this subject (Sermon XII. of the "Sermons in England"), which is, not improbably, that which Heber had here in view, as it was written in the same year (1819.) From this we shall produce a few extracts, sufficiently establishing Heber's opinion on the subject of irregular ministrations, and of those who employ them. Speaking of the common error of "the call," he observes—

THIS ERROR (*for such I hope to prove it*) is in a great degree, of modern origin. The ancient opponents of our Church, in the days of James and Charles, were, for the most part, as fully convinced as ourselves, of the necessity of Church union, and the advantages of a legitimate ministry; though they denied to the Church of England the character of a true Church of Christ, and though *their* ordination wanted, in our opinion, the sanction of apostolic authority. But the question then agitated between us, was not, *whether a schism, or unnecessary separation from the body of the Church was not sinful* (SINCE BOTH PARTIES ALLOWED THAT IT WAS A SIN OF NO ORDINARY DYE), but whether the Church of England was so corrupt and idolatrous as to have forfeited the allegiance of her members; not *whether an external authoritative call from the rulers of the Church, was needful to designate a Christian minister*, (FOR BOTH SIDES WERE BY FAR TOO WELL READ IN THE SCRIPTURES AND ECCLESIASTICAL ANTIQUITY TO MAKE A DOUBT ABOUT THE MATTER,) but whether this power of admission and ordination resided with the Presbytery or with the Bishop, and whether the authority of this last was a usurpation of the darker ages, or really founded on inspired and apostolic precedent.

At present, by far the greater number of those who have separated from our Church appear, so far as I have conversed with them, to find little, if any, fault with her doctrines, and to regard her discipline with perfect indifference. Ask any member of an ordinary dissenting congregation, the grounds of his secession from the worship of his forefathers, and he will most probably answer that he has some personal objection to his parochial minister, that he prefers the style of singing, or the extemporaneous eloquence of the place which he frequents, and that he has had no more thought of asking his new teacher by what authority he dispensed the word of God and His Sacraments, than of demanding similar credentials from a performer on the stage. Even among the preachers themselves, and the best informed of their number, it is not unusual to find individuals who are singularly blind to the GUILT of *schism*, and to the existence of the Church as a visible and regular society.—Pp. 236, 237.

* * * * *

Surely, when so many of our brethren round us are thus habitually regardless of what we esteem MOST SACRED; when so many of our own Church are sliding by degrees into the same *latitudinarian indifference*, it is well worth our while to examine impartially the reasons alleged for their neglect and our confidence; to ascertain whether these solemn invocations of the Spirit of God be indeed no more than AN EMPTY SHOW, or whether it may not be possible to convince our antagonists of the weakness of their grounds of defence, and the DANGER of their *spiritual condition*.—P. 239.

After discussing the arguments commonly adduced in favour of an irregular ministry, the Bishop has the following direct and clear observations.

It is well worth our while to observe that, so far from the will and the talent to preach conferring on any person a natural right to preach the Gospel, there were many persons possessed of both these, whom, nevertheless, the apostle expressly excluded from the public ministry. There are, doubtless, very many women whom God has endued with as eminent abilities to preach the Gospel, and we know there have been some who fancied as strong an internal call to this work as most of those men can profess, who, on these grounds, aspire to the ministry. Yet where can we find a more positive prohibition than that which forbids every woman, whatever her pretensions, to teach in the assemblies of the faithful? Nor even in the case of men, and of men who had received an extraordinary communication from the Deity, was the delivery of their message to depend on their own choice alone, or on the internal impulse which actuated them. The spirits of the prophets themselves were commanded to be subject to the rules laid down by their inspired brethren; they were to speak or

to be silent according to the discretion of those who bore rule in the Church, and with due regard to the decencies of a public meeting. What wonder, then, that SOME FURTHER SANCTION should be necessary to entitle men to exercise, in one particular way, those natural gifts which God may have bestowed on them, for a different end, that zeal for His service, for which, if they possess their souls in patience, His Providence may eventually discover another and a more advantageous channel.

But if a further proof is required of the necessity of some outward and authoritative seal of God's appointment, in addition to those faculties and feelings which are suited to the ministerial office, such a proof may be found in the conduct of Him, who is to the Christian Church, in every age, its Guide, its Pattern, and its God; when He *consecrated*, by the most solemn ordination which the world has seen, a few out of many disciples. We know not whether there were many others equally well qualified with the twelve for the labour and authority of the apostleship, (one we know there was, who was afterwards added by the Holy Ghost Himself, Matthias the successor of Judas); but we are sure that if ever men were internally adapted by God's grace for that work, it must have been those whom God Himself chose, and whom He chose from a perfect knowledge of their hearts and tempers. Yet even of these men the internal fitness was not by itself sufficient to authorise them to go forth as God's ambassadors; and it was by LAYING ON OF HANDS, with fasting and earnest prayer, that the Divine Son of God thought fit to designate them as His servants! Beloved, we are followers of Christ; let us in this also conform to His EXAMPLE.—Pp. 211—246.

On the subject of churches the Bishop is equally decisive.

LET NOT HIM ASSUME THE NAME OF CHRISTIAN who is wilfully or willingly wanting in his token of respect to even THE BUILDING thus hallowed by its destination; LET NOT HIM LAY CLAIM TO THE CHARACTER OF A DEVOUT AND RATIONAL WORSHIPPER, who forgets that, though God is every where, His blessing may be more largely given in ONE PLACE than in another; and *that no PLACES can with greater propriety have hope of such a privilege than those TEMPLES which are called after His name, and which have been repeatedly distinguished as the scene of His mercies!*—Sermons in India, p. 219.

But as conduct is the best commentary on opinion, we shall adduce the following anecdote.

The parish of Hodnet being very extensive, contains, besides the perpetual curacy of Moreton See, already mentioned, a small chapel of ease, to which the Curate is appointed by the Rector. Weston Chapel is within a mile of Hawkstone, and is generally attended by the family of the Hills. About this time (1811) the celebrated Mr. Rowland Hill, great uncle to the present baronet, Sir Rowland Hill, obtained the curate's permission to preach in his pulpit; and a few days after, his intention was announced of preaching likewise in the dissenting chapel at Woollerton, which is also within the parish. Although Mr. Reginald Heber would not interfere with the right of the curate of Weston to admit to his pulpit any regularly ordained clergyman when he thought fit, yet when he understood that it was Mr. Rowland Hill's intention to preach on a subsequent day at Woollerton, he immediately, though with very painful feelings, forbade his officiating at Weston, and stated his reasons in letters to himself and to his brother the Rev. Brian Hill.—Life, Vol. I. p. 422.

We extract from the letters what follows. To the Rev. Rowland Hill he writes—

Of your peculiar religious opinions I know but little; and I can well bear that a brother Clergyman should differ from me on points which have no immediate reference to christian faith or practice. But whatever your opinions may

be, and happy as I might feel myself in the assistance of any man of talent or orthodoxy, yet, *as a MEMBER OF THE CHURCH OF ENGLAND, I will not permit that the pulpits where I have any influence, shall be used by a PERSON WHO ENCOURAGES BY HIS PRESENCE AND PREACHING A DISSENTING PLACE OF WORSHIP.*

For this letter no apology is necessary. If you expect that your own way of preaching the Gospel should meet with a candid construction, you must allow me also my prejudices, my natural anxiety for the congregations entrusted to my charge, and my zeal for those institutions which I have, THROUGH LIFE, BEEN TAUGHT TO VENERATE.—P. 423.

And to the Rev. Brian Hill—

I am far from desiring to dictate to any one, especially to one so much my senior, the manner in which he is to do good; but as I sincerely believe separation from the Church of England to be both evil in itself and productive of evil, I am very earnest that, in this neighbourhood at least, the popular and powerful name of Hill should not lend its sanction to meetings which I cannot help considering as sinful.—P. 121.

We must here, for the present, suspend the subject; purposing, when we return, to produce further testimony on that portion of it which regards Heber's sound and enlightened affection for the National Church.—(To be continued.)

ART. II.—*A New Translation of the Book of Psalms, from the Original Hebrew; with Explanatory Notes.* By WILLIAM FRENCH, D.D. Master of Jesus College; and GEORGE SKINNER, M.A. Fellow and Tutor of Jesus College. London: Murray. 1830. Pp. 253. Price 8s.

(Continued from p. 215.)

ANY attempt to examine in detail all those prophetic Psalms, to which we referred in our last Number, and with regard to which the views of the authors of the present volume appear to us fundamentally erroneous, would extend this article beyond all reasonable bounds: nay, we fear some of our readers may conceive that we have already devoted to this publication an undue share of attention. We are not willing, however, to leave unnoticed a few of the most prominent points; and, as the inquiry involves no less a subject than the general principle on which all the prophecies of the Old Testament must be interpreted, we trust its importance will be a sufficient apology, to such of our readers as may think an apology necessary, for the length to which our remarks may extend.

With regard to the second Psalm, then, we believe our authors will find it difficult to produce a single Christian writer, either commentator or controversialist, during the first twelve centuries of Christianity, who considered it in any other light than that of a simple prophecy, foretelling, in its plain and literal sense, the fruitless conspiracy of the Jewish and Gentile rulers against Jesus Christ and his gospel. To whom, then, are we indebted for the profound discovery that this Psalm "alludes to the hostile attempts of the enemies of the royal

house of David?" (See p. 212 of our last Number). We repeat that this interpretation is a Jewish perversion of the meaning. In proof of this assertion we produce the following extracts from the Commentary of the idol of the modern Jews, Rabbi Solomon Jarchi; from which, together with the writings of Aben Ezra, Kimchi, and others of the same school, is derived that heterogeneous mixture of Judaism and Christianity, which characterises so large a proportion of the Christian commentaries composed since their day.* We quote the passages of the Psalm in the original, as Jarchi has quoted them, inserting between the text and the commentary our authorised version.

למה רגשו גוים, *Why do the heathen rage?* Our Rabbies have explained the subject with reference to the king, the Messiah: but according to its literal sense, and in order to refute the heretics, it is right to explain it of David himself; as it is written, And the Philistines heard that Israel had anointed David to be king over them, and the Philistines assembled their armies, and they fell into his hand, (2 Sam. v. 17, &c.): and concerning them, he says, why do the nations rage, and all of them assemble themselves together? . . . **אז ידבר אלימו**, *Then shall He speak unto them.* And what is the word? As for me, I have established my king; why do ye rage? for I have appointed for myself this man to have princely power,† and to reign on Zion my holy mountain. **אספרה אל חד**, *I will declare the decree.* David said, This is a decree established and taken upon myself, to declare it and to make it known. **י' אמר אלי**, *The Lord hath said unto me,* By the hands of Nathan, and Gad, and Samuel, **בני אתה**, *Thou art my Son.* A head to Israel, who are called my first-born son; and they shall be preserved by thy hand: as it is written, concerning Abner, Thus saith the Lord, by the hand of my servant David will I save Israel. (2 Sam. iii. 18.) And on their account thou art to me like a son, for all of them depend on thee. **אני היום**, *I this day*—On which I have made thee king over them. **ילדתיך**, *I have begotten thee*—To be called my son, and dear to me as a son, on their account. As it is written, And David perceived that the Lord had established him king over Israel, and that his kingdom was exalted for the sake of his people Israel. (2 Sam. v. 12.) And we find concerning the kings of Israel, who are dear to Him, that they are called sons; as it is said of Solomon, He shall be to me a son, and I will be to him a father, (2 Sam. vii. 14.) And again we find it of David in Psalm lxxxviii. (lxxxix.) He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. (Psalm lxxxix. 26.) **שאל ממני**, *Ask of me.* Pray to me every time that thou goest out to battle against thine enemies . . . **בשבט ברזל**, *With a rod of iron.* That is, the sword. . . . **ועתה מלכים השכילו**, *Be wise now therefore, O ye kings.* The prophets of Israel are merciful men, and warn the nations of the world to turn from their wickedness. For the Holy One, Blessed be He! holds out his hand to the wicked and to the righteous. **וגילו ברעדה**, *And rejoice with trembling*—At the coming of that trembling, concerning which it is written, Trembling (fearfulness) hath surprised

* These writers lived at the close of the twelfth and the beginning of the thirteenth centuries.

† There is some obscurity in the original, in this passage. Breithauptus has translated the words, **לנסוך ולמלוך**, *ut ipse ungatur et regnet*; but this version requires that the word should be in Niphal, **להנסך**.

the hypocrites, (Is. xxxiii. 14) ye shall rejoice and be glad if ye have served JEHOVAH. נשקן בר, *Kiss the Son*. Arm yourselves with purity of heart. Another interpretation, *garnissement*, F. L.* But Menachem has explained it in the sense of desire; as, "And thy desire shall be to thy husband." (Gen. iii. 16.)

This is undisguised Judaism, and it has at least the merit of being consistent: it furnishes, moreover, a fair specimen of the general spirit which pervades the commentaries of the Rabbies; though it gives us but a faint idea of the trash which is to be found in them. And when we consider that these were the men "whose writings contributed to the diffusion of Hebrew learning in the rest of Europe," we shall not be surprised to find that the extension of Jewish prejudices kept pace with that of Jewish literature, and that these principles of interpretation gradually spread their fatal influence over almost the whole Christian Church.†

The *eighth* Psalm, as our authors have exhibited it, is another admirable specimen of Judaism. (See p. 210 of our last Number.) They tell us that the early part of this Psalm appears to allude to the victory of David over Goliath; and the enemy and avenger, or "vengeful foe," is the giant himself. But their authority for this interpretation our authors have not thought proper to produce; neither have they told us who are the babes and sucklings, or "sucking infants," to whom the plain words of the Psalm evidently attach the greatest importance. According to this interpretation of the passage, we see no persons to whom these words can be applied, except either the Jewish army or "the youthful David:" the former is very improbable, because, though *after the giant was slain* "the men of Israel and of Judah arose and shouted and pursued the Philistines," (1 Sam. xvii. 52); yet the glory of the victory certainly belongs not to them, but to David. And why David, though a "stripling," should be called a sucking infant, and still more why he should be put in the plural number, are knotty points which our authors have wisely left unresolved. Again, supposing this subject to have been uppermost in David's thoughts when he indited the first six lines, why has he abruptly started off from this animating theme, to make "reflections upon the general dealings of Providence towards mankind," and "man's sovereignty over the animal creation," and finished the Psalm without alluding again, in the most distant manner, to the glorious event which had given rise to it? The Commentary of Rabbi David Kimchi is more consistent, and therefore, in one respect, more rational than this of our authors. He considers the Psalm throughout as "a

* F. L. In a foreign language. We use this abbreviation in imitation of the original בלעז, the initials of the words בלשין עם זר, *In the language of a foreign people*.

† See the Commentaries of Nicholas de Lyrā.

hymn or song of praise in honour of God, and a declaration of His Almighty power." And about the mouth of babes and sucklings he says thus :

The first of the wonders which appear in man after he comes forth to the air of the world, is the act of sucking. For it is right that man should praise the Creator, and acknowledge his power and might, on account of his works which are visible in the heavens, and in the earth, and in the conformation of his own body, which is formed in the womb, and grows by degrees, till his members are perfected, and he comes forth to the air of the world. And this he celebrates in the Psalm, "O LORD, Thou hast searched me out, and known me." (Ps. cxxxix.) But the present Psalm says, from the beginning of his coming forth to the air of the world, and from his sucking, are the wonderful works of God acknowledged, and his kindness towards man. Therefore he says, *Thou hast laid a foundation.* For as the foundation is the beginning of the building, so sucking is the first thing in which we recognise the kindness of the Creator towards man after he comes forth to the air of the world. For the Holy One, Blessed be He! has made for him a hole in the breasts, like the puncture of a fine needle, no bigger than that : for if it were wider, the milk would flow without pressure, and enter into his mouth in greater quantities than is necessary, so as to choke him ; and if it were finer than it is, the act of pressing would become difficult to the child, and his lips would suffer. But all is in due proportion and measure. And the wonder [in man] above all other animals is, that God has placed the breasts of his mother near the seat of intelligence, (*i. e.* the heart) as our Rabbies,* may their memory be blessed ! have told us. Therefore he said, *From the mouth of babes and sucklings thou hast laid the foundation of power.*

But enough, and more than enough, of this "Rabbinical learning." If Christianity be not, from first to last, *a cunningly devised fable," the true meaning of this eighth Psalm is as far removed from all these Jewish dreams as light from darkness. On the authority of our Saviour and his Apostle we conceive ourselves perfectly safe in affirming that this Psalm is a prophetic hymn of praise for the advent of Christ in the flesh. In the first four verses the prophet, as

* We cannot omit the opportunity which this allusion to the Talmud affords us, of quoting the following passage from this extraordinary work. After affirming that David sang a psalm or song to God in his mother's womb, As it is written, "Bless the LORD, O my soul, and all that is within me bless His holy name," (Ps. ciii. 1,) the Talmud proceeds to the second stage of his existence, and says thus :—

ינק משדי אמו ונסתכל בדדיה ואמר שנאמר ברכי
נפשי את יהוה ואל תשכחי כל צמוליו : מאי כל צמוליו
אמר רבי אבהו שעשה לה דדים במקום בינה טעמא
מאי אמר רב יהודה כדי שלא יסתכל בעדרה רב
מתנה אמר כדי שלא יינק ממקום הטומאת—
Berachoth, p. 10, a.

From delicacy to our readers we forbear to translate this precious morceau ; but we entreat the learned to weigh well this appalling fact, that the Talmud, from which this passage is extracted, and which abounds with similar specimens of nonsense, and filth, and obscenity, and blasphemy, is at this hour, and has been for ages, regarded by the Jews with a degree of superstitious veneration, to which their reverence for the writings of Moses and the Prophets bears no comparison ; and that while they kiss the book with unfeigned devotion, and regard it as a talisman, a household god, which will preserve them from all evil, not one in a thousand of them is able to read a single line of its contents.

it appears to us, addresses Him as Jehovah. The expression, "THOU, who displayest thy glory in the heavens," seems to relate to "the glory which He had with the Father before the world was;" and the Psalmist expresses his wonder and admiration that He, who "in the beginning was with God, and was God," should make choice of children and sucklings, to welcome Him with hosannahs, and proclaim his praise on earth;—that He "who made the world, and upholdeth all things by the word of His power," should lay aside the glory of the Godhead, and come "to visit us in great humility." Then, regarding Him in his new character, as the man Christ Jesus, he abruptly changes his mode of address, speaking to Jehovah in the second person, and of Christ in the third: and the antecedent to the pronoun "Him," in ver. 5, 6, is not "man," and "the son of man," in ver. 4.; but THE VISITOR mentioned in the preceding line, He who had before been personally addressed as God, but is now described as "made for a season lower than God (or, than the angels), for the suffering of death," and afterwards "crowned with glory and honour." This transition cannot, perhaps, be expressed in Greek or in English; but in Latin it is obvious: for instead of continuing the pronoun "eum" through the whole passage, as in the existing Latin versions, we conceive it would be more accurately rendered thus:—

Quoniam videbo cœlos, opera digitorum Tuorum,
Lunam et stellas quæ Tu fundasti;
Quid est homo, quòd memor es ejus?
Aut filius hominis, quoniam visitas eum?
Minuisti Illum paulo minùs ab angelis,
Gloriâ et honore coronasti Illum;
Constituisti Illum super opera manuum tuarum,
Omnia subjecisti sub pedibus Illius.

Is it altogether impossible that this transition may be indicated, in the Hebrew, by the change in the form of the affixed pronoun? The use of the epenthetic Nun, in cases like this, is, we believe, very little understood; and we are inclined to think that the change from נִרְאֶה to נִרְאֶהְ, corresponding to our proposed change from "eum" to "Illum," was not made without a reason. But an objection may, perhaps, be raised against this interpretation of the passage from the conjunction (ו) "For" or "Yet," at the beginning of ver. 5, which seems to connect it immediately with the preceding sentence. Our readers, however, will observe that, though the version in their Bible and that of our present authors have retained this conjunction, it does not appear in their Prayer-book; and there is abundant reason to believe it an interpolation. For it was not in the copy of the Septuagint quoted in the Epistle to the Hebrews; it is not in any of the versions in the London Polyglott, except the Chaldee; nor in any of the

fragments remaining of the Hexapla of Origen, though the passage is extant in them all. Moreover, it is not in the version of Jerome, who would not, we imagine, have omitted it had it existed in his copy of the "Hebrew Verity;" and lastly, it is not in any of the standard editions of the Latin Vulgate. The earliest trace, we believe, of this conjunction is to be found in the Commentary of Chrysostom, who quotes the Hebrew in Greek letters; thus, *ουθασρηου ματ μηλωειμ*. It appears therefore that the word was then read, not according to the present punctuation, *וְתַחֲסֶרְהוּ*, but *וְתַחֲסֶרְהוּ*; and the conjunction thus pronounced, might easily have ~~crept~~ in, by mere accident, from the conclusion of the preceding word. Although this letter (ו) therefore appears in all the Hebrew manuscripts yet discovered, we think it not improbable that the Psalm was originally written without it.

A more formidable difficulty, however, arises from ver. 7, 8; a difficulty which even the "profoundly learned Joseph Mede" was unable to overcome, and which induced him to adopt the notion that the quotations of this Psalm in the New Testament are mere accommodations of the words. But, with reverence be it spoken, his discourse is a lamentable instance of a great mind losing itself in a mist of its own creating. For our own part, though we are aware that in expressing such a sentiment we are opposing the opinions of many learned and pious men, we cannot conceive that our Saviour and His Apostles would have quoted this Psalm in the manner they have done, had it not been, in its primary sense, an express prophecy of those events which they have pointed out as its accomplishment. And if these verses are really inconsistent with this view of the prophecy, so that we are absolutely reduced to the alternative of either disbelieving their testimony, or discarding these verses from the Psalm, we do not hesitate to adopt the latter hypothesis, and to conclude that this passage is a mere interpolation of the Jews, foisted in for the purpose of giving support to their *accommodation* of the Psalm, and more effectually robbing it of its prophetical character.

Let us now proceed to the *sixteenth* Psalm; the present version of which appears to us to be an extraordinary specimen of learned trifling. (See p. 211 of our last Number). The translation which our authors have given of verse 10,

For Thou wilt not abandon me to the grave,

is so totally at variance with the plain meaning of the Hebrew words, that though we fully acquit them of *intentionally* corrupting the truth, we do not hesitate to say that in their hands the truth has been most unfortunately corrupted. The ancient translators, without exception, understood the word *נַפְשִׁי* here to mean the soul, and *אֶרְצָה* the habitation of the soul after death; and why our authors have departed from these literal and proper meanings of the words, we

confess ourselves utterly unable to explain, and we verily believe they are equally so. If the words were doubtful in other passages, this place alone is so obvious as to fix their sense, and serve as a clue to all the rest. For nothing can be more certain than that this text contains a direct prophecy of the resurrection of Jesus: Christianity and this apostolical interpretation must stand or fall together: and it appears to us that no great depth of learning is required to perceive that it distinctly describes this resurrection with reference to the two component parts of man, the soul and the body; that the four lines composing verses 9 and 10 relate to the soul and the body alternately, the first and third to the soul, the second and fourth to the body, and that the last two contain the ground of the confidence expressed in the two former. For why should His heart be glad, and His glory, His immortal soul rejoice, but from His assurance that that Soul would not be left in *Sheol*? And why should His body or flesh rest in confidence, but because of the same unshaken faith that that flesh would not be suffered to putrefy or see corruption? But how have our authors rendered the word in other places? In Ps. xxxi. 17; xlix. 14, 15; lv. 15; lxxxviii. 3; lxxxix. 48; cxvi. 3; cxxxix. 8, they have rendered it "the grave:" but in Ps. lxxxvi. 13, "the pit;" in Ps. xviii. 5, "Hades;" in Ps. ix. 17, "the place of the dead;" and in Ps. vi. 5, "the regions of the departed." Moreover, in a note on this last place, which we trust our readers have not forgotten, our authors have expressly told us that it is not the region of departed *bodies*, or the grave, but "the gloomy mansion of departed *spirits*." What admirable consistency! But our readers have yet to learn that consistency is one of the points on which our authors pride themselves.

The plan adopted by the Translators, of assigning but one meaning to any single word or sentence, even although the real import of the one or the other may be yet unsettled, necessarily gives a dogmatical cast to all their explanations. They are neither insensible nor indifferent to the charges which may be brought against them on this head. Purposing, however, to furnish merely a Manual of the Psalms, they conceived that, to encumber their translation with tedious and intricate disquisitions, would have been to depart entirely from the plan which they had prescribed to themselves; and that, consistently with this design, they could only state the particular interpretation, which seemed to them, after mature deliberation, to have the balance of argument and authority in its favour. The Translators do not wish to conceal the fact that, with regard to several words and expressions, their minds long wavered in doubt and uncertainty, and were eventually determined by only a slight preponderance of evidence; nor do they deny that, as to the precise meaning of some few passages in the Psalms, their opinion is even yet far from being decidedly formed. They deem it right to add that, in these latter instances, they have adhered, in the main, to the present authorized version.—Pref. iv. v.

But one meaning to any single word! How happens it then that the word *לִישׁוֹן* has changed its meaning in passing from the sixth to the sixteenth Psalm? Again, we can readily believe that the

“preponderance of evidence” in favour of their translation of the passage before us was “slight” indeed; and we think they would have shewn more judgment had they, in this instance, followed their own rule, and “adhered, in the main, to the present authorized version.” For though it may accord with their system of interpretation to represent the “real import” either of the whole sentence, or of the words composing it, as “yet unsettled;” we fearlessly assert that to raise doubts respecting the general accuracy of our authorized version of this celebrated prophecy, is not a jot more rational than to doubt whether or not the sun be risen amidst the warmth and splendour of noon day.

This passage is the clue to the whole Psalm; for the same person who speaks these words, speaks the whole,—there being no change of person that we can discover except in one passage which relates to “the saints which are upon the earth.” If, therefore, on the authority of the New Testament, we are to consider Jesus as the speaker in ver. 10, He is equally so throughout; and the whole Psalm is nothing else than a prayer uttered by Him in the days of his Humiliation. Our readers need not be told that the mean condition in which our Saviour appeared on earth was the great obstacle to His reception by the rulers of the Jewish nation; that they looked for a *temporal* deliverer, and contemptuously rejected the claims of the meek and lowly Jesus to the character of their predicted Messiah. These views being so utterly at variance with the truth, we cannot be surprised to find the Messiah prophetically introduced in the Old Testament, declaring it unnecessary for the salvation of mankind that he should be renowned for worldly greatness,—expressing his entire satisfaction with that state of poverty and degradation which it pleased God to appoint him in the present life,—and looking forward with joyful anticipation to his own future resurrection. Such we conceive to be the simple meaning of this Psalm; the train of thought being once interrupted in order to afford Him a consolatory glimpse of the constancy and triumphs of His first disciples. As many of our readers will not be able to refer to the old versions, they will not, we hope, be displeased at our introduction of the following extracts from them. The line marked (†) is the only one in which the Hebrew text seems to us to have suffered any material corruption.

PSALM XVI.

אֶמְרָתִי לַיהוָה אֲדֹנָי אֶפְתָּה	שְׁמִרְתִּי אֶל כִּי־חֲסִיתִי בָהּ
לְקוֹדְשִׁים אֲשֶׁר־בְּאֶרֶץ	מִזְבְּחִי בְּלִיעֶלֶיד
יִרְבּוּ עֲצֻבוֹתָם אַחֲרַי מְהֵרָה	אֲהַמָּה וְאֲדִירִי כָל־חֲפֻצֵּי־בָם
וּבְלִאֲשָׁא אֶת־שְׁמוֹתָם עַל־שִׁפְתִּי	כִּי־אֶפְתָּה נִסְיָנֵיהֶם מִדָּם

Various Readings. מִמְּרָא—מִמְּרָא, Common Text. בִּלְעֵלִי *—בִּלְעֵלִי, 379. בִּלְעֵלִי, 216. 573. בִּלְעֵלִי, 259. * 7 MSS. בִּלְעֵלִי, 206. * 17. בִּלְעֵלִי, 224.

SEPTUAGINT.

Φύλαξόν με, κύριε, ὅτι ἐπὶ σοὶ ἠλπισα·

εἶπα τῷ Κυρίῳ, Κύριός μου εἰ σὺ.

ὅτι τῶν ἀγαθῶν μου οὐ χρεῖαν ἔχεις

τοῖς ἁγίοις τοῖς ἐν τῇ γῇ ÷ αὐτοῦ.

† ἐθανμάστωσε * πάντα τὰ θελήματα αὐτοῦ ἐν αὐτοῖς,
ἐπληθύνθησαν αἱ ἀσθένειαι αὐτῶν, μετὰ ταῦτα ἐτάχυναν·
οὐ μὴ συναγάγω τὰς συναγωγὰς αὐτῶν ἐξ αἱμάτων,
οὐδὲ μὴ μνησθῶ τῶν ὀνομάτων αὐτῶν διὰ χειλέων μου.

Various Readings. "Οτι τῶν ἀγαθῶν - - - ἐτάχυναν * 184. ἐθανμάστωσε + ὁ Κύριος, 72 MSS. Complut. Ald. + Κύριως, 182, 263. + ὁ Θεός, 293. θελήματα αὐτοῦ—θελήματά μου, 27.

AQUILA, *Fragment.*

- Line 3. Ἀγαθοσύνη μου οὐ μὴ ἐπὶ σέ
5. ὑπερμεγέθει μου πᾶν θέλημα ἐν αὐτοῖς
6. πληθυνθήσονται διαπονήματα αὐτῶν
7. οὐ μὴ σπείσω σπονδὰς αὐτῶν ἐξ αἱμάτων.

SYMMACHUS, *Fragment.*

- Line 3. ἀγαθὸν μοι οὐκ ἔστιν ἄνευ σου
5. εἰς τοὺς μεγάλους πᾶν τὸ θέλημά μου ἐν αὐτοῖς.
6. ἐπληθύνθησαν τὰ εἶδωλα αὐτῶν, εἰς τὰ ὀπίσω ἐτάχυναν.

THEODOTION, *Fragment.**

- Line 5. καὶ θαυμαστὸν μοι τὰ θελήματά μου ἐν αὐτοῖς.

*Another Fragment.**

- Line 6. πολλὰ αἱ κακοπάθειαι αὐτῶν, ἀκολοῦθούσαι ταχέως.

I. LATIN.†

Conserva me, Domine, quoniam in Te speravi:

Dixi Domino, Deus meus es Tu.

Quoniam bonorum meorum non egēs

Sanctis qui in terra sunt ejus.

* The Vatican MS. attributes this line to Symmachus also.

† The I. Latin version was made from the Septuagint, in the first or second century. The II. Latin was a revision of the same, made by Jerome, from Origen's correction of the Septuagint. The III. Latin was an entirely new translation, made by Jerome, from the Hebrew text as it existed in his time.

We beg the indulgence of our readers while we correct an error, connected with this subject, which appeared in our last Number, in the Latin translation of Ps. vii. The reading there given is the II. Latin. The I. Latin version reads, not "Decidam," but "Decedam merito ab inimicis meis inanis;" a translation which completely confirms the view we have taken of the passage.

†Mirificavit omnes voluntates meas inter illos ;
 Multiplicate sunt enim infirmitates eorum, postea adceleraverunt.
 Non congregabo conventicula eorum in sanguinibus,
 Nec memor ero nominum illorum per labia mea.

Corrections introduced, by Jerome, in the II. Latin :—Line 1, speravi in te.
 4, Sanctis qui sunt in terra ejus. 5, in eis. 6, enim omitted. 7, de sanguinibus. 8, eorum.

III. LATIN.

Custodi me, Deus, quoniam speravi in Te.
 Dixi Domino, Dominus meus es Tu :
 Bene mihi non est sine Te.
 Sanctis qui in terra sunt,
 †Et magnificis, omnis voluntas mea in eis.
 Multiplicabuntur idola eorum, post tergum sequentium :
 Non libabo libamina eorum de sanguine,
 Neque assumam nomina eorum in labiis meis.

Various reading, from the Cistercian MS.:—Lines 6, 7, Multiplicentur dolores eorum, et postea sequuntur te : non libabo (another MS. libabo) libamina eorum, quia gravior est quam effusio sanguinis.

Arabic, as translated in the London Polyglott:—Lines 4, 5, 6, Manifestavit in sanctis suis miracula sua in terrâ suâ, et operatus est in eis omnem voluntatem suam. Multiplicati sunt dolores eorum, ac proinde festinaverunt.

Syriac, ditto:—Line 6, Multiplicentur dolores eorum postremû ; cito.

From these varieties in the versions, our readers will perceive that this passage is involved in considerable difficulty. We venture to propose the following version and explanation of it.

Preserve me, O God, for I have trusted in Thee,
 I have said unto JEHOVAH, Thou art my Lord.
 My prosperity is not incumbent upon Thee,
 For the saints which are on the earth :
 †As for them in them ;
 Their sorrows are multiplied, they come hastily upon them :
 "I will not worship their idols, even for my life,
 Neither will I take their names upon my lips."
 JEHOVAH is my allotted portion and my cup,
 Thou upholdest my lot : &c.

The third line appears to us to be well paraphrased in the Septuagint ;

Thou hast no need of my prosperity
 For the saints which are on the earth.

And the couplet contains a complete refutation of the Jewish notion, that temporal prosperity is an indispensable characteristic of the true Messiah. The four next lines are, as we conceive, a digression suggested by the word "saints," and alluding to the sufferings and constancy of the early Christians ; the first couplet relates perhaps to the Apostles themselves, on whom persecution came like an overwhelming torrent, and the latter seems to refer to the Gentile converts, who refused to sacrifice to the heathen gods, even at the hazard of their lives. After this prophetic glimpse of the triumphant consequences of His humiliation, the Saviour returns to speak of Himself ; and

He, who had not where to lay His head, appears, like His own Apostles, "as having nothing, and yet possessing all things;" as arming Himself to "endure the cross and despise the shame," by the contemplation of the joy that was set before Him, when He should rise triumphant over death, and be set down at the right hand of the Majesty on high.

That we are right in every particular of this interpretation we have not the presumption to imagine; but the general view which it opens of the whole Psalm does appear to us more rational, and more worthy of the Holy Spirit by whom it was dictated, than that exhibited by our authors, or by any other modern commentator whom we have seen. But if this interpretation be correct, the present prophecy affords dreadful evidence of the charge which has been brought against the Jews in the first century,—that of perverting, in every possible way, the plainest predictions of the Old Testament, in order to evade the demonstration which they afforded of the claims of Jesus Christ.

For, this view of the Psalm being admitted, the conclusion appears inevitable, that the absurd punctuation of the whole passage, according to the common texts,—the various readings and interpretations of the words בְּלִי עֲלֵיָהּ,—the canonization of "saints" into "divinities,"—the metamorphosis of "sorrows" into "idols,"—and "idols" into "drink-offerings,"—and, to complete the climax, the making those "drink-offerings of blood," were partly the wilful perversion of those who *would* not, and partly the blind guesses of those who, by a righteous sentence of the Almighty, *could* not see the plain meaning of the prophecy. On the same supposition also, we cannot conceive how any unprejudiced person, that is competent to form an opinion on the subject, can rationally entertain a doubt, that in the line which we have left untranslated, the Hebrew text has been grossly corrupted; and that its meaning must be sought from that version, which existed before there was any temptation to convert sense into nonsense, and truth into falsehood, and to make the language of prophecy bend to the twisting and torturing of "Rabbinical learning."

With respect to the Septuagint translation of this passage, it will be observed that the word αἰρού, in line 4, was marked by Origen as having nothing in the Hebrew to correspond to it, and that the word הִקָּה is not translated: we shall therefore venture a conjecture, that this word was originally not ΑΥΤΟΥ, but ΑΥΤΟΙ, and that it ought to stand at the beginning of the next line as a nominative absolute; but that some transcriber, knowing nothing of the Hebrew idiom, therefore not comprehending the force of a plural-nominative standing before a singular-verb, ignorantly transferred it to the preceding word. This conjecture, perhaps, may receive some confirmation from the I. Latin version: for it seems improbable that if, when this version was made,

thé Greek had read ἐν τῇ γῇ αὐτοῦ, the translator would have separated the words, *terra* and *ejus* in the manner in which this text now stands, and from which Jerome thought it necessary to alter it: but if he read the Greek, ἐν τῇ γῇ, his Latin, "Sanctis qui in terrâ sunt," is perfectly correct; and αὐτοῦ being afterwards added to the Greek, *ejus* would soon be added to the Latin, and produce the present reading, "Sanctis qui in terrâ sunt ejus." We have no wish to claim for this conjecture more weight than it fairly deserves; but, whatever be its probability, it so far confirms a point, which however needs no confirmation, that the verb ἐθανυμάστωσε, is the original reading of the Septuagint text: and the vacant line filled up from this version, will stand thus:—

As for them, He has gloriously fulfilled all His pleasure in them;
Their sorrows are multiplied, &c.

A sentiment, which will possibly call to our readers' remembrance, the celebrated passage of Isaiah, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, *and the pleasure of the Lord shall prosper in his hand.* He shall see of the travail of his soul, and be satisfied," &c. What the Hebrew originally read, we have perhaps not yet sufficient data to determine. The conjecture of Houbigant is ingenious *המה יאדיר* "ל כל חפציו בם"; * perhaps *הם האדיר* is nearer the truth. Both, however, must be regarded as mere conjectures, calculated to call forth inquiry rather than to settle the question; but neither of them are to be admitted into the text, till confirmed by Hebrew manuscripts more ancient than any which have yet been brought to light. But that the present text requires some correction can scarcely admit of a doubt.

(To be concluded in our next.)

ART. III.—1. *A Sermon on 1 Cor. ii. 12, preached before the University of Oxford, at St. Mary's, on Sunday, Feb. 6, 1831. By the Rev. H. B. BULTEEL, M. A., late Fellow of Exeter College, and Curate of St. Ebbe's, Oxford.* Oxford: London: Hatchard, and Nisbet. Cambridge, Deightons. 1831. Pp. 53.

2. *Remarks upon a Sermon preached at St. Mary's, on Sunday, Feb. 6, 1831. By the Rev. EDWARD BURTON, D. D. Regius Professor of Divinity.* Oxford. 1831. London: Rivingtons. Pp. 29.

* Our readers need scarcely be told that "ל" is the Rabbinical contraction for יך or יךך: and the text, thus corrected, will agree with the Complutensian text of the Septuagint.

3. *Strictures on the Rev. Mr. Bulteel's Sermon, and the Rev. Dr. Burton's Remarks.* By OXONIENSIS. Oxford: Vincent. 1831. Pp. 24.
4. *A Reply to Dr. Burton's Remarks upon a Sermon preached at St. Mary's, on Sunday, Feb. 6, 1831, by the Rev. H. B. BULTEEL, M. A. &c.* Oxford. 1831. London: Hatchard, and Nisbet. Cambridge: Deightons. Pp. 56.
5. *One Reason for not entering into Controversy with an Anonymous Author of Strictures.* By the Rev. EDWARD BURTON, D. D. Oxford. 1831. Pp. 8.
6. *Postscript to "Strictures."* By OXONIENSIS. P. 1.
7. *A Friendly Letter to the Rev. Mr. Bulteel, in Consideration of his late University Sermon.* By PHILIPPUS ANTI-OSIANDER, S. T. P. Oxford: Slatter. London: Rivingtons. Cambridge: Deightons, and Stevenson. Pp. 60.
8. *The Doctrine of the Church of England at the time of the Reformation, of the Reformation itself, of Scripture, and of the Church of Rome, briefly compared with the Remarks of the Regius Professor of Divinity.* By ΟΥΔΕΙΣ. Oxford: Wheeler. 1831. Pp. 65.

THAT our Universities should be at times subject to the excitement of theological discussions is matter neither of surprise nor displeasure to us. There are few topics on which men of large research and information are of exactly the same opinion; and as we are proud to say there are many such in both our seats of learning, collision of sentiment must constantly occur, and not unfrequently proceed to public controversy. We do not, however, consider the treatises now before us of any great importance, or as having brought forth an equal stock of learning and knowledge with most other ephemeral discussions, which have excited academic attention. We ourselves remark on them as having attracted some notice in a place for which we shall always entertain respect and affection; and it may be pleasing to those who regard Oxford with the same feelings, to know what are its immediate objects of interest, even though the knowledge should lead to the declaration, so gratifying to advancing age, that the men in their own days were wiser and better.*

But we will proceed to consider the Sermon of February 6. The Calvinistic scheme of Divine agency has always, since the time of Augustine, had its advocates, though it has never been generally the creed of the Christian Church; and it is now a long time since it has been so directly brought forward in the pulpit of St. Mary's. The sermon of Mr. Bulteel has given rise to divers pamphlets, either for or against it. Dr. Burton, the Regius Professor of Divinity, was induced to write some remarks, lest "the public should suppose that such doctrines were palatable to the modern divines

of Oxford." His publication, though uncalled for, is written with temper and great regard to truth. The door of controversy being thus opened, "Strictures on the Sermon and Remarks" appeared, evidently the work of a somewhat youthful author, well pleased to make a beginning of his prowess in such good company as that of a Regius Professor. Unfortunately he is obliged to escape the charge of gross ignorance by pleading guilty to very considerable unfairness. In his work he tells us he has a book by his side, of which it appears, from a postscript, he had only an incorrect and partial translation. Next in order is a Reply of Mr. Bulteel's to the Remarks of Dr. Burton; then a very well written pamphlet of a "Philippus Anti-Osiander, S. T. P.;" and, in conclusion, a somewhat unintelligible production of a "nobody knows or is to know who."*

The points in dispute seem to us resolvable into three; 1st, the Calvinistic scheme, so well known and so frequently discussed, that little new can be said of it; 2d, the conduct of the Colleges in the University in giving their testimonials for Orders, and incidentally the lives of the Clergy; 3d, the right of the Crown to the appointment of Bishops.

We shall examine them in a reversed order. Mr. B. is as stout a supporter of Church Articles as ourselves, though we may explain those of the Church of England differently. Does he think that if an unlimited power of electing their ministers were given to the people, it would not have the effect of substituting their opinions, whatever they might be, for those of one distinct Church?—Much more would this be the case were Bishops elected by their subordinate ministers. As long as human nature is corrupt, iniquity will cleave, even to our holy things; and reason and religion will be, in the greater portion of mankind, if not obliterated, yet easily warped from the truth by prejudice and passion. As no internal discipline has ever been able, in any Church, to prevent this, we may reasonably infer that it is not improper to have recourse to external arrangements to counteract it: and these have been found, in the case of our own Church, most efficacious. Whether our kings and their ministers have generally known Christ or not, we shall not determine; but we may safely affirm that they have constantly and very generally recommended virtuous and unexceptionable men for the chief ministry of the Church. David appointed their courses for the priests, and throughout Scripture we read that godly princes had great authority in matters relating to the service of God. Under the dispensation of Melchisedeck the same man was king and priest; and the connexion between the offices it has been one great principle of the English Church, since the

Reformation, to uphold. We must make one quotation from Mr. Buteel himself, which, we think, will settle the question. "I grieve that those highly honoured and venerable men, who had light enough to draw up the Thirty-seventh Article, and their successors after them, should not have had courage to act up to the principles they professed."—Reply, p. 54. When a man understands the sentiments of others so much better than they did themselves, no one of mere ordinary attainment should presume to dispute with him. We believe the Reformers understood their own meaning, Mr. B. thinks not; further comment must be unnecessary, except a hint that, perhaps, in some other of the Articles as well as this, the sense put on them by their authors, and received by their successors, was not the same with that of Mr. B.

The second point we have to examine relates to the giving testimonials for Orders. Here Mr. B. has considerable advantage over us. He has lived with a gay and somewhat dissolute set of men. That testimonials have often been denied to such we know; but of the exact scrutiny into character made in every College, or the means which those in authority have of discovering vices or errors, we are ignorant. Having been a Fellow of a College too, Mr. B.'s authority may be supposed good. Dr. Burton says, that "increasing care is used in this point;" the author of the Friendly Letter asserts that "the case is not general;" and with this opinion we ourselves are inclined to concur. That testimonials have been malignantly "withheld from piety, honesty, and sobriety," on account of any peculiar tenets professed by persons of such a character, or, in other words, on account of their Calvinistic interpretation of the Articles, we are very much inclined to doubt; indeed, it has been declared to us that such is not the fact. "Something like a case," says the author of the Friendly Letter, "may have reached your (Mr. B.'s,) knowledge." We believe this to have occurred a few years ago. Whether in that case testimonials were withheld on account of the belief of the sufferers, or on account of a very flagrant breach of academic and ecclesiastical discipline, can be determined neither by Mr. B. nor ourselves: we only know that such a breach was committed, and the withholding of the testimonials appears to us its imperative consequence. In a place like the University, where so many high-spirited young men are to be kept in subordination, regulations cannot be with safety wantonly broken through. Attempts to create schism and lessen authority must be instantly put a stop to, nor can, under any pretences, be safely encouraged.

In the amusements of the Clergy we are no friends to ascetism. In every thing he undertakes, moderation, more difficult than abstinence, should be the distinguishing trait of the Clergyman, and we see

no harm in his partaking, in moderation, in any innocent amusement. Ascetism may please a few morose and disappointed people, and certainly is a very effectual mode of gaining the applause of the vulgar; though, we believe, if left to themselves, these last would be very indifferent on the subject, and be fully satisfied with clerical moderation. However, the former will not let the natural malignancy of human nature sleep among them; they force it into action, and ascetism—hopeful child of pride and envy—is made the basis of popular esteem, and the test of Christian feeling.

On the third point, the Calvinistic interpretation of the Articles, we are now to speak. The present controversy seems to turn upon the opinions of the early Fathers and the Reformers. Dr. Burton's knowledge of ecclesiastical history is comprehensive and accurate, and the doctrines of Predestination, and particularly Election, it appears to be satisfactorily proved, never occupied much attention till the time of Augustine. For this writer's strong enforcement of them, too, personal reasons may be given; and perhaps the tenets of the sectarian monk* had some weight in forming the Predestinarian opinions of the early reformer, Luther. These were confirmed by casual controversy; and the opinions of one occupied, as Luther was, in opposing prevailing errors of an opposite tendency, should not be received without hesitation and allowance. On this subject, too, the present Lutheran Churches agree with the Church of England, and hold a middle course between the making Predestination a matter of faith, and considering it incompatible with the justice of God. Of our own Article on this point, we think that it is purposely ambiguous. Our Reformers seem to have been obliged to say something on the subject, but hardly to have known what judgment to form on it, and therefore refer us to Scripture for the truth; thus leaving us at liberty to acknowledge the incomprehensibleness of the subject, and to give our own interpretation of those passages of Scripture in which the word occurs. On the point of free Grace, difference of opinion seems to exist rather in regard to the manner than the matter. No member of the Church of England will assert man's absolute desert, though some may argue for a desert, allowed of God, which affects not the original gift, but the continuance of grace. And, after all, there are things which God only knows; and as they are not mentioned in any of our public formularies of faith, we think they should not occupy the pulpit so exclusively as some among us wish them to do.

* This term is not used invidiously. There were strong sectarian divisions among the monastic orders. The Augustinians, Luther's order, were Predestinarians. Predestination is by no means an exclusive doctrine of the Reformation; many good Romanists, of an austere turn of mind, held it, though it was not generally approved.

The service and prayers of our Church are certainly far from Calvinistic in their form and tendency, and from these and the homilies must be the most legitimate interpretation of the Articles. Of justification by faith we are true believers; but our belief is, that a faith, unevincenced by works, is no Scripture faith at all; and on no point, do we think, has more argument been used to less purpose than on this.

But further to examine these unsatisfactory and endless questions neither our time nor space allows. We shall always regret to find them the subject of controversy, since it is rarely either party is convinced, and it is of infinite injury to religion. We are not very much surprised at Mr. Bulteel's holding the opinions he does. Some men are naturally moderate, others are always in extremes, and their religious feelings will experience the bias of the natural temper. It is highly dangerous to the interest of religion to have this bias attributed to the direct influence of God's Spirit. Yet reason and argument will never change this opinion. Like other apparently injurious effects of nature, it may often be more safely counteracted than resisted; and it is no doubt, in cases like the present, appointed by God for his own good purposes.

To conclude, we wish this controversy had never arisen. No one, who thinks for an instant, would believe that so common-place a discourse could be really, in any extraordinary degree, palatable to the University. Does not every one know (it is with shame we write it) how great an influence (as little by the bye at Oxford as at most places) fancy and curiosity have in filling a place of worship? How desirous do we see many of sitting under (as they call it) a favourite preacher; and (on very similar principles) how many were present at St. Mary's because they were pretty certain the University would be the subject of abuse! How many, even of those to be attacked, came to hear the manner of it! If, however, any one interests himself on the subject, we must recommend to them "Dr. Burton's Remarks," which are fair and impartial; and the "Friendly Letter," for its sensible and appropriate observations: but as the discussion seems now to have passed over, our wish and desire would be not to have it renewed; and we can assure those who are fond of such subjects, that this controversy of the nineteenth, is far, very far inferior, in the learning shewn and exertions used by those engaged, to similar disputes of the seventeenth century. Charity, says the Apostle, thinketh no evil, but rejoiceth in the truth. The latter, indeed, different as are our own sentiments, Mr. B. may do: in regard to the former part of the Apostle's precept, we can only say we have rarely seen a more gratuitous assumption of evil than in the Sermon before us.

LITERARY REPORT.

The Annual Retrospect of Public Affairs, for 1831. Vol. I. London: Longman & Co. 1831. Small 8vo. Pp. vii. 320. Price 5s.

THIS said Dr. Lardner is a very enterprising, and, withal, a very useful person; and we feel disposed to go a little out of our way in order to call the attention of our readers to this new effort of his industry. Of the design and literary execution of this miscellany we fully approve; and, although we can by no means lend our sanction to the views of the party to which the compiler of the present volume belongs, a digest of the kind is in itself a great desideratum. Perhaps the best thing we can do for the purpose of developing the objects of the Editor, is to subjoin his preliminary advertisement.—

"It is intended to publish, in the Cabinet Library, at the commencement of each year, an historical view of the year which has just closed. The present work forms the first of this annual series.

"The Editor intended to have limited the subject to a single volume; but the unusual variety and importance of the public events of the year 1830, which it became necessary to record, rendered it impossible to comprise within the proposed limit, such a history of the year as would be creditable to the Library, or instructive to the reader. The 'Retrospect' will, therefore, in the present instance, be extended to two volumes.

"In this first volume, a view of the state of politics, at the close of 1829, is followed by an account of the proceedings of the British parliament, until the decease of the late king, with some notice of that monarch and his successor. The political state of France before the revolution of July, and the various causes which led to that event, form the subject of the next chapter. The remainder of the volume is devoted to the discussion of the great political

changes produced in France and Belgium.

"In the second volume, the consideration of the Belgic revolution will be resumed, and the other consequences of the French revolution, manifested in Switzerland and Poland, will be discussed. The work will conclude with a view of domestic politics at the close of the year."

The History of the Bible. By the Rev. G. R. GLEIG, M. A. F.R.S.L., &c. London: Colburn and Bentley. 1831. Vol. II. Small 8vo. Pp. 371. [National Library, No. VI.] Price 6s.

OF this volume, which completes Mr. Gleig's plan, and brings down the history, from the restoration of David, to the close of the Gospel narrative, we have nothing more to say in addition to the remarks which we offered on the appearance of its predecessor. We wish it success for the reasons there advanced, though we are afraid that its price is against it. The National Library has certainly no advantage over Mr. Murray's, with the exception of the tendency of this particular work, as compared with the Neological blasphemies of Mr. Milman's History of the Jews, which has been "repeatedly reprinted," in impudent defiance of all good feeling and public decency. In point of embellishment and typography, and above all, of correctness, the two works will bear no comparison. Upon what grounds, then, have Messrs. Colburn and Bentley raised this publication from 5s. to 6s. per number; and, at all events, why are the earlier numbers, which were originally charged at the lower rate, to tax new buyers with an additional shilling?

The Sunday Library; or, the Protestant's Manual for the Sabbath—

day: being a Selection of Sermons from Eminent Divines of the Church of England, chiefly within the last half century; with occasional Biographical Sketches and Notes. By the Rev. T. F. DIBDIN, D.D. Rector of St. Mary's, Bryanston-square, and Vicar of Ealing, Suffolk. London: Longman & Co. 1831. Vol. II. Pp. viii. 330. Price 5s.

TWENTY-THREE Sermons, from the pens of Bishops Porteus and Heber, and Messrs. Alison, Morehead, Rennell, S. Smith, Townson, Gilpin, Jones of Nayland, and Archdeacon Pott, form the contents of this volume. They are well selected for the purpose which Dr. Dibdin professes to have in view; and of their merits, in a literary point of view, the reputation of the authors are an ample pledge. We miss, in this volume, the biographical sketches accompanying the discourses of those writers who have "finished their course." A brief memoir of Heber, and Rennell, and Jones, we were entitled to expect from the plan adopted in the preceding volume, and we trust that our expectations will not, eventually, be disappointed. The extracts from prefaces, which are given in their place, are but a poor compensation indeed. In other respects, the volume is perhaps an improvement upon the last, and we trust that it will meet with sufficient patronage to insure a succession of twenty volumes. Beyond this, its continuance would be scarcely desirable. The frontispiece to this volume, is a portrait of Bishop Porteus.

Pen Tamar; or, the History of an Old Maid. By the late Mrs. H. M. BOWDLER. London: Longman & Co. Pp. 244. Price 10s. 6d.

THE excellent and lamented author-
ress has endeavoured, in this interesting
little story, to delineate a character
formed upon Christian principles, and
to trace the progress of their influence
from infancy to old age. Every person
at all acquainted with the life and
writings of Mrs. Bowdler, will have no
difficulty in believing that the task has

been executed in a masterly style. It appears by the author's own Preface, dated December, 1819, to have been written in the year 1801, "with the wish to induce writers of far superior talents, to unite instruction with amusement in works of imagination." "Travels at that time," observes Mrs. Bowdler, "were in general little calculated to improve morals, or even the taste, of those by whom they were eagerly perused, and the world had not seen the masterly productions of the unknown genius of the North, nor the admirable lessons of Christian morality which have since appeared in the enchanting works of Mrs. Brunton." It does not come within the nature and scope of our publication, to analyse mere works of fiction, or we should be inclined to devote some space to "Pen Tamar." In dismissing it, however, with this brief notice, we venture to pronounce it well worthy the perusal of that portion of our readers who have time and inclination for light reading, as it is technically phrased; which we do the more readily, having ourselves, to say the least of it, received no inconsiderable amusement from its pages.

Devotional Sonnets on some of the most striking Texts in the Gospels of St. Matthew and St. Mark. By a MEMBER OF THE CHURCH OF ENGLAND. London: Seeley. 12mo. Pp. 168. •

THIS is a very unpretending volume, but the impression produced by the perusal of the introductory sonnet was of that favourable nature, that we at once felt convinced its intrinsic merits would prove far greater than many of higher pretensions, nor were we deceived. Not only is the religious spirit which breathes in every line, of the purest description,—but the poetry, a very unusual circumstance in publications of this nature, is of superior quality. The little book contains one hundred and sixty-eight sonnets, intended to illustrate, as far as is possible in such brief space, as many texts from

the Gospels of St. Matthew and St. Mark. In this attempt, the author has, to a certain extent, succeeded; and as we think every new effort to induce a more close and attentive perusal of the sacred volume praiseworthy, we cannot withhold our commendation from the work before us. Independent of this, the author appears to have a correct knowledge of the human heart, and a clear perception of the beauties of religion, which, combined with purity of versification, and dignity of thought, cannot fail to win general approbation.

A Selection of Prayers for the Use of Families, for every Morning and Evening of the Week. Arranged and compiled chiefly from the Book of Common Prayer. By ALLEN COOPER, M. A. Minister of St. Mark's, North Audley Street, and Chaplain to the Most Noble the Marquis of Exeter. London: Rivingtons. 12mo. Pp. 75. Price 1s. 6d.

THIS little manual of prayer is almost exclusively selected from the Liturgy of our Church; and, consequently, of its intrinsic excellence there cannot be a doubt. It is difficult, however, when so many similar productions are continually coming under our notice, to say which is the best. The author has adopted one novelty in his arrangement, which we think commendable. He has given a succession of short prayers, instead of one continued form, for the purpose of calling back the attention, should it have wandered, by the repetition of Amen. And he says, which in many instances must be allowed to be true, that this plan is more calculated to fix the attention, and at the same time is in strict accordance with the principles of our Church.

Patroni Ecclesiarum: or a List of the Patrons of the Dignities, Rectories, Vicarages, &c &c. of the United Church of England and Ireland. London: Rivingtons. 1831. Price 18s. in cloth.

It is always with pleasure that we take up a book issuing from the pen

of Mr. Gilbert. The excellence of his motives, the utility of his design, the accuracy, as far as it can be arrived at by perseverance and research, ensure him not only the warm thanks of every aspirant in the church, but also a wide circulation of his productions. To those who are at all interested in ecclesiastical property and patronage, the work before us is highly valuable. Not only are the livings respectively arranged under their different Patrons, but the real value of those which do not exceed £150 per annum, as returned to Parliament, in 1818, is also annexed. It is indeed an almost indispensable companion to his Clerical Guide, and, like that work, executed in a manner which redounds credit to the printer, and will give pleasure to the purchasers. We recommend it to our readers as a most useful addition to their libraries.

A Few Plain Remarks on the Tithe System. London: Rivingtons. Price 2d. or 1s. 6d. per dozen. 1p. 11.

THE object of these Remarks is, we are informed, to correct the errors, whether ignorantly or intentionally entertained, respecting Church property;—and by the subjoined extracts it will readily be allowed that the author has brought great practical knowledge, and no inconsiderable eloquence, in support of his arguments. This tract, indeed, ought to be universally read, and Clergymen would do well to circulate it amongst their parishioners, especially in those districts where a spirit of ill-will towards the Church, engendered by the subtle devices of infidels and sectarians, has taken root.

"Tithe," it is observed, "is represented by those who desire to throw an odium upon it as a tax. But tithe is no tax. A tax is a payment imposed by the Legislature; but tithe was the gift of individuals, who had as undoubted a right to set apart one portion of their property for this purpose, as they had to dispose of the other parts by sale or otherwise. It might with as much truth be said, that a man who,

having the free disposal of his property, shall charge it with the payment of a legacy, imposes a *tax* upon his heir, as to call tithe by that name. The right to tithe has been *recognised* by the Legislature, which has framed a system of laws for its protection; but it was *created* by the voluntary gift of former proprietors of the land, desirous of providing for the support of a national religion. It is obviously incorrect, then, to call it a tax. It approaches much nearer to the nature of rent."—Pp. 3, 4.

"How does it affect the *tenant*? If he have to pay the tithe, this consideration will determine the amount of his rent. If his land be tithe-free, he will pay to his landlord a sum equal to what, if it had not been tithe-free, he would have paid to his landlord and the tithe-owner together. Of what advantage, then, would the abolition of the tithe be to either of these parties? The only possible difference the removal of tithe would make to the *tenant* would be, that he would have to pay the same sum, and probably more, to one person than he now pays to two.

"The clergyman does something for his rights. He has qualified himself, at great expense and sacrifice of time, to superintend the religious instruction of the people; is precluded from following any profitable employment that may interfere with the discharge of his duties to them, and, generally speaking, passes his life contributing, in no slight degree, to the good order, peace, and comfort of the community in which he is placed. What does the landlord do for his rent? He is not *compelled* to the discharge of any duties that bear even the *appearance* of a return for the benefit he derives from his tenant's toil and capital. He is bound by no law to reside among them, nor consequently obliged to spend amongst them what he derives from their exertions."—Pp. 5, 6.

"It has not one feature of *public* property: and the error, where it is error, of those who speak of it as such, arises chiefly from confounding the *duties* of the office with the *provision* made for those who discharge the duties of it. The duties of the clergy are *public*, that is, the public has a

right to expect that the services of religion, according to the rules of the National Church, should be duly administered. But the very endowment which gives the nation this claim upon the services of the clergy, precludes it from interfering with the provision made for them."—P. 9.

At the risk of extending our extracts to too great a length, we cannot refrain from the concluding observations, which are unanswerable, and ought, if reason were allowed her proper authority, to set the matter for ever at rest.

"It has been argued, that because the clergy cannot alienate the tithe, it is therefore not private property. What shall we say of an entailed estate? Is that not the private property of the individual holding it, though he be only tenant for life? May that be seized for public purposes?

"It has even been said, for nothing is too absurd to be advanced by the enemies to the tithe, that it is not property at all, because if the land be not cultivated the tithe would cease. Is a ship not the property of the merchant because it may founder at sea? Or is a house not property because it is possible that it may be destroyed by fire?

"As to the power the State has over the tithe, the question is not what the nation can do, but what it can do with justice. During the former revolution in France the tithe was abolished; but be it remembered, that it was not the only property characterized as public, for the purpose of obtaining its confiscation. If a similar crisis should arrive here, the temporalities of the Church may fall, but they will not fall alone; and they who have property to lose can in no readier way prepare for their own overthrow than by making that which was given for the support of religion the first sacrifice to political expediency and national injustice."—Pp. 10, 11.

A Word in Season, addressed to Persons desirous of Change. London: Roake & Varty, Strand. Pp. 11.

THE true reason of the hostility of the Radicals to the Established Church,

is in this little tract clearly pointed out. It is "because the Clergy try to make people quiet, contented, and peaceable, that the Radicals would get rid of them if they could; and so they try to make people complain of the tithes, as an oppressive tax. But how are they oppressive? The farmer now pays his rent, part to the clergyman, part to the landlord. Suppose he paid it all to the landlord, would the labourer be better off? Depend upon it he would not." We are also told that no "Reform can make all men rich, or hinder some from being very poor." And the whole is wound up with scriptural texts suited to the crisis in which we live, and adapted for the information and improvement of the lower orders.

No. II. *Cobbett's Penny Trash, for the Month of March, 1831. Notes of my Life, by W. C. "Out of thine own mouth will I judge thee."* London: Roake & Varty. Pp. 24.

IN our notice of the first number of this able attack upon Cobbett, we expressed our entire approbation of the plan of bearding the tiger in his den, or rather of destroying the scorpion with his own sting. Nor are the expectations we then formed disappointed by the tract before us. It purports to be Notes of his Life, and, consequently, his birth and parentage—his infamous charges against three officers of the 54th regiment, (in which he was a sergeant,) with Lords Eldon and Redesdale's opinion upon the same, are set forth in due and conspicuous order—his black and white accounts of America—of Alderman Waithman—of Sir F. Burdett—and others are also recorded in a masterly style—and must convince all, who are not wilfully blind, that the cited opinion of the present Attorney-General is well-founded. "If," said Mr. Denman, "these are real extracts from the writings of W. C. they exhibit a degree of unprincipled audacity, and of profligate and unfeeling disregard of every moral and social obligation, such as no man ever betrayed before. If the quotations in this book are genuine, he is among the most infamous of mankind."

Can this man still find idiots to buy his Trash, and believe in his patriotism? If so, common sense is run mad. The subject is, however, to be continued, and, we have no doubt, passages will occur equally honourable to Mr. Cobbett, as those here recorded, and equally worthy to be universally known.

The Real Character and Tendency of the Proposed Reform. Twentieth Edition. London: Roake & Varty. Pp. 36. Price 1d.

MESSRS. ROAKE and VARTY deserve well of all the friends of religion and good order, for the many valuable and cheap tracts which they have been the means of introducing to the public during the excitement of the last nine months; but with none have we been so much pleased as the one before us. It is not in our province, however, to enter minutely into the policy of the measure of Reform, or to analyse the arguments *pro* and *con*, which have been plentifully scattered; but agreeing, as we do with the writer, that if the Revolutionary Bill become part and parcel of the law of the land, the *confiscation of Church property* will inevitably follow, we cannot help thus incidentally raising our voice against it, and calling upon all friends of the Church and monarchy, who remember the accursed assassinations of Charles I. and Archbishop Laud, to rally round the Constitution and throne; and subscribe their nites for the general diffusion of tracts like the one under review, which contains a complete refutation of Lord John Russell in 1831, by the same Lord John Russell at a previous period; as well as the sentiments of Fox, Canning, Pitt, Lord Melbourne, Cobbett, &c.—all of whom in their sober moments protested against the very principles on which the present bill is grounded. We can only add, in the language of the author, "Englishmen, beware! The first step loses you. Reject the inflammatory appeals made to you under the most shameful circumstances, and in the most shameless manner."

A SERMON.

NO TRUE KNOWLEDGE WITHOUT RELIGION.

ECCLESIASTES i. 18.

For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

DID we meet with such an assertion as this in a modern writer, we should probably conclude that the author wished to disparage what he had not the fortitude to acquire. Those who have trodden the paths of learning generally give us a very different account of the scene. If ardour and devotion in the pursuit be any proof of the pleasure which it affords, the acquirement of knowledge must of all others be the most pleasurable. As the mind is the nobler portion of our being, the cultivation of the mind should seem to be at once the worthiest and most agreeable of objects. As the desire of knowledge seems to be the most insatiable craving of the human breast, so we might suppose that he who planted it there intended it should be satisfied. And all this we might readily collect from unassisted nature. When we come to the pages of Revelation we find the same great truth as constantly asserted:—"That the soul be without knowledge is not good." And the pleasures and happiness of wisdom are described in language worthy their dignity and intensity:—"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace." The voice of nature within us is echoed by the voice of Revelation; and thus confirmed, we should suspect that man to have had little experience of intellectual pleasures who should tell us that "in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow."

But whatever we might think of this sentence as proceeding from the mouth of an uninspired man, we must not so lightly dismiss it *here*. It is spoken by the Spirit of God; by the same Spirit who suggested the glorious description of wisdom which we have just admired; and what is more, by the mouth of the *same man* by whom that noble effusion was uttered. And even supposing that the author of this sentence had not written under extraordinary illumination, it could never be said that he drew his judgment of the pains of knowledge from his own inexperience; for he was the wisest and the best informed who ever lived, or ever will live, among the sons of men; always understanding by this prophetic expression, not that there have not been men of greater acquirements in *particular branches* of knowledge than Solomon, but that Solomon possessed what no other man ever did, or ever will—all the knowledge of his own time, upon every subject, besides intellectual powers of the very highest order.

That a man whose experience of knowledge was universal, and writing under the direction of the Spirit of all truth, should have recorded the

opinion that "in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow," apparently in contradiction to nature, Revelation, and himself, is the paradox which I will now attempt to explain.

Although it may be rather curious than profitable to discuss the precise degrees of inspiration afforded to different sacred writers for different purposes, thus much the whole tenour of Scripture shows us to be the case. The sacred writers all express their own feelings with a freedom as perfect as other men, except that they are not permitted to authorise any opinions affecting religious belief or practice, but such as are strictly true. That false opinions on these subjects could be countenanced by a sacred writer, contradicts the very notion of inspiration; while we scarcely can turn a page of the Bible without finding abundant evidence that its authors write of themselves as others would write. This observation will furnish the clue to the difficulty, by directing us to the *circumstances* under which Solomon composed the books of Proverbs and Ecclesiastes, by which alone we can comprehend and apply the meaning of the text.

That the former of these books was written in the middle age of Solomon, and the latter in his more advanced years, is the tradition of the Jews, and is fully borne out by the internal evidence. When a man seeks knowledge simply by human means, he may desire it for various purposes; but when he prays to God for his knowledge, no doubt his desire is to employ it to the glory of the Giver. This Solomon abundantly testified in the early and middle portions of his life, in the period when he produced those parts of the book of Proverbs which we owe to his pen. At this time he was actively employed in the study of human science and learning. His wisdom, we are told, "excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. He spake three thousand proverbs, and his songs were a thousand and five; and he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes." *But he made all these acquirements and pursuits subserve the great purposes of religion.* By these means he refined his mental powers from all low and impure contamination; by these meditations he was naturally led to meditation on the wisdom and goodness of the God of nature; and then ascending on the wing of that Holy Spirit, from whom he derived such plenary assistance, he placed himself in the hands of his God; devoted himself to still higher knowledge, and still purer gratifications; till he became enabled to speak of wisdom from his own experience, "that her ways are ways of pleasantness, and all her paths are peace." But Solomon is one of the most awful examples which Scripture exhibits of the frailty of man: and it is scarcely possible to conceive how any person could ever peruse his history with attention, and then deem *himself* beyond the possibility of falling. If we have the Holy Spirit to direct us, *he* possessed the sacred influence in an extraordinary degree. If the supreme importance of salvation be evident to every reflecting mind, *he* had a mind endowed far beyond any of ours with strength to repel temptation, and clearness to apprehend the nature and necessity

of religious duty. He had trodden her ways, and pronounced them pleasant; and, did we not know the end of his career, there is no character of whom we should have suspected this lamentable apostacy with less probability than of Solomon. But whatever men may pray for, or whatever God may will concerning them, he never places them in such a condition as not to be free and responsible. With all these advantages Solomon fell; but the displeasure of God probably awakened him to a sense of sin, its misery and enormity, and the utter worthlessness of all worldly advantages without the divine favour. Under these impressions he seems to have written the book of Ecclesiastes; a book which can never be read too often, especially by those who feel inclined to surrender themselves to ambition, avarice, or luxury; or, in general, to rest their happiness on any other object than peace with God. When Solomon had once deserted the paths of wisdom and pleasantness, for those of mere knowledge and pleasure, he felt the utter vanity of the specious baubles, for which he had resigned the jewel more precious than rubies, and the merchandize of silver and gold. A mind like that of Solomon, however corrupted, must always have sought one of its pleasures in study; and this, it is true, was the best and noblest pleasure left him: yet, as soon as the pursuit of knowledge became unconnected with religious motive and religious objects, he found that this, like all the rest, was only pregnant with disappointment and vexation. And he has left to our most serious reflection the testimony of his experience, that, under these circumstances, "in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow."

The warning is always worth attention; in the present age more especially. This has been called the period of intelligence. If by this we are to understand that more persons can read and write than in former ages, and that much more floating knowledge on all subjects is in existence now than formerly, the assertion is true. But if it be meant that in the present age there exists, preëminently, patient and laborious attention to single subjects,—that resolution to attain knowledge through those just gradations, by which it must ever be pursued to be acquired with solidity,—the present day certainly deserves not the name. A multiplicity of knowledge, like a varied and luxurious banquet, glares before us; and, in our eagerness to taste each separate delicacy, we obtain solid nourishment from none.

Still, however, the public appetite for knowledge, though by no means healthy, is decidedly strong, perhaps stronger than it was ever known to be; and there is this danger attending it. Those who devote themselves to ambition, to gain, or to sensuality, can never engage in such a course of life without some compunction, and some sense of the vanity of such pursuits; but he who aspires to the acquirement of knowledge, *independently of religious wisdom*, sees neither his crime nor his danger; nor can he, till he feels the tortures neither rack the breast of the educated infidel. To separate knowledge from religion, is to lop the flower from the tree, from whence it derived life, nourishment, and beauty.

Is knowledge, then, of no advantage whatever? and do the Scriptures teach the abandonment of the mental faculties? By no means;

they only teach the real value and the right uses of knowledge. They encourage in us a spirit of inquiry, examination, and research, into all that may be found in the page of Nature, or in the volume of Revelation. They, indeed, command, as well as encourage us, to cherish this spirit; and so far as we may be permitted humbly to conjecture, the encouragement of this spirit is among the reasons why the gospel is offered to us under the form in which we find it. But they remind us that all our acquirements will serve no purpose beyond the tomb, unless they are employed, directly or indirectly, in forwarding the great objects of the gospel, by ameliorating the heart; and that the merely learned and scientific, who have never applied their attainments to this great purpose, have less to hope for even than the utterly ignorant, and will never stand for a moment in the path of those who (acquainted with their Bible and the knowledge of God only) have striven, by acting up to their knowledge, to inherit the salvation procured for them by their Redeemer.

But it may be said, if knowledge abstracted from religion affords no *benefit*, why should it be a positive evil? Why should it increase grief and sorrow? A few moments' reflection will enable us to answer this question. If we are uninfluenced by religious convictions; if we do not believe in our hearts that there is a world of everlasting happiness beyond this, and that a way of peace is open to us through Christ, knowledge must grievously embitter the torments of such a state of mind. For what does human knowledge teach us? The Apostle says, "If any man thinketh that he knoweth any thing, he knoweth nothing yet as he ought to know." The truth of this remark is experimental to every man who has made knowledge the great object of his mind. *That* man, indeed, may be said to know most, who is most sensible of how much he is ignorant. He, therefore, who is most revered for learning, is the very man who feels most acutely how deficient he is in the very point for which he is respected. Besides, all human knowledge leaves us in a great uncertainty on the dependence of a future life on the present; while it tends, like every other pursuit which the mind eagerly embraces, to fix the affections on the world to which it belongs. Knowledge, although the noblest of all earthly objects, if pursued exclusively, and without reference to the love of God, partakes of the unsatisfactory nature of all earthly enjoyments. We come to the threshold of the grave, when the empire of visible things is declining, we look back on our lives, and see the vanity of our pursuit, and find ourselves, with all our knowledge, totally ignorant on the only subjects which it really concerns us to know.

When you, therefore, my brethren, hear large professions of the excellence of knowledge, and the superiority of the present age, from those who would disunite knowledge and religion, and who probably are alike deficient in both, refer them to an authority at least as good as their own—the wise monarch of Israel. Warned by *his* example, educate yourselves and your children for immortality. Make the groundwork of all your knowledge the Holy Scriptures. Acquaint yourselves, as far as you are able, with the evidence on which their pretensions to authority are founded, that you may always be "ready

to give a reason of the hope that is in you." Study them as the fountain of all saving knowledge. Apply to them for support in temptation, for counsel in conduct, for comfort in tribulation. Seek to them as to the abiding and authoritative will of an unfailing friend and adorable Master. Spend every day with strict reference to that will; and then, should you acquire no other knowledge, you would feel that blest tranquillity which is the earnest of heaven, resulting from the testimony of a good conscience, and the hope of glory through a trust in the merits of Christ.

But, doubtless, if you have leisure and means, it will become your duty to possess yourselves of those advantages of human knowledge, the excellence of which is unquestioned, where they are pursued subserviently to the great ends of holiness and salvation. Every study *thus* cultivated may be made a mean of convincing gainsayers, or confirming the evidences of your own faith. *History* will importantly illustrate the Old and New Testaments, the state of the wisest nations who have not been blessed with the Gospel, and its general effects on society. *Society* will expand and invigorate the faculties given you by God to be improved, and will reveal to you wonders which will afford new grounds of admiring and adoring the divine wisdom. *Art* will supply innocent and elegant recreation, which will tend to keep the mind in its less occupied hours from the contagion of base allurements. *Imagination*, if rightly regulated, will refresh, refine, and purify the other faculties, which thus will be in a condition and disposition at all times to revert, as their highest gratification, to the worship of God, the meditation of his will, and the preparation of the soul for eternity. Such is the Christian scholar, to whom are open all the choicest and purest treasures of earthly knowledge; who feels no disappointment, because knowledge teaches him his ignorance, since God assures him that it is by his own kind providence that he "knows in part;" that it is intended that on earth he should only "see through a glass darkly;" but that in a state which awaits his sincere endeavours he shall "know even as he is known." He fears not the dread decree, "that the wise and prudent must perish, as well as the ignorant and foolish;" for *his* wisdom is one that will not perish—the "wisdom which is from above; first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy."

Add then, my brethren, "to your *Virtue* knowledge;" but let it be *the addition*, not the *substitute*. Use it, as the most glorious of earthly gifts, to the glory of its beneficent Giver; and let your first and fundamental knowledge be, the knowledge of the will of God, which will best assist your virtue. For remember the words of the Apostle Paul, who, like Solomon, was experimentally acquainted with the real value of learning, and, like him too, had obtained a supernatural effusion of the Holy Ghost:—"Though I speak with the tongues of men and of angels, and have *not charity*, I am become as sounding brass, and as a tinkling cymbal: and though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have *not charity*, I am nothing."

The noblest mental endowments ever bestowed by the Creator; the loftiest attainments ever achieved by the labour of man, without the

love of God and our neighbour, avail to nothing: "For whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away: *but charity never faileth.*" When one vast deluge of oblivion shall ingulph worldly studies and worldly reputation, *charity* shall ride serene on the billows of destruction, and rest on the Zion of the Lord, where knowledge shall be without end, without error, and without disappointment; and the Christian shall receive the end of his faith, even the salvation of his soul.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XI.

TATIAN.

Florens in ecclesia, quam diu ab Justinī latere non discessit.—*Hieron. Var. Ill. c. 29.*

TATIAN was the disciple of *Justin Martyr*; and, during the life of his instructor, adhered strictly to that profession of faith in which he had been trained. From the errors, however, into which he subsequently fell, he has not unfrequently been excluded from the list of Christian Fathers; but since his *Oration against the Gentiles*, the only work by which he is now known, is free from any heretical bias, and has been very generally commended by ecclesiastical writers, it cannot properly be passed over in an account of the early Patristical Theology. It appears from this Oration that he was an Assyrian by birth (p. 174. B.C.); and that, disgusted by the superstitions and the persecuting spirit of the Heathens, he was induced, by a candid perusal of the Scriptures of the Old Testament, to renounce the errors of Paganism, and to embrace Christianity. He was evidently a man of considerable acquirements; and had visited Rome, in the course of his travels, for the purpose of improvement in literature and the arts, and more especially in that of Rhetoric. The fame which he acquired by his own eloquence, and by his success in tuition, seems to have filled his mind with an over-weening notion of his own superior attainments; and his vanity prompted him to become the leader of a new sect, which he denominated *Encratitæ*, or *Cogitants*. These heretics were distinguished principally by their condemnation of the use of wine, and the strict enforcement of celibacy. It seems, from Clem. Alex. Strom. III. p. 460. A., that Tatian argued against the lawfulness of marriage, from 1 Cor. vii. 5; Gal. vi. 8. He also perverted the words in 1 Cor. xv. 22,—"*In Adam all die,*" into a declaration that Adam was not saved (Iren. Hær. III. 23. 8.); some of St. Paul's Epistles he rejected altogether (Jerom. Comm. in Tit.); he denied the reality of Christ's sufferings; adopted the Valentinian *Æons*; and maintained, with Marcion, that there are two Gods. (Iren. Hær. I. 28. *et ubi supra*; Clem. Alex. Strom. I. p. 320. B. III. p. 465. C. *et alibi.*) The writings in which these opinions were propagated and defended

have perished; and of most of them even the titles are unknown. It is not unfair, therefore, to conclude that his defection from the truth, and his absurdities consequent thereon, had the effect of weakening the reputation which he had previously enjoyed. His heresy is placed by Eusebius (Chron. C. 29.) at the twelfth year of Marcus Antoninus, A.D. 172. The time and manner of his death are equally unknown.

The writings of Tatian are said to have been very voluminous. Among them was a Harmony of the Gospels, under the title of *Διὰ Τεσσάρων*, from which a translation is still supposed to exist. In the third volume of the *Bibliotheca Patrum* of Fabricius there are two Latin Harmonies, one of which bears the name of *Tatian*, and the other is ascribed to *Ammonius*, a writer of the third century. Critics, however, are at a loss to determine whether these are really the works which the writers in question are known to have written; and, if so, which of the two is the *Harmony* of Tatian and of Ammonius respectively. Wetstein (Proleg. N. T. p. 65.) maintains that both one and the other are spurious. Mill rejects the shorter Harmony, but conceives that the larger one may have been that of Ammonius; and Cave, who agrees with Mill in ascribing the latter to Ammonius, is also willing to admit that the former may possibly be Tatian's. Now Theodoret, who flourished about A.D. 423, affirms that he had met with above 200 copies of the *Diatessaron* (Hær. Fab. I. 20.); and it is equally certain that the work of Ammonius was extant in the time of Eusebius, who made it the groundwork of his own *Evangelical Canons*. (Euseb. Epist. ad Carpian.) Since, therefore, we have no certain account of any other ancient Harmony compiled in the early ages of the Church, and those in question bear unequivocal marks of great antiquity, it is not unreasonable to conclude, with Lardner, that they are, with some corruptions and alterations perhaps, the works of these writers, or at least the remains of them. It also further appears, from the passage of Theodoret cited above, that, in accordance with his own heretical notion of the non-reality of Christ's sufferings, Tatian had "omitted the genealogies, and whatever else went to prove that our Lord was born of the seed of David, according to the flesh;" and Eusebius charges him with altering some words and expressions in the writings of St. Paul. If the description of Theodoret be taken with some limitation, in respect to a few passages wherein Christ is called *the Son of David*, it corresponds exactly with the shorter Harmony, which wants the genealogies, and is written with a degree of paraphrastic elegance, which probably gave rise to the remark of Eusebius. Some indeed have thought that the alterations which Tatian introduced into the Apostle's writings were adapted to the support of his peculiar opinions; but the terms employed by the historian are in nowise expressive of any ill design.* The larger Harmony has the genealogies; and it is perhaps more reasonable to suppose that Ammonius, who followed Tatian in the plan of his work, would have enlarged, rather than abridged, his materials.

* Euseb. Hist. Eccl. iv. 28. Τοῦ δὲ Ἀποστόλου φασι τολμήσαι τινὰς αὐτὸν μεταφράσαι φώνας, ὡς ἐπιδιορθούμενον αὐτῶν τὴν τῆς φράσεως σύνταξιν. See Mill. Proleg. N. T. nn. 361, 362.

Among the lost writings of Tatian there was a treatise respecting animals; another entitled *Περὶ τοῦ κατὰ τὸν Σωτῆρα καταρτισμοῦ*; a book on Divine Things; and a series of Questions on obscure Passages of Scripture, which it was the intention of his pupil Rhodon to resolve. (Euseb. Hist. Eccl. V. 13. Clem. Alex. Strom. *ubi supra*.) But the enumeration of titles is of comparatively trifling importance; and it is time to revert to the *Oration against the Gentiles*, on which alone the merit of Tatian, as an ecclesiastical writer, depends. This treatise seems to have been written after the death of Justin, of whom he speaks with the most sincere respect (p. 157. D.); and, in all probability, between the years 168 and 172. It is written in an elegant and polished style; and the deep research of the writer, as well as his extensive acquaintance with the literature and mythology of the Greeks, are abundantly displayed in every page; but there is a want of method in its arrangement, and consequently of perspicuity in its design. The main scope of it is to demonstrate the superior excellence of the Christian religion, and the great antiquity of the sacred records. With this view he maintains that the claims which were laid by the Greeks to the invention of philosophy and the sciences, belonged in reality to nations of much earlier origin, and were by them perverted to the most corrupt and flagitious purposes. He speaks, in the course of his argument, of the nature and attributes of the one true God; of the creation of the world by the *Logos*; of the fall of man, and his redemption by Christ; of the soul, which he describes as in itself *mortal*, but to be reunited, in a revived state, to the body at its resurrection; and of the final judgment. Respecting the antiquity of the Holy Scriptures, he traces them to a much higher date than the poems of Homer, even upon the supposition, which is altogether uncertain, that their last were written 500 years before the siege of Troy: and, during the whole argument, he exposes, with the most caustic sarcasms, the absurdities of the Pagan worship, and the flagrant impurities of their religious rites. The subjoined contrast between philosophic and Christian notions, affords a fair specimen of his style and manner.

Τί γὰρ σερμὸν φιλοσοφούντες ἐξηνέγκατε; τίς δὲ τῶν πάντων σπουδαίων ἀλαζονείας ἔξω καθέστηκεν; Διογένοτος πιθακίης καυχῆματι τὸν αὐτάρκειαν σερμυνόμενος, πολυπόδος ὠμοβωρία, πάθει συσχεσθείς ἰλέφ διὰ τὴν ἀκρασίαν ἀποτέθηκεν. Ἀρίστιππος ἐν πορφυρίδι περιπατῶν ἄξιοπίστως ἡσπεύεσθαι. Πλάτων φιλοσοφῶν ὑπὸ Διονυσίου διὰ γαστριμαργίαν ἐπιπράσκετο. Καὶ Ἀριστοτέλης ἡμαθῶς ὄρον τῇ πρῶνοίᾳ θεῖς, καὶ τὴν εὐδαιμονίαν ἐν οἷς ἡρίσκετο περιγύψας λίαν ἀπαιδέυτως, Ἀλέξανδρον τε μὴ μεμνημένος μειράκιον ἐκολάκευεν ὅστις, Ἀριστοτελικῶς πάνν, τὸν ἑαυτοῦ φίλον διὰ τὸ μὴ βούλεσθαι αὐτὸν προσκυνεῖν καθείρξας, ὥσπερ ἄρκτον ἢ πάρδαλιν περιέφερε. Πάνν γοῦν ἐπέιθετο τοῖς τοῦ διδασκάλου δόγμασι, τὴν ἀνδρείαν καὶ τὴν ἀρετὴν συμποσίοις ἐπιδεικνύμενος, καὶ τὸν οἰκεῖον καὶ πάνν φίλτατον διαπείρων τῷ ὄρατι, καὶ πάλιν κλαίων καὶ ἀποκαρτερῶν προφάσει λύπης, ἵνα ὑπὸ τῶν οἰκείων μὴ μισηθῇ. Γελάσαιμι δ' ἂν καὶ τοὺς μέχρι νῦν τοῖς λόγῃσιν αὐτοῦ καταχρωμένους, οἱ τὰ μετὰ σελήνην ἀπρονόητα λέγοντες εἶναι, προσγειότεροι παρὰ τὴν σελήνην ὑπάρχοντες, καὶ κατώτεροι τοῦ

ταύτης δρόμον, προνοῦσι τῶν ἀπρονοήτων. Παρ' οἷς δὲ οὐκ ἔστι κάλλος, οὐ πλοῦτος, οὐ ῥώμη σώματος, οὐκ εὐγένεια, παρὰ τούτοις οὐκ ἔστι κατὰ τὸν Ἀριστοτέλην τὸ εὐδαιμον. Καὶ οἱ τοιοῦτοι φιλοσοφείτωσαν.

Διόπερ μὴ παρασυρέτωσαν ὑμας αἱ τῶν φιλοσόφων καὶ οὐ φιλοσόφων πανηγύρεις, οἳ τινες ἐναντία μὲν ἑαυτοῖς δογματίζουσιν· κατὰ δὲ τὸ ἐπελθὼν ἕκαστος ἐκπεφρώνηκε. Πολλὰ δὲ καὶ παρ' αὐτοῖς ἔστι προσκρούματα. Μισεῖ μὲν γὰρ ἕτερος τὸν ἕτερον· ἀντιδοξοῦσιν δὲ ἑαυτοῖς, διὰ τὴν ἀλαζονείαν τόπους ἐπιλεγόμενοι τοὺς προύχοντας. Ἐχρῆν δὲ μήτε βασιλέας προλήματι θεραπεύειν, ἢ κολακεύειν τοὺς ἡγουμένους· περιμένειν δὲ μέχρις ἂν πρὸς αὐτοὺς οἱ μεγιστᾶνες ἀφίκωνται. Διὰ τί γὰρ, ἄνδρες Ἕλληνες, ὥσπερ ἐν πυγμῇ συγκρούειν βούλεσθε τὰς πολιτείας καθ' ἡμᾶς; καὶ εἰ μὴ τοῖς ὑμῶν νομίμοις συγχρῆσθαι βούλομαι, τίνος χάριν, καθάπερ μαιρώτατος, μεμίσημαι; προστάττει φόρους τελεῖν ὁ βασιλεὺς; ἔτοιμος παρέχειν. Δουλεύειν ὁ δεσπότης καὶ ὑπηρετεῖν; τὴν δουλείαν γινώσκων. Τὸν μὲν γὰρ ἀνθρώπον ἀνθρωπίνως τιμητέον· φοβητέον δὲ μόνον τὸν Θεόν· ὅστις ἀνθρωπίνους οὐκ ἔστιν ὁρατὸς ὀφθαλμοῖς, οὐ τέχνη περίληπτος. Τοῦτον μόνον ἀρνεῖσθαι κελευόμενος, οὐ πεισθήσομαι, τεθνήξομαι δὲ μᾶλλον, ἵνα μὴ ψεύστης καὶ ἀχάριστος ἀποδειχθῶ. Θεὸς ὁ καθ' ἡμᾶς οὐκ ἔχει σύστασιν ἐν χρόνῳ, μόνος ἀναρχος ὢν, καὶ αὐτὸς ὑπάρχων τῶν ὅλων ἀρχή. Πνεῦμα ὁ Θεός, οὐ διήκον διὰ τῆς ὕλης, πνευμάτων δὲ ὀλικῶν καὶ τῶν ἐν αὐτῇ σχηματῶν κατασκευαστής· ὁρατός τε καὶ ἀναφής, αἰσθητῶν καὶ ὁρατῶν αἰτὸς γεγωνῶς πατήρ. Τοῦτον διὰ τῆς ποιήσεως αὐτοῦ ἴσμεν, καὶ τῆς δυνάμεως αὐτοῦ τὸ ὁράτον τοῖς ποιήμασι καταλαμβανόμεθα. Δημιουργίαν τὴν ὑπ' αὐτοῦ γεγενημένην χάριν ἡμῶν προσκυνεῖν οὐ θέλω. Γέγονεν ἥλιος καὶ σελήνη δι' ἡμᾶς, εἶτα πῶς τοὺς ὑπηρέτας προσκυνήσω; πῶς δὲ ξύλα καὶ λίθους θεοὺς ἀποφανοῦμαι; πνεῦμα γὰρ τὸ διὰ τῆς ὕλης διήκον, ἔλαττον ὑπάρχει τοῦ θεωτέρου πνεύματος· ὅπερ δὲ ψυχῇ παρωμοιωμένον, οὐ τιμητέον ἐπίσης τῷ τελείῳ Θεῷ. Ἀλλ' οὐκ ἔστι τὸν ἀνωνόμαστον θεὸν ὠροδοκῆτέον· ὁ γὰρ πάντων ἀιενεῖς, οὐ διαβλητέος ὑφ' ὑμῶν ὡς ἐνέτης.

In the passage which immediately follows the foregoing extract, Tatian states his opinion respecting the Christian doctrine of the Second Person of the Trinity. His statement is involved in considerable difficulty; but, whatever may have been his idea of the nature of the union, it is sufficiently manifest that he understood a most intimate connexion to have subsisted between the Father and the Son from all eternity. In order to explain the mode of it, he adopts an illustration which he seems to have borrowed from Justin (*Dial. Tryph.* p. 284. B.); comparing the Son's emission from the Father to "many fires lighted from one torch, whereby the light of the first torch remains undiminished." But, however undefined the opinions of Tatian on this subject may appear, he speaks of Christ distinctly in one place as the *God who suffered* (p. 153. A.); and, in another, as the *God who appeared in human form* (p. 159. C.) His notions respecting some other of the doctrines of Scripture, in which he mainly coincides

with his martyred preceptor, are illustrated in the concluding chapter of the Bishop of Lincoln's Account of Justin.

The *Editio Princeps* of the *Oratio ad Græcos* was printed, with a Latin version by *Conrad Gesner*, in folio: *Tiguri*, 1546. It is annexed to the works of Justin in the Paris edition, and in those of the Benedictines and Oberthur. A good separate edition was printed at Oxford in 1700, with Notes by Worth and others, the Prefaces by Frisius and Gesner, and the Dissertations of Pearson and Bull.

THEOLOGICAL STUDIES.

No. XIX.

REV. H. THOMPSON'S LIST.

(Concluded from page 242.)

[*] Shews that the Book is added by the Author to the Lists from whence this was compiled.

The Books marked thus [†] form in themselves a Theological Library.

X. PASTORAL THEOLOGY.

†Clergyman's Instructor, comprising the following Works:

1. Herbert's Priest to the Temple.
2. Bp. Jeremy Taylor's Rules and Advice to his Clergy.
3. Bp. Burnet's Pastoral Care.
4. Bp. Sprat's Discourse to his Clergy.
5. Bp. Bull's Companion to Candidates for Holy Orders.
6. Bp. Gibson's Directions to his Clergy.
7. Abp. Hort's Instructions to his Clergy.
8. Bp. Wilson's Parochialia.

Parochial Pasturage; or, the Church of England Clergyman's Thoughts and Resolutions respecting his Pastoral Duty.

Stearne de Visitatione Ægrotantium.

Slade's Prayers for the Sick.

†Mant's Order for the Visitation of the Sick.

†Paley's Clergyman's Companion.

Parish Priest's Manual.

Parochial Minister's Assistant.

†Bp. Burnet's Rights and Duties of the Parochial Clergy.

Warton's Death Bed Scenes.

Observations of a Parish Priest on Scenes of Sickness and Death.

*Claude's Essay on the Composition of a Sermon.

*Rose's Commission and Duties of the Clergy.

*Smedley's Parson's Choice.

*Bp. Mant's Clergyman's Obligations considered.

†Brewster on the Ordination Services.

XI. DEVOTIONAL THEOLOGY.

Bp. Jeremy Taylor's Rule of Conscience.

†———— Holy Living and Dying.

†Bp. Wilson's Sacra Privata.

Scott's Christian Life.

Scougal's Life of God in the Soul of Man.

Great Importance of a Religious Life.

Doddridge's Rise and Progress of Religion in the Soul.

*†Bp. Hall's Contemplations.

*Pensées de Pascal.

*Réflexions de Fénelon.

*A Kempis de Imitatione Christi.

†Whole Duty of Man.

Nelson's Practice of Devotion.

Kettwell's Practical Believer.

Hele's Devotions.

†Bp. Andrewes's Preces Privata.—Gr. et Lat.

———— Holy Devotions.

†The Christian Year.

*Bp. Jebb's Piety without Asceticism.

XII. SERMONS AND MISCELLANEOUS.

- Divines of the Church of England,
edited by the Rev. T. S. Hughes,
(those published are Sherlock and
Barrow).
†Boyle Lectures.
†Bampton Lectures.
†Warburton Lectures.
*†Hulsean Lectures.
Lady Moyer's Lectures.
†Christian Advocates' Publications.
†Burnet's Abridgment of Sermons
preached at Boyle's Lecture.
†Barrow's Works.
Baxter's Practical Works.
Bingham's Works.
Bocharti Opera.
†Bulli Opera, folio.
Broughton's Dictionary of all Religions.
Bryant's Works.
†Chillingworth's Works, folio.
†Grotii Opera.
Hammond's Works.
Bp. Hooper's Works, folio.
Jackson's Works.
*Abp. Leighton's Works.
†Lightfoot's Works.
Stanhope's Works.
Waterland's Works.
Bp. Wilson's Works
Mede's Works.
Rennell's Works.
†Bp. Jeremy Taylor's Works.
Bundy's Passages in the Life and
Death of the Earl of Rochester.
Relandi Palæstina.
Selden de Diis Syris.
—— de Synedriis.
—— de Jure Naturali.
—— Uxor Hebraica.
—— de Successu in Pontificatum.
Hyde de Religione Persarum.
Lord Barrington's Miscellanea Sacra.
Jebb's Sacred Literature.
†Cudworth's Intellectual System.
†Locke on the Understanding.
Bacon's Advancement of Learning.
Watts on the Improvement of the
Mind.
†Encheiridion Theologicum.
Bp. Beveridge's Thesaurus Theologicus.
Clarendon's Rebellion.
Tracts of the Society for Promoting
Christian Knowledge.
Abernethy's Sermons.
Atterbury's (Lewis) Sermons.
—— (Bp.) Sermons.
Balguy's Sermons.
Bentley's Sermons.
Berens's Village Sermons.
Beveridge's Sermons.
Blackhall's Sermons.
Blair's (James) Sermons.
*†Bp. Blomfield's Sermons.
Bragg's Sermons.
Berriman's (W.) Posthum. Sermons.
Bundy's Sermons.
Calany's Sermons.
Carter's Sermons.
Clagett's Sermons.
Clockman's Sermons.
Bp. Conybeare's Sermons.
—— eleven single Sermons.
Delany's Sermons.
Denne's Sermons.
Dodwell's Sermons.
D'Oyly's Sermons.
Duke's Sermons.
Felton's Sermons.
Fidde's Sermons.
Fleetwood's Sermons.
Fothergill's Sermons.
Harvest's Sermons.
Hickman's Sermons.
Bp. Horsley's Sermons.
Bp. Latimer's Sermons.
Lucas's Sermons.
Markland's (Abraham) Sermons.
Marshall's Sermons.
Maynard's Sermons.
Nelyin's Sermons.
Newcome's (Bp.) Catechetical Course
of Sermons for the whole Year.
Norris's Practical Discourses.
Ogden's Sermons.
Paley's Sermons.
Powell's Sermons.
Rogers's Sermons.
Seed's Sermons.
Sharp's Sermons.
Bp. Sherlock's Sermons.
Smalbridge's (Bp.) Sermons, folio.
Smith's (John) Select Discourses.
South's Sermons.
Sprat's Sermons.
Stebbing's (Dr.) Sermons.
Stephen's Sermons.
†Taylor's (Bp. Jeremy) Sermons.
Terry's Sermons.
†Tillotson's Sermons.
Tottie's Sermons.
Wake's (Abp.) Sermons.
Warren's Sermons.

Weston's (Bp.) Sermons.
 Wheatly's Sermons.
 Whichcott's Sermons.
 Wise's Sermons.
 Young's Sermons.

†Family Lectures; a Collection of
 Sermons, forming part of the Ele-
 gant Extracts.
 Pitman's two Series of Discourses for
 the Sundays and Holydays.

PERIODICALS.

British Critic and Quarterly Theolo-
 gical Review.

Christian Remembrancer.
 Clergyman's Almanack.

THE FATHERS.—BEST EDITIONS.

Patres Apostolici. Cotelierus.
 Abp. Wake on the Apostolic Fathers.
 Justin Martyr.
 Athenagoras. } *Paris, c1615xv.*
 Tatian. }
 Theophilus of Antioch. }
 Irenæus, Feuarentius.
 Clement of Alexandria. — *Paris,*
c1610xxl.
 Tertullian. Tigaltius & Franckor.
 Hippolytus. Bibliotheca Patrum.
 Ammonius Alexandrinus. Ibid.
 Origen. De la Rue.
 Julius Africanus. Wetstein.
 Gregory Thaumaturgus. Vossius.
 Cyprian. Goulartius.

Dionysius Alexandrinus. Bibliotheca
 Patrum.
 Methodius. Combesis.
 Arnobius.—Edit. Lyons, c1616ll.
 Lactantius. Variorum et Duffresnoy.
 Athanasius. Benedictina.
 Hilary. Benedictina.
 Epiphanius.
 Basil. Benedictina.
 Gregory of Nazianzen. Morell. 1690.
 Gregory of Nyssa. Morell.
 Optatus. Du Pin.
 Ambrose. Benedictina.
 Jerom. *Paris. c1616xcxiii. c1616ccvi.*
 Augustine. Benedictina.
 Chrysostom. Savile. Montfaucon.

READING IN.

MR. EDITOR,—Perhaps it has sometimes happened to you to be present when an incumbent has read in; and perhaps while you listened to the Thirty-nine Articles,—at best got through with cold indifference,—you have thought it a pity that the Church had not considered it sufficient that the Minister should signify his assent and consent to the Bishop privately. I must confess I thought so myself till lately: but it chanced, a few weeks ago, that I found myself in a parish near London when a new rector was about to read in. I heard this with sorrow, and, if it had not been too late, should have made my arrangements for going elsewhere. As it was, I made up my mind to go to church, and sit out a dull lecture an hour long. But I was agreeably disappointed, as you shall hear. The service proceeded as usual till the time of the sermon, and I began to flatter myself that, for some reason or other, the thirty-nine articles were to be put off till the afternoon. However the Rector entered the pulpit, and, taking for his text 1 Tim. i. 13, “Hold fast the form of sound words,” after a little exordium upon the necessity for a form of sound words which was found to exist even in the earliest ages of the Church, and the evils and sin of schism, he remarked that it was to be expected that an apostolical Church like our own would follow this example, and draw up a form of sound words to which she would require her Ministers to subscribe their assent; and also that, to give the congregation confidence in their pastor, it was further ordered that he should read this form of sound

words, commonly called the Thirty-nine Articles, before them. This, he said, he was now about to do, and begged their full attention to what he trusted they would find neither uninteresting nor unedifying. And so indeed it proved; for he read the Articles so clearly and distinctly, and with a manner in which dignity and sincerity were so happily blended with an earnest desire to be understood; and moreover, the emphasis was so justly placed, that it became a perfect divinity lecture, and I assure you I listened with untired attention; and, if I may judge by the countenances of the congregation around me, this impression was general: and I am much mistaken if many of the individuals composing it did not employ their Sunday evening in making themselves better acquainted than they had hitherto been, with the formularies of our Church doctrines. Such was the effect upon myself, and altogether I was so much struck and pleased, that I determined (although unused to appear in print) to send the account to you for the benefit of any of the Clergy who may be willing to take a hint.

I remain, Sir, your obedient Servant,

A WELLWISHER TO THE CHURCH.

LEO THE TENTH AND MARTIN LUTHER.

DON PEDRO DE SALAZAR, who accompanied Charles the Fifth's army in the campaign against the Schmalkaldic confederates, describes the reformer's attempt in the following terms, which, however they may be at variance with the most notorious facts, may chance to contain a truth more creditable to Luther than to his ghostly master, Leo the Tenth.

"In the kingdom of Germany," says Salazar, "and in the province of Saxony, lies a town containing about four thousand souls, where money is coined; people call it Eisleben; it belongs to Duke John Frederick, who is a prince of the Empire and an elector. In that place lived one John Luther, who, with his loving wife, employed himself in rearing a son, by name Martin; the which son came into the world at three o'clock in the morning of the 10th of November, 1483. As the child shewed an ardent desire for learning from his tenderest years, and his parents, acting under the advice of some estimable friends, were anxious he should be trained to 'things of good report,' they took care that he should frequent the common school. When he was grown older, they sent him to Bologna, Erfurt, and other universities, where he was diligent in prosecuting his studies, furnished himself with considerable acquirements, and rose to be a Doctor in Divinity. However, in order to raise himself into note, and obtain a high appointment in the Church, Luther paid a visit to Rome, where he became acquainted with Pope Leo the Tenth. This pontiff, considering him to be a good scholar, entrusted him with a special and delicate mission to Germany, and promised him a cardinal's hat if he should acquit himself of the task with success. In order to please the Pope Luther undertook the commission, executed it most completely, and, upon his return, demanded the recompense which had been held out to him. Leo, however, bethought himself that he should get into disgrace if he gave away a cardinal's hat in

return for the settlement of what was nothing more than a private concern of his own. On this view of the matter, therefore, he determined on breaking his word, and endeavoured to satisfy Luther by appointing him abbot of a monastery, with an income of eight thousand ducats a-year, and loading him with fair words as an inducement to him to accept the appointment. But Luther set his face against it, and still the cardinal's hat was not forthcoming; he quitted Rome, in consequence, with great discontent of heart, and, returning to Bologna, where he had been a collegian already, remained in that city for three years' space, during which no man ever saw him laugh; or, as it stands in the original, "*donde no se hallo le huviesse visto reir en todos ellos.*"

QUAKER CHRISTIANITY.

Mount Schrecken, April 2, 1831.

MR. EDITOR, — A great schism has recently occurred amongst the followers of Penn. The seceders call themselves Orthodox; they profess a belief in the Trinity, and in the atonement of our Saviour: the rest therefore do not, but are absolutely not Christians.

The proportion at three of the last great American yearly meetings is exhibited in the following Table.

	Friends.	Of which Orthodox.
New York Yearly Meeting	13,341	5,921
Philadelphia	18,141	7,134
Baltimore	10,000	300
Friends	11,182	13,355
Orthodox	13,355	
	28,127	

So that in a population of not 50,000 Quakers, nearly 30,000 are not Christians! So much for dissent!

Sir, your humble Servant, A TREMBLER.

P.S. What is the proportion of infidels' in the English branch of Quakerism?

IMPROVED TREATMENT OF THE CHRISTIAN POPULATION IN TURKEY.

ADVERSITY appears to have effected a beneficial change in the character of the Ottoman ruler; he is not only sedulous in his endeavours to approximate his policy with that of Christendom, and to adopt the habits and customs of the more civilized states of Europe; but we are happy to learn, by very recent advices, "is intent upon gaining the goodwill of his Christian subjects by every possible concession and indulgence. He is evidently anxious, by pursuing a kindly system, to acquire in time that degree of influence over them, which has hitherto converted them into ready and formidable tools of Russian ambition. Amongst other proofs of this change of policy, may be

adduced that of his having directed the contributions levied for the public treasury by the Pachas of Bulgaria, Albania, and Roumelia, to be placed at the disposal of Prince Milosh, governor of Servia, for the support of the Christian population in those provinces. The whole amount of these contributions is estimated at three millions of Turkish piasters."—*Letter from Constantinople, of the 6th of February last.*

SCOTCH EPISCOPAL CHURCH.

MR. EDITOR,—The deep interest which you have ever testified in the prosperity of our National Church, induces me to address you in behalf of the Clergy of a sister communion, viz. of the Episcopal Church of Scotland. In the smaller towns, and especially in the northern dioceses, the sum raised, and in many cases with *extreme difficulty*, by the congregations, is barely sufficient for the subsistence of the pastor.

The following statement proves the urgency of the case :—

<i>Diocese of Ross and Argyll.</i>		<i>Diocese of Moray.</i>	
	Per Ann.		Per Ann.
The Bishop receives	£ 150	The Bishop	90
1 Clergyman	130	1 Clergyman	45
1 Ditto (two congregations) ..	36	1 Ditto ..	45
1 Ditto..... (ditto)	55	1 Ditto (three congregations) ..	30
1 Ditto..... (ditto)	27	1 Ditto	
1 Ditto	35		
1 Ditto	15		
1 Ditto (two congregations) ..	55		

In an age like the present, distinguished, we may hope, for a full recognition of the value of Christianity, and of the duties which it includes, we may trust that this circumstance, if widely known, will excite the attention and sympathy which it so unquestionably claims. As the above statement is abstracted from a parliamentary document, it is not improbable that the case of these "*poorer brethren*," may excite the favourable attention of the legislature; but might not a society be instituted, for the purpose of placing, in the hands of the several Scottish Bishops, a small annual sum, to be distributed according to their discretion, or that of a committee, among the more necessitous Presbyters of their pure and apostolical church?

Trusting that through the medium of the *Christian Remembrancer* this statement may be more widely known, and that some of the influential members of our Establishment may be induced to aid the good work,

I am, Sir, your obedient servant,

A MIDDLESEX CLERGYMAN.

A most worthy and respectable Clergyman died a few years ago in Glasgow, after officiating to a small congregation for upwards of thirty years, at the annual stipend of forty pounds. It is with great satisfaction I perceive that the Gaelic Episcopal Chapel in that city has received important assistance from the venerable "Society for Promoting Christian Knowledge."

RELIGION IN POLAND.

(From Notes by Dr. B. Zaydler, a Native.)

THE majority of the inhabitants (4,088,289 in number) in the kingdom of Poland, profess the Roman Catholic faith, which enjoys the special protection of the government, but without prejudice to entire freedom of conscience and worship with regard to every other creed. Every denomination of Christians is likewise entitled to equality in the eyes of the law, and an equal enjoyment of civil rights. The high Catholic Clergy consist of eight Bishops, at whose head stands the Archbishop of Warsaw, primate of the kingdom. The united Greek Church has a Bishop; the Lutherans and Calvinists have their Pastors; the Hebrews their Rabbis, and the Mahometans their Imams. The extent of each palatinate forms the extent of the corresponding diocese: consequently, there are eight Bishops, and their eight dioceses contain, eight cathedrals, 130 deaneries, six colleges, 1638 parochial churches, 117 affiliated churches, eleven diocesan schools, 151 spiritual congregations of the male, and twenty-nine of the female sex. The Greek diocese of Chelmo possesses one cathedral, twenty-one deaneries, 287 parochial churches, one seminary, and three congregations of the male sex. By virtue of a bull, of Pius VII. in the year 1819, thirty-one congregations of the male, and thirteen of the female sex, attached to Roman Catholicism, were suppressed. The number of ecclesiastics belonging to the latter creed, is 2,740; and to the Greek faith, 354. The Christian churches, neither of the Eastern nor Western Latin persuasion, are six attached to the Russo-Greek, twenty-eight to the Lutheran, nine to the Calvinist, and two to the Philippine faith. The former (Russo-Greek) are subject to the synod of St. Petersburg, or to the jurisdiction of the Bishop of Minsk; the Lutheran and Calvinist churches, to the respective consistories sitting at Warsaw; and the Philippine, to their stariks. The Hebrews have 274 parishes, and a similar number of synagogues and rabbis; and the Mahometans, two parishes, and as many mosques and imams.

Classing the inhabitants of the kingdom in conformity with their religious tenets, we find them in round numbers, to consist of:—

Roman Catholics	3,310,000
Jews	400,000
Lutherans	150,000
Greek Catholics	100,000
Calvinists	5,000
Other Sects	5,000
	<hr/>
	4,000,000

LITURGY.

MR. EDITOR,—Those Clergymen, who, at the commencement of the Morning Service, use the *first* and *last* sentences, make the antecedent of *he* to be *wicked man*. Would they be greatly transgressing if they were to substitute the word “*God*,” for “*he*,” in the latter sentence?

A CONSTANT READER.

THE "RECORD" NEWSPAPER.

MR. EDITOR,—It is painful to find persons, who are apparently members of our venerable Church, employed in the service of its worst enemies, and constantly engaged in vilifying its respected and dignified members, and the institutions connected with it. I have been led to this remark by observing in a newspaper, bearing the name of "The Record" (April 10th), a most virulent attack on the Bishop of Gloucester for a sermon preached by him at the last anniversary of the charity children at St. Paul's; but I probably should not have been induced to take the slightest notice of such an attack, in such a publication, if the writer had not aimed his shafts beyond the Bishop, whose character will defend itself, and assailed the venerable Society for Promoting Christian Knowledge, as sanctioning heretical doctrine in giving circulation to this sermon.

It will scarcely be deemed credible by reasonable men, that any person in his senses should have brought a serious charge on the ground he has taken. The Bishop, at the opening of his sermon, expresses his satisfaction at the sight of so many *innocent* children assembled on such an occasion; on which the writer bursts out into exclamations, as if, by calling them *innocent*, he disbelieved or denied the scriptural doctrine of original sin. Has this writer ever read his Bible? Did he ever there observe that Noah is called a man *perfect* in his generation; and that we are commanded "to keep *innocency*, and take heed to the thing that is right?" How is this? (this writer should exclaim,) Can *any* man be *perfect*, or keep *innocency*, when we know that all are sinful beings, fallen from *innocency*? If he has the sense to understand that these expressions are used in Scripture, with reference to human beings, as *fallen beings*, and that they imply only such qualified *perfection* and *innocence* as human beings can now attain, why will he not allow to the Right Reverend Prelate the use of expressions in a similar sense, sanctioned as it is by Scripture, by our Liturgy, by all divines in every age? Again, the Bishop says of the assembled children, "We are *certain* that, rescued from vice and ignorance, they are (in these schools) brought to the knowledge of our Lord's religion, and treading in the path which leads to heaven." Can any one doubt the meaning to be, that we are *morally certain* that we are taking the best means which are placed within our power of bringing these children to the knowledge of the saving truths of the Gospel, and thereby drawing them towards heaven? And yet this writer actually endeavours to fasten on the Bishop the heresy of maintaining that *all* the children there assembled, whatever be their subsequent conduct, whatever be their subsequent measure of grace and scriptural faith, are certain of going to heaven!! I shall trouble you no further.

Your obedient Servant,

X. Y.

CHURCH SOCIETIES.

MR. EDITOR,—With respect to our Church Societies, I perfectly agree with "Your Constant Reader," (vide *Christian Remembrancer*, January, p. 52.) "that the attention of Christians must be roused,

information must be imparted, and cooperation insisted upon," and that "this must be done through the medium of the Clergy."

Such being the case, the question seems brought to a very narrow issue; and it therefore *rests entirely with the Clergy*, whether these venerable institutions be supported in a manner worthy of the Church of England, or not?

I beg a little space, Mr. Editor, for the purpose of reiterating the oft-repeated recommendation to the Clergy, to preach annual sermons in their churches and chapels in behalf of the Societies. The plan thus proposed is one which may be adopted universally, and is, moreover, of *so easy* a character, that there is no excuse for not adopting it. It has also so great a promise of being permanently beneficial, that the Clergy cannot serve the Societies in a more effectual way. There is likewise another great advantage attending it, which is this, that the Societies are most likely to be supported from *proper motives*, when their cause is advocated in the house of God.

I am glad to see a request to this effect circulated by the Newcastle committee, and I trust that the recommendation will be generally acted upon, not throughout that district only, but throughout the kingdom.

As Christians, there lies upon us the most imperative obligation to propagate that Gospel, by which alone the best of us are what we are. "Go ye into all the world, and preach the Gospel to every creature:"—"Freely ye have received, freely give:"—"Do good unto all men, especially unto them who are of the household of faith;"—are the authoritative injunctions of our Lord and his Apostles; and it is the part of every Christian minister, and every Christian layman, to give effect to them, according as they have means and opportunities of so doing.

And, surrounded on all sides, as unhappily the Church of England is, by those who would thwart her good designs,—by the Romanist, by the sectarian, and by the infidel,—it becomes her ministers to be at their post, and with the sword of the Spirit, the word of God, in their hands, to be ready to put to silence every gainsayer, and to proclaim the truth as it is in Jesus, and as maintained by her, to all the world.

I again urge the Clergy to come forward in the cause of their Church, and to assert, again and again, the claims of the Societies in connexion with her, that so all occasion for the reproach of the disaffected may be removed, and, by God's blessing, the word spoken by her ministers may have "free course, run, and be glorified."

I am, Mr. Editor,

March 10, 1831.

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A SINCERE CHURCHMAN.

NOTICES OF THE PROTESTANT EPISCOPAL CHURCH, IN THE UNITED STATES OF AMERICA.—No. I.

WE have occasionally noticed in our Miscellany, the views of Providence in the progress of American improvement, that there will be a greater diffusion of the Gospel, with all its invaluable benefits. We cannot but expect, that, with a growing population, there will be a progressive enlargement of the sphere of the revelation which "has brought life and immortality to light." The advancement of our holy religion will probably continue, as it has been heretofore,

gradual, but sure. Ages may roll away, and empires may rise and fall, before there shall come the promised era, when "all the kingdoms of the world shall be the kingdoms of the Lord and of his Christ." But, as we rest our expectations of that event on the rock of his never-failing promise, we have reason to rejoice in whatever promotes the accomplishment of it, by extending the profession of Christianity over the immeasurable wilds of this immense continent.

We gather abundant proof, that the Church is "lengthening her cords, and strengthening her stakes," in the increase of her ministry, in the number of her congregations, and in that of her professing members. Whether there be a proportionate increase in genuine devotion, and in a walking worthy of the vocation, is a question which exacts a more extensive knowledge of the population of the different districts of the country; and, in some respects, a nearer insight of the hearts of men, than we feel a competency to in ourselves. But here we find sufficient ground on which to build the intimation, that only in proportion to such increase, the prosperity of the Church is a fit subject either of desire or of congratulation.

It is with pleasure we contemplate the organizing of the Church in two of the Western States, those of Kentucky and Tennessee, and the consequent admission of their churches within the Ecclesiastical Union. In the tide of emigration to the West, there is of course a proportion of the settlers who had inherited from their ancestors a predilection for the principles and for the services of the Episcopal Church. They are generally so thinly scattered over extensive countries, only of late brought under cultivation, that for the congregating of them under ecclesiastical ties, there are required, in every case, the energies of at least a few men of information and of influence, to take the lead in incipient measures. Such men have been found in each of the States referred to; and we indulge the hope, that their example will be followed, even in the more recently settled States and territories.

Some extracts from a report on the state of the Church in the different dioceses, as submitted by a Committee to the last General Convention, held in the city of Philadelphia, in the month of August, 1829, in compliance with the Forty-fifth Canon of 1808, may be acceptable to our readers:—

MAINE.

It is with great pleasure we are enabled to state, that, through the blessing of Almighty God, the Church, in this portion of the eastern diocese, is in a more flourishing condition than at any former period. Since the last meeting of the General Convention, in 1826, another Church has been organized, and admitted to a seat in the State Convention, who have erected a commodious edifice for public worship, and who, there is good reason for believing, will continue to persevere as zealously as they have begun. The Rubrics and Canons of the Church are, in general, uniformly complied with. Great attention has been bestowed on the subject of the religious education of children; and in no part of the United States are the Sunday Schools better ordered, better conducted, or better attended.

In behalf of *Missions*, considerable interest is excited, though the amount contributed for that purpose does not admit of any assistance

being afforded to Societies beyond the limits of the diocese. Indeed, were the amount contributed tenfold what at present it is, there would be ample employment for the whole of it, in extending the bounds of the Church in this State. No part of the Union affords a more extensive field for missionary exertion, and none, certainly, more needs assistance. With a population of 300,000 souls, which is daily increasing, there are, as yet, but *three* organized Episcopal congregations; whereas, were the necessary means afforded, before a twelvemonth, double that number could be added to our communion. This consideration, it is hoped, will induce some, to whom a gracious Providence has given wealth and abundance, to bestow some portion of it, in promoting the cause of their Redeemer and Benefactor in this distant region.

NEW HAMPSHIRE.

There are eight episcopal churches in this State. Since the last Convention, a beautiful and commodious church has been built at Hopkinton. In consequence of the omission of returns from some of the parishes, a correct account of parochial reports cannot be furnished. Strict attention is paid in the State to the regulations and Rubrics of the Church, and on the whole appears to be in a course of moderate prosperity.

MASSACHUSETTS.

We are happy to record the blessing of God on this portion of his vineyard, manifested in the continuance and gradual increase of that prosperity with which this Church has been favoured for several years past. The present number of Clergy is thirty-one. The number of congregations has increased since the last General Convention, and is now twenty-eight. The number of baptisms reported is 823; confirmations, 229; communicants, 1415. By a comparison of parochial reports from year to year, we observe, with devout gratitude ● Almighty God, a very gradual but regular increase and advancement of the Church in this State. Since the last General Convention, the number of congregations, ministers, baptisms, confirmations, and communicants, has increased, if not with so much rapidity as could have been wished, yet with such constant growth as to indicate to the mind of the grateful believer the continual dew of the Divine blessing. It is believed that the Church, by suitable endeavours, might be revived in many places. We cannot but observe, however, the great want of Clergymen. The harvest is great. The field is extensive and hopeful. But the want of labourers is painfully felt. There are not less than seven feeble parishes, where missionaries might be advantageously employed; besides other places in the State where the services of an Episcopal Clergyman would be well received, if they could be obtained. While the field is widely extending itself before us, it is truly painful to observe that the supply of labourers is diminishing.

VERMONT.

The situation of the Church in this State has not materially varied within the last three years. The number of Clergy is nine. Some of the parishes have been much weakened by removals, as well as by the common dispensations of Providence; but yet, the number of communicants remains about the same, somewhat more than 800. Libraries have recently been formed in some of the parishes, in conformity with

a recommendation of the State Convention ; and Sunday Schools are in operation wherever the churches are supplied with Clergymen ; some of them connected with the general Union, and some of them furnished with considerable libraries. Baptisms reported in three years,—adults 63 ; children 163. Marriages 127. Funerals 160. .

(To be continued.)

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Report of the Lichfield District Committee.

At a General Meeting of this Society, lately held, an interesting Report was read by the Treasurer (the Rev. E. S. Remington), in which we were informed that

“ Five new subscribers have been recommended to the Parent Society, and three new subscribers to the local fund, since the last annual meeting.

“ The number of Books issued from this Depository, during the last year, amounts to 260 Bibles ; 76 Testaments ; 626 Books of Common Prayer ; 279

bound, and 3471 unbound religious Books and Tracts.

“ Twenty-one Schools, containing 2184 children, have been supplied with Books from the Depository.”

We have pleasure in announcing to the friends of the Church that a District Committee of the Society for Promoting Christian Knowledge has just been formed in the parish of St. Mary-le-bone.

Rev. J. MOORE, M.A. } Secretaries.
Rev. H. LATHAM, M.A. }

NATIONAL SOCIETY FOR EDUCATING THE POOR.

At the monthly meeting of the General Committee of this Society, on Wednesday, the 13th of April, the Schools of forty-three places were received into union, and grants in aid of the erection of school-rooms, amounting in the whole to 750*l.*, were voted to nineteen different places.

The Eighteenth Annual Report of the General Committee of the Norfolk and Norwich National Society for the Education of the Poor in the Principles of the Established Church, for the Year ending in August, 1830.

SINCE the last Report, the following new Schools have been admitted into Union, and received assistance proportionate to the claims and wishes of the superintendants, viz. :—

At Great Plumstead, a daily School

has been opened for thirty-five boys and girls, in addition to the Sunday School already established in the parish, under the Rev. J. N. White. A donation of 5*l.* and a gratuitous supply of books have been granted, in furtherance of this desirable object.

At Hethel, a daily and Sunday School for forty-nine children, under the charge of the Rev. H. Wilson and Miss Anne Wilson, has been recently established and admitted into Union. A donation of 10*l.* has been granted towards defraying the expenses of fitting up the School-room and other contingencies ; and an ample supply of books gratuitously furnished.

The above new Schools, when added to the number given in our last Report, present a total, in union with the Society, of 195 Schools, and 10,587 poor children educating therein.

The amount of the permanent allowances made by the Society to Schools in union, averages yearly about 300*l.*; and in addition thereto, the Committee have this year made occasional grants to country Schools; the greater part of which have in preceding years received pecuniary aid.

In addition to the books presented this year to the new Schools, fresh supplies have been granted to the old Schools, as under, viz.

Carleton, Stoke Ferry, Neatishead, Great Plumstead, Fakenham, and Great Witchingham; making the total of books given during the last twelve-months to Schools in union, 1279 Elementary Books, 75 Psalters, 74 Prayer Books, 79 Testaments, seven dozen slates, besides pencils and the usual supply of cards.

In the two central Schools three masters and three mistresses have been trained for National Schools in the country; all of whom have received from the funds pecuniary allowances while under instruction.

The larger proportion of the Schools in the county, in union, have been examined during the past year by the appointed Visitors, and their several reports of the same are highly creditable and encouraging. A most important service is rendered to the Schools by the gratuitous labours of these Clergymen in their respective Deaneries, and the Committee feel that they are justly entitled to the most cordial and grateful thanks of the Society.

It is indeed gratifying to have to state, that for more than two years past the number of the Church of England Schools in this city, established for the daily tuition of the children of the poor, have been eight for boys (containing at this time 1079

boys) and seven for the other sex (comprising 694 girls), making a total of children now educating in our daily National Schools of *one thousand seven hundred and ninety three* children, besides a further addition of *seven hundred and thirty-six* receiving the advantage of Sunday instruction. Here then is presented to the view of the friends of National Education the gratifying picture of *two thousand five hundred and twenty-nine* of the offspring of our poorer brethren in Norwich enjoying the blessings of useful and sound religious instruction in the principles, and under the nurturing patronage of our excellent Church.

The experiment of obtaining a small weekly contribution from the parents of the children was *first* tried in our earliest District School. It was soon found to work well, and to be advantageous, not only in a pecuniary point of view, but as tending to give the parents a personal interest in the right education of their offspring; and at the same time ensuring a more regular attendance at the School.

The alacrity and punctuality with which a payment of twopence per week for each child has been made by the parents in this city is as creditable to them as it has been encouraging to the managers of the Schools; and in order that all our National Schools here may be on the same footing, the treasurer and trustees of the same have this last year resolved to do away with the plan of gratuitous instruction in the three central Schools; and it has been most gratifying to them to have had to witness the readiness to meet this new claim on the part of the parents of the children receiving instruction therein.

The accounts of our first District School for the last four years* will

* This School has never averaged less than 160 girls under daily tuition, besides the addition on the Sundays of 70 more; and, with the exception of rent for the room, it has nearly supported itself, as the following account of Receipts and Disbursements will shew, viz.—

In 1826 the annual expenses were	£ 53	0	3	the annual receipts	£ 48	19	8
1827 .....ditto.....	52	10	5	.....ditto.....	47	2	4½
1828 .....ditto.....	55	16	3½	.....ditto.....	42	11	0
1829 .....ditto.....	55	5	6	.....ditto.....	43	17	3

Making the average expense of supporting the School for the last four years £8. 10*s.* 6½*d.* per annum.

prove the practicability and beneficial utility of the scheme; and it has received a further confirmation by the annual returns of all our other District Schools. So that in the course of a few years, and with very circumscribed resources, we have been enabled to increase the number of daily

National Schools in Norwich from three to fifteen, and the number of children receiving the blessings of useful and religious education from 345 to 1793.

J. N. WHITE, B.D.

JOHN EDWARDS, M.A. } Secretaries.

JOHN KISTON, Esq.

Report of the State of the

BLUE COAT HOSPITAL, IN LIVERPOOL,

From the 1st of January, to the 31st of December, 1830.

Christianæ Charitati promovendæ inopique pueritiæ Ecclesiæ Anglicanæ principiis imbueudæ sacrum, Anno Salutis MDCCXXVII.

SINCE the publication of the last Annual Report of this Charity, the alterations and additions to the buildings then contemplated have been completed, and the debt of 1,140*l.* with which the Institution was previously encumbered, has in consequence, been increased to 1576*l.*

The Trustees consider it superfluous to enter into any detail of the course of instruction pursued in the schools—they have the very best authority for stating, that in no other Institution in the kingdom is the system of Mutual Tuition adopted with better success, or carried to a greater degree of perfection. In the course of the year, twenty-five Masters and Mistresses have received instructions in the system of teaching. Visitors are admitted at all reasonable hours, to witness the process: and the public examination of the children in the Chapel of the Hospital, on Sunday evenings, commences at half-past four o'clock. Sixty-nine boys, and nineteen girls have left the schools in the course of the year—the boys, with a few exceptions, have been apprenticed to sea and mechanical trades, the girls to respectable families as domestic servants; and, it is to be hoped, have carried with them into society, no small portion of that knowledge, which, through the blessing of the Almighty,

may promote His glory, and contribute to make them wise unto salvation.

For the first time, an attempt was made last year to collect the subscriptions by boys from the school, in which they succeeded much beyond the expectation of the Trustees; for not only has a considerable saving been effected to the funds, but the amount of arrears is less, and upwards of one hundred and thirty new subscribers have been obtained, chiefly through their solicitation; of course the plan will be continued, and the Trustees take the liberty of expressing a hope, that as little difficulty as possible may be opposed to their success, and also to add, that an early payment of the Annual Contributions would materially enhance their value.

The permanent income of the Institution, derived from the interest of money, &c., is this year 508*l.*; whilst the expenditure is about 3,500*l.*, or 10*l.* per child—thus leaving 3,000*l.* to be made up by Annual Subscriptions, Church Collections, and casual Benefactions—sources, at all times extremely precarious; and which, notwithstanding 200*l.* received from the Committee for conducting the Musical Festival, have fallen short of meeting the current expenses, by more than 430*l.* The respectable and opulent inhabitants of the town and neigh-

bourhood are therefore earnestly requested to afford that assistance to their poorer brethren, which they, were they in similar circumstances, would expect not to be withheld from themselves.

The number of children at present in the Hospital is 350; viz. 250 Boys, and 100 Girls—of whom 88 are or-

phans, 216 fatherless, 31 motherless, and 15 who have parents, but in indigent circumstances.

The Governors and Trustees for this charity are one hundred in number; the Worshipful the Mayor, and the Reverend the two Rectors, for the time being, by virtue of their offices, and the remainder by election.

POLITICAL RETROSPECT.

DOMESTIC.—The following is an abstract of the net produce of the Revenue of Great Britain, for the years and

quarters ending April 5, 1830 and 1831, shewing the increase or decrease on each head thereof.

	Years ended April 5,		Increase.	Decrease.
	1830.	1831.		
	£	£	£	£
Customs	16,104,860	16,538,425	433,565	—
Excise	17,440,832	16,069,612	—	1,371,220
Stamps	6,643,435	6,565,575	—	77,860
Post Office ..	1,380,000	1,350,011	—	29,989
Taxes	4,903,165	4,964,025	60,860	—
Miscellaneous	421,769	271,456	—	150,303
	46,894,061	45,759,114	—494,425	1,629,372
Deduct Increase			—	494,425
Decrease on the Year			—	1,134,947

	Quarters ended April 5.		Increase.	Decrease.
	1830.	1831.		
	£	£	£	£
Customs	3,518,522	3,713,386	194,864	—
Excise	3,188,770	2,362,607	—	826,163
Stamps	1,626,759	1,587,043	—	39,716
Post Office ..	347,000	330,000	—	8,000
Taxes	374,903	325,523	—	49,380
Miscellaneous	49,683	37,769	—	11,914
	9,105,637	8,365,328	194,864	935,173
Deduct Increase			—	194,864
Decrease on the Quarter			—	740,309

The following statement exhibits the Income and Charge on the Conso-

lidated Fund for the quarters ending the 5th of April, 1830 and 1831.

INCOME.	Quarters ended April 5.	
	1830.	1831.
	£	£
Customs	3,467,664	3,573,769
Excise	2,188,770	2,319,381
Stamps	1,626,759	1,587,043
Post Office	347,000	290,000
Taxes	374,902	325,523
Miscellaneous	49,683	37,769
	9,054,778	8,133,485
To Cash brought from Civil List.....	1,025	—
To Cash brought to this Account from the Ways and Means to replace the like sum issued out of the growing produce of the Consolidated Fund in Ireland, for Public Services	156,886	257,755
	9,212,689	8,391,240
CHARGE.	Quarters ended April 5.	
	1830.	1831.
	£	£
Exchequer Annuities	21,255	21,255
South Sea Company	73,960	73,677
Bank on their Capital	89,125	89,125
Dividends.....	4,862,842	4,889,635
National Debt	230,387	531,018
Civil List	212,500	—
Pensions	97,947	82,806
Other Charges.....	195,553	92,484
	5,783,569	5,780,000
Surplus	3,429,120	2,611,240
	9,212,689	8,391,240
Exchequer Bills issued for the Consolidated Fund, at 5th January, 1831, and paid off out of the growing produce of that Fund in the Quarter ended 5th of April, 1831	—	4,327,966
Surplus, 5th April, 1831.....	2,611,240	—
Issued out of the Consolidated Fund, on account of the supplies granted for the service of the year 1830	3,078,924	467,684
Total at 5th April, 1831, to be provided for by an issue of Exchequer Bills charged on the growing produce of the Consolidated Fund, in the Quarter ended 5th of July, 1831	—	4,795,650

In our last we recorded, that the second reading of the Bill for the Reform of the Representation of the Commons in Parliament, had been carried by a majority of one. Immediately after that, the farther consideration of the measure was adjourned to the 18th of April. On that and the following day, the discussion was re-

sumed, chiefly on a resolution proposed by General Gascoyne, "That the number of members returned for England and Wales, to serve in the United Parliament, ought not to be diminished." On a division, there appeared for the resolution, 299, against it, 291—majority against ministers, 8. On the 21st, administration having

declared the measure abandoned as a ministerial one, tried their strength on a motion of adjournment, and found themselves in a minority of twenty-two votes.

On the 22d, ministers waited on the king, and tendered him their seals of office. A council was immediately held, when it was resolved instantly to prorogue parliament. At the hour when the house commenced its sittings, His Majesty went in his usual state to the House of Lords, and the Speaker, with an unusual attendance of the Commons, having presented themselves, he, in a short speech, prorogued the Parliament. The Lord Chancellor then, by His Majesty's command, prorogued both houses to Tuesday, the 10th day of May.

His Majesty's command for the dissolution of parliament appeared in an Extraordinary Gazette, on the 23d, calling a new parliament, to assemble on the 14th of June.

FRANCE.—The king of the French has dissolved the Chamber of Deputies. He went in person to the performance of this act of his regal authority. His speech was pacific. He adverted to the great military preparations at present carrying forward in that country, but declared that they were solely to give efficacy to negotiation; and anticipated, as near at hand, the period of their reduction to the footing of a peace establishment.

The eternal exclusion of the exiled branch of the royal family from the throne of France, has been carried in the Chamber of Peers, by a vote of seventy-four against forty-five members.

ITALY. — The body of insurgents which retreated from Rimini having taken a position in the mountains, were attacked in it by the Austrians, who were repulsed with the loss of 1000 men. Encouraged by this success, they have ventured to approach that city, and at the date of the last despatches, the imperial general had thought it advisable to remain on the defensive, until he had received reinforcements.

POLAND.—The spirit and patriotism of the Poles is ably maintained by the skill of their generals, and the bravery of their troops. General Scrynecki, on the evening of the 30th of March,

passed a body of 25,000 men over the Vistula, and attacked the right wing of the Russian army before day-break of the following morning. The Russian general was completely surprised, and, in the space of two hours, driven from his position in great confusion, leaving a great part of his artillery behind him. On the 1st of April, the Polish general renewed the attack, and with decisive success. The loss of the Russians, in killed, wounded, and prisoners, in these two actions, is estimated at full 20,000 men. The headquarters of the Polish army, on the evening of the 2d of April, were at Minsk.

Three days after, General Scrynecki attacked the main body of the Muscovites, under Marshal Diebitsch, and compelled them to fall back, with considerable loss in killed and wounded, several pieces of cannon, and a part of the military chest. Marshal Diebitsch narrowly escaped being made a prisoner during the action. The Lithuanians in the Russian army went over to that of their own countrymen during the battle, and contributed to achieve the victory.

It is ascertained, beyond all doubt, that the provinces of Lithuania, Volhynia, Samogitia and Podolia, have risen, and are uniting their efforts to those of their brave countrymen already in arms, to secure their national independence.

TURKEY.—The consequences of the late war with Russia, in the reduction of the military strength of the government, are shewing themselves in the assumed independence of several of the pachas. Amongst these the pacha of Scutari is particularly distinguished, both by his ability and activity. Taking advantage of the adverse feeling of the remains of the old troops in Constantinople against the new ones, who are trained to European discipline, he had nurtured an extensive conspiracy against the Sultan in his own capital, and which was to have burst into action as soon as the rebel chief entered Romania, whither he is advancing with his forces. The plan was discovered, and one of the summary executions so common in the history of the Porte appears, at least for the present, to have checked the domestic treason—eight hundred heads have been exposed on the walls of the seraglio.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCHES.

New Churches have been consecrated at Forton;—at Hordle, near Lymington; and at Wellington, Somerset.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Allan, William	Chapl. to the Right Hon. the Earl of Buchan.
Crotch, Wm. Robt.	Mast. of Lucton School, Taunton.
Harper, Henry, J. C. . . .	Joint Conduct. of Eton Coll.
Hawkins, Wm. B. L. . . .	Domestic Chapl. to H. R. H. the Duke of Sussex.
Murray, T. B.	Chapl. to the Earl of Rothes.
Stedman, — D.D.	Minister of St. Margaret's Chapel, Bath.
Willoughby, H. P.	Chapl. to Lord Holland.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Alderson, R. J. C. . . .	Ipswich, St. Mary, R.	Suffolk	Norwich	Lord Chancellor
Blakiston, Peyton ..	Lymington, C.	Hants	Winchest. V.	of Boldre
Burton, Henry	{ Conover, V. with Longnor, C. and Upton Cressett, R to Atcham, V.	{ Salop	{ Lichfield	E. W. S. Owen, Esq.
Cobbold, F.	Helmeley, V.	Suffolk	Norwich	Lord Chancellor
Coleridge, J. Duke .	{ Preb. in Cath. Ch. of Exeter and Lawhitton, R. to Lewannick, V.	{ Cornwall	Exeter	{ Bp. of Exeter Lord Chancellor
Courtenay, F. J.	North Bovy, R.	Devon	Exeter	Earl of Devon
Ellison, Noel Thos.	{ Huntspill, R. to Nettlecombe, R.	{ Somerset	B. & W.	{ Balliol Coll. Oxf. Sir J. Trevelyan, Bt.
Fauquier, G. L. W.	{ Bacton, V. to Bradfield, R.	{ Norfolk	Norw.	{ Hon. J. Wodehouse Lord Suffield.
Fisher, John	Stony Stanton, R.	Leicester	Lincoln	Marq. of Hastings
Flockton, Jonathan .	Sherbourne, V.	Norfolk	Norwich	Bp. of Ely
Foley, T. Octavius . .	Llansadwrny, V.	Carmarth.	St. David's	Adm. Sir T. Foley
Harrison, J. H. . . .	{ Bugbrooke, R. to Water Overton, C.	{ Northam.	Peterboro'	Rev. J. H. Harrison
Horlock, H. D. C. S. .	Box, V.	Warwick	Lichf.	{ Earl of Bradford and other Trustees Rev. H. D. C. S.
Jeston, H. Playsted .	Cholesbury, C.	Wilts	Sarum	Horlock
Leach, W. Crawley	{ Minor Can. in Cath. Ch. to Dilham, V. with Honing, V.	{ Bucks	Lincoln	Trustees of Mr. Neale
Loveday, Thomas . .	East Ilsley, R.	of Ely		
Matthie, Hugh	Worthingbury, R.	Norfolk	Norwich	Bp. of Ely
M'Donald, Alex. . .	{ Cotterstock, V. with Glapthorne, C. Burgh Apton, R.	{ Berks	Sarum	Magd. Coll. Oxf.
Nevill, H. W.	{ with Holveston, R. and Ottery, R.	{ Flint	Chester	Sir R. Puleston, Bt.
Pullen, William . . .	Gidding Parva, R.	{ Northam.	Peterb.	{ Earl of Westmore- land
Randall, James . . .	Binfield, R.	{ Norfolk		
Roberts, Arthur . . .	Woodrising, R.	{ Suffolk	Norwich	Earl of Abergavenny
Uvedale, W.	{ Kirmoad, V. and Markby, P. C. to Stixwold, V.	{ Hunts	Lincoln	Lord Chancellor
		{ Berks	Sarum	Lord Chancellor
		{ Norfolk	Norwich	John Wayland, Esq.
				{ Edm. Turnor, Esq. Mr. Massingberd Christ. Turnor, Esq.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
	Saxby, R.	Leicester	Lincoln	Earl of Harborough
Vevers, Richard ..	{ and Stoke Albany, R. & Wilbarston, V. to Kettering, R.	Northam.	Peterboro'	Lord Sondes
Wheeler, Charles ..	Stratton Audley, C.			
Williams, Richard ..	Kidwelly, V.	Oxford	Oxford	Ch. Ch. Oxf.
Williams, W. P.	Nantmellan, V.	Carmarth.	St. David's	Lord Chancellor
		Radnor	St. David's	Lord Chancellor

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Barlee, Charles	Fritton, R.	Suffolk	Norwich	Miss Buckle
Bowen, Chas. Wm. .	Kidwelly, V.	Carmarth.	St. David's	Lord Chancellor
Copleston, John B. .	{ Preb. in Cath. Ch. of Exeter & Sampson, St. Thomas, V. and Upottery, V.	Devon	Exeter	{ Bp. of Exeter J. Butler, Esq. D. and C. of Exeter
Croft, Robert	{ Can. Res. of Cath. Church of York and Rowley, R.			{ Abp. of York Col. Hildyard
Emeris, John	{ Alvingham, P. C. with N. Cockerington, C. & Little Staughton, R.	Lincoln	Lincoln	Bp. of Lincoln
Fawcett, James ...	{ Thursford, R. with Snoring, R.			
Gabell, H. D.	{ Ashow, R. and Binfield, R. & Winches. St. Lawrence, R.	Warwick	Lichfield	Chandos Leigh, Esq.
Hibberd, John	Sutton Mandeville, R.	Berks	Sarum	Lord Chancellor
Hitchens, T. M. ...	{ Cotterstock, V. with Glapthorne, C.	Hants	Winch.	Mr. Hibberd
Homfray, Francis..	{ Llanarth, V. and Llanvair, Kilged- lin, R.	Wilts	Sarum	
Pearce, Harry	Hemingby, R.	Montg.	Lland.	{ Sir J. Morgan, Bt. Archd. and C. of Llandaff
Sharpe, Joseph	Kirkby-Lonsdale, V.	Lincoln	Lincoln	King's Coll. Camb.
Slatter, Thomas	Shipton-on-Charwell, R.	Westmor.	Chester	Trinity Coll. Camb.
Tennyson, G. C. .	{ Benningworth, R. and Enderly, R. and Great Grimsby, V. and Somersby, R.	Oxford	Oxford	{ Mrs. Payne R. Ainslie, Esq. G. R. Heneage, Esq. R. Burton, Esq.
Walker, John	Hornchurch, V.			
Wynter, Robert ..	{ Penderryn, R. with Brongwyn, C.	Essex	{ P. of New Coll. Oxf.	New Coll. Oxf.
		Brecon	Cardig."	St. David's Rev. Robt. Wynter

*Name.**Appointment.*

Gray, James.. Chapl. to the E. I. C. Establishment at Cutch, in the Bombay Presidency.
 Woodd, Basil.. Late Min. of Bentinck Chapel, St. Mary-le-Bone.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

The new Proctors have been admitted with the usual solemnities. The Very Rev. the Dean of Christ Church presented the Rev. Daniel Veysie, M.A. Student of Christ Church, as the Senior Proctor for the ensuing year, and the Vice-President of Magdalen College (Professor Daubeney) presented the Rev. Robert Meadows White, M.A. Fellow of Magdalen College, as Junior Proctor, who, having taken the accustomed oaths, were severally admitted by the Vice-Chancellor.

The Proctors nominated for Pro-Proctors the following gentlemen:—

Rev. John Williams, M.A. Stud. of Ch. Ch.
 Rev. Augustus Short, M.A. Stud. of Ch. Ch.
 Fred. J. Parsons, M.A. Demy of Magd. Coll.
 Rev. J. Linton, M.A. Fell. of Magd. Coll.

In Convocation, the following Public Examiners for the ensuing year were unanimously approved of:—

In Literis Humanioribus.

Rev. the Principal of New Inn Hall.

Rev. R. D. Hampden, M.A. late Fellow of Oriel Coll.

Rev. J. Carr, M.A. Fellow of Balliol Coll.

In Disciplinis Mathematicis et Physicis.

Rev. the Savilian Professor of Geometry.

Rev. A. P. Saunders, M.A. Stud. of Ch. Ch.

Rev. R. Walker, M.A. Tutor of Wadh. Coll.

At a meeting of the Heads of Colleges, the Rev. Renn Dickson Hampden, M.A. late Fellow of Oriel, was chosen to preach Canon Bampton's Lectures for the year 1832.

John Edward Walker, B.A. of Balliol College, has been elected a Fellow of Oriel College.

Edward Ernest Villiers, Esq. B.A. of Merton College, has been elected Probationary Fellow of that Society.

At a Convocation, holden on the 21st day of April, it was agreed, by a majority of 76 to 39, to affix the University Seal to a Petition to the House of Commons, against the *Bill for amending the Representation of the People*, now in Committee before that Honourable House.

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

John Ball, Fellow of St. John's Coll.

MASTERS OF ARTS.

Rev. Walter P. Powell, Worcester Coll.

Rev. Ralph Grenside, University Coll.

Brisco Owen, Jesus Coll.

Clement Greswell, Fellow of Oriel Coll.

Thomas Bush Saunders, Wadham Coll.

H. R. Beaumont, Christ Ch. Grand Comp.

Rev. G. P. Stopford, late Fell. of All Souls'.

Rev. Thomas Humphreys, Jesus Coll.

Rev. R. French Laurence, Stud. of Ch. Ch.

Rev. Stephen R. Cartwright, Christ Church.

Rev. William Young, Oriel Coll.

John Curtis Hayward, Oriel Coll.

Rev. Power Turner, Pembroke Coll.

BACHELORS OF ARTS.

John Arthur Gardner, Trinity Coll.

T. N. Williams, Postmaster of Merton Coll.

Charles James Tottenham, Balliol Coll.

S. Taylor, St. Mary Hall, Grand Comp.

W. S. Blackstone, Christ Ch. Grand Comp.

Charles Alfred Bury, Magdalen Hall.

George Marwood, Christ Church.

Thomas Thellusson Carter, Christ Church.

Robert C. Clifton, Schol. of Worcester Coll.

Arthur Thomas Gregory, Lincoln Coll.

Charles Worthy, Queen's Coll.

Stephen Thackwell, Pembroke Coll.

Regulations agreed to by Convocation on the endowment of three Mathematical Scholarships:—

I. There shall be three Scholarships, of

50*l.* a year each, for the promotion of Mathematical Studies; no regard being had to place of birth, school, parentage, or pecuniary circumstances of the candidates.

II. The candidates shall be Members of the University of Oxford, who are Bachelors of Arts, or have, at least, passed the Public Examination, and who have not exceeded the twenty-sixth term from their matriculation inclusively.

III. Each Scholarship may be held for three calendar years from the day of election, provided the Scholar shall reside fifteen weeks in each of the two academical years next following his election; such residence to be certified in writing by the Head of his College or Hall, or by the Vicegerent in the absence of the said Head.

IV. The dividends arising from the stock already purchased, or hereafter to be purchased, in pursuance of these Regulations, shall be payable to the Trustees hereby appointed.

V. These Trustees shall be seven: viz. the Vice-Chancellor, the two Proctors, the Savilian Professors of Astronomy and Geometry, the Sedleian Reader in Natural Philosophy, and the Reader in Experimental Philosophy. In case of votes being equally divided, the Vice-Chancellor shall have the casting vote; and the presence of the Vice-Chancellor, and of two other Trustees (one of them being a Professor or Reader) shall be necessary to constitute a Board.

VI. The duties of the Trustees shall be—

1. To receive the dividends from the University.

2. To discharge all expenses incident to the Trust, and to pay the Scholars their salary on their producing the requisite certificate of residence.

3. To keep an account of monies received and paid.

4. To lay out the remainder of the dividends either in presents of money or books for meritorious, though unsuccessful, candidates, or in the purchase of stock in the names of the Chancellor, Masters, and Scholars, to be employed in promoting the general object of the Institution, at such times, and in such manner, as the said Trustees shall think expedient.

5. To submit their accounts annually to be audited by the Delegates of the University accounts.

6. To appoint for each election of a Scholar three Examiners, who shall examine the candidates, and elect the Scholar.

7. Each of these Examiners shall be at least a Master of Arts, or a Bachelor of Civil Law.

8. The same individual shall never be

appointed Examiner more than twice consecutively.

9. Two Examiners shall not be of the same College or Hall.

VII. Only one Scholar shall be elected in one calendar year.

VIII. The election shall take place annually in Lent Term.

IX. A notice of not less than twenty days shall be given by the Examiners of the time and place appointed by them for holding the examination; which notice is to be affixed to the door of the Convocation House, and to the Buttery-door in each College and Hall.

X. No person shall be received as a candidate without the consent of the Head of his College or Hall, or the consent of the Vicegerent in the absence of the said Head; and such consent, as well as the standing of the candidate, being expressed in writing, and signed by the said Head or Vicegerent, shall be exhibited to the Examiners two days at least before the commencement of the examination, together with the testimonial of the public Examiners, in case the candidate has not taken the degree of Bachelor of Arts.

XI. All the three Examiners shall act in the examination, and vote at the election.

In other respects, the examination shall be left entirely at the discretion of the Examiners.

XII. When the Examiners have elected a Scholar, they shall certify such election to the Vice-Chancellor, who shall cause it to be announced to the University by a paper affixed to the door of the Convocation House.

XIII. If after experience of these Regulations, any part of them shall be deemed inexpedient, the Trustees shall be at liberty, with the concurrence of Convocation, to make such alterations as circumstances may require.

In order to allow a sufficient interval between the establishment of these Scholarships, and the first election, it is proposed that in the year 1831, but in that year alone, the examination shall take place, and the Scholar be elected in the Act Term; such Scholar to vacate his Scholarship in the Lent Term of 1834, but to be entitled to the Salary of three full years.

CAMBRIDGE.

ELECTIONS.

Thomas Gaskin, Esq. B. A. of St. John's College, has been elected Fellow and Assistant Tutor of Jesus College.

The following gentlemen of Trinity College have been elected Scholars of that Society:—

West	Morrison	Kempley
Ellis	Hankinson	Fowler
Chapman	Lydekker	—
Dobson	Botcher	<i>West. Schol.</i>
Hawtrey	J. H. Brown	Latimer
Webster	C. J. F. Bunbury	Eales
G. Williams	E. H. Bunbury	Wrottesley

PREVIOUS EXAMINATION.—LENT TERM, 1831.

EXAMINERS.

John Heath, M. A. King's College

Edward Baines, M. A. Christ's College.

Henry Calthorp, M. A. Corpus Christi College.

Edward Biley, M. A. Clare Hall.

[The names are arranged alphabetically.]

FIRST CLASS.

Abdy, Joh.	Barnes, Trin.	Bogue, Chr.	Burford, Chr.
Ackers, Trin.	Barry, Qu.	Bolton, Clare	Bury, Joh.
Adair, Trin.	Bateman, Corpus	Borton, Trin. H.	Caley, Joh.
Allen, Pemb.	Bateman, Chr.	Boteler, Trin.	Calthorp, Joh.
Allen, Trin.	Barton, Joh.	Bowstead, Pemb.	Campbell, Trin. H.
Andras, Joh.	Bathurst, Joh.	Bowyear, Caius	Campbell, Trin.
Andrews, Trin.	Begbie, Pemb.	Brade, Qu.	Cantrell, Emm.
Arabin, Trin.	Bellingham, Joh.	Branne, Sid.	Cardew, Joh.
Baillie, Trin.	Benett, Trin.	Bromhead, Trin.	Carleton, Trin.
Baker, Joh.	Bennett, Corpus	Brookfield, Trin.	Carlyon, Clare
Barnfield, Clare	Bindloss, Magd.	Brown, Trin.	Carter, Joh.
Barber, Joh.	Birch, Joh.	Brown, Emm.	Cartmell, Emm.
Barker, J. H. Joh.	Birrell, Sid.	Buck, Emm.	Cartwright, Qu.
Barker, W. G. Joh.	Blenkinsopp, Trin.	Bucknell, Trin.	Cass, Jes.
Barlow, Sid.	Blyth, Chr.	Bunbury, C. Trin.	Caton, Trin.

Cavendish, sen. Tr.	Holmes, Magd.	Martin, Sid.	Sharp, Magd.
Chambers, Joh.	Holroyd, Chr.	Massey, Joh.	Sharpe, Joh.
Childs, Trin.	Hopkins, Caius	Matcham, Trin. H.	Simpson, Joh.
Cogan, Cath.	Hopkins, Magd.	Maxwell, Joh.	Sloane, Trin.
Cottain, Cath.	Hornby, Joh.	May, Jes.	Smith, Pet.
Couchman, Clare	Howard, Joh.	Meadows, Corpus	Smith, Caius
Creuze, Joh.	Howes, Magd.	Mercer, Trin.	Smith, C. Trin.
Crosse, Cath.	Howlett, Joh.	Metcalf, Joh.	Smith, D. Trin.
Dansey, Down.	Hubbard, Trin.	Mitton, Jes.	Snake, Qu.
Dickenson, Magd.	Hughes, Joh.	Monteith, Trin.	Snow, Joh.
Dimock, Joh.	Hughes, Trin.	Montgomery, Corp.	Spear, Caius
Domett, Joh.	Humble, Emm.	Myers, Clare	Speck, Joh.
Drayton, Trin.	Hurt, Jes.	Naine, Trin.	Spence, Joh.
Durban, Qu.	Hutchinson, Magd.	Nash, Down.	Spooner, Caius
Dusautoy, Joh.	Irwin, Qu.	Nelson, Pet.	Staveley, Cath.
Edwards, Jes.	Jacob, Emm.	Nicholson, Chr.	Stawell, Pet.
Ellice, Caius	Jaques, Trin.	Nicholson, Emm.	Stevens, Pet.
Elliott, C. B. Qu.	Jenkyns, Clare	Noble, Joh.	Stock, Trin.
Elliott, J. Qu.	Jerrard, Caius	Noble, Sid.	Stockdale, Trin.
Evans, Qu.	Jones, L. Qu.	North, Trin.	Stoddart, Jes.
Evans, Cath.	Jones, E. Cath.	Ottley, Trin.	Tate, Emm.
Fawcett, Magd.	Jones, T. Cath.	Owen, Caius	Taylor, J. Joh.
Fawcett, Jes	Jones, F. J. Joh.	Owen, Joh.	Temple, Magd.
Feachem, Trin.	Jones, J. Joh.	Paley, Joh.	Thompson, Corpus
Fellowes, Joh.	Jones, T. Joh.	Palmer, C. Joh.	Thompson, J. Joh.
Fisher, Jes.	Jones, Emm.	Park, Joh.	Tindall, Trin.
Fisk, Corpus	Kempe, Clare	Pearce, Qu.	Tomlinson, Joh.
Forster, H. Corpus	Kemplay, Trin.	Peat, Pet.	Travers, Chr.
Forster, J. Corpus	Kent, Clare	Thelps, Trin.	Tuck, Caius
Fowler, Trin.	Kidd, Emm.	Philpott, Joh.	Tuck, Corpus
Francis, Joh.	Kimpton, Trin.	Pine, Trin.	Tuck, Jes.
Fussell, Sid.	Kinglake, Trin.	Platten, Caius	Turner, C. Joh.
Garden, Pet.	Kirwan, Corpus	Poore, Qu.	Turner, T. F. Joh.
Garden, Trin.	Kitsen, Magd.	Pound, Joh.	Umpleby, Qu.
Gayton, Trin.	Knox, Trin.	Pratt, Caius	Vandrey, Qu.
Glennie, Pet.	Laffer, Chr.	Price, Clare	Ventris, Joh.
Glover, Pet.	Lamb, Cath.	Price, R. Qu.	Walford, Trin.
Greaves, Trin.	Langdon, Joh.	Priet, Corpus	Walter, Sid.
Greensill, Corpus	Leach, Pemb.	Pugh, Cath.	Ward, Corpus
Greenslade, Trin.	Leighton, Joh.	Quirk, Joh.	Whitaker, Qu.
Grey, Trin.	Ley, Qu.	Raikes, Corpus	Wilding, Trin.
Grigson, Corpus	Lloyd, Jes.	Reeve, Trin.	Williams, Joh.
Grylls, Trin.	Lockwood, Joh.	Reynolds, Qu.	Williams, Magd.
Gwilt, Caius	Loder, Trin.	Ripley, Joh.	Williams, Emm.
Hall, Joh.	Lowe, Trin. H.	Robertson, Corpus	Wilson, R. Joh.
Hamerton, Trin.	Lowe, Magd.	Rogers, Cath.	Wimberley, Joh.
Hammon, Qu.	Loxley, Cath.	Rolie, Caius	Wirgman, Pet.
Hammond, Jes.	Lydekker, Trin.	Roots, Jes.	Wirgman, Trin.
Hankinson, Trin.	McDonald, Trin.	Roper, Magd.	Wix, Pet.
Harman, Caius	Mackie, Pemb.	Rose, Clare	Wood, Joh.
Harris, Trin.	Mackinnon, Joh.	Rose, Trin.	Wood F. Trin.
Haworth, Chr.	Maddock, Cath.	Royle, Trin.	Wood, R. Trin.
Heathcote, Joh.	Malcolm, Joh.	Sale, Joh.	Woodfall, Trin.
Heathcote, Trin.	Manners, Corpus	Sanders, Joh.	Worsley, Magd.
Hedges, Qu.	Marriott, Sid.	Scale, Jes.	Wright, C. Trin.
Heywood, Trin.	Marsden, Cath.	Scholefield, Caius	Wright, W. Trin.
Hildyard, Chr.	Marshall, Trin.	Sculthorpe, Joh.	York, Qu.
Hine, Corpus			

SECOND CLASS.

Alington, Joh.	Arden, Trin.	Bateman, Trin.	Bertles, Pemb.
Allbut, Cath.	Barlow, Cath.	Bates, Trin.	Bishop, Jes.
Allott, Clare	Barlow, Jes.	Beley, Emm.	Brewitt, Pet.

Bullen, Pet.	Hameraley, Trin.	Kenrick, Trin.	Russell, Sid.
Burgoyne, Trin.	Helps, Magd.	Kerr, Joh.	Sharpe, Qu.
Bush, Pemb.	Herbert, Joh.	Lee, Joh.	Spencer, Jes.
Cavie, Cath.	Hill, Trin.	Lee, Trin.	Stead, Caius
Cazalet, Trin.	Holland, Pemb.	Luxford, Trin.	St. John, Down.
Chapman, Corpus	Holt, Sid.	Marshall, Pet.	Teed, Jes.
Clark, W. T. Joh.	Hotchkin, Joh.	Melhurst, Joh.	Thomson, Jes.
Daniel, Pet.	Hulett, Qu.	Messenger, Pemb.	Torkington, Emm.
Dawson, Jes.	Ingram, Qu.	Mitchell, Emm.	Venn, Cath.
Dohm, Joh.	Jackson, Cath.	Palmer, H. Joh.	Wardroper, Chr.
Downs, Chr.	James, Qu.	Pigot, Trin. H.	Wilkinson, Jes.
English, Trin.	Jones, Trin.	Potchett, Joh.	Wyatt, Joh.
Fardell, Chr.	Judd, Trin.	Price, J. Qu.	Wylde, Joh.
Gough, Qu.	Keeling, Joh.	Roberts, Joh.	Young, Qu.

A meeting of the Philosophical Society was held on Monday evening, April 18, the Very Rev. the Dean of Peterborough, the President, being in the chair. The first part of a paper by Professor Whewell was read, containing a mathematical exposition of some of the leading doctrines of Mr. Ricardo's "Principles of Political Economy and Taxation." There was also read, by Professor Airy, a description of an apparatus, constructed under his direction, and of the properties of elliptically-polarised light exhibited by means of it. It was stated that the phenomena had been found to agree, in the most precise manner, with the results previously obtained by calculation.—After the meeting, Professor Henslow exhibited a number of the appearances of what have been called "spectral wheels," produced by the rotation of two wheels, one behind the other.

Meetings of the Cambridge Philosophical Society for the present term:—Monday, April 18; Monday, May 2; Monday, May 16; and Tuesday, May 17, (anniversary.)

The Act of Parliament for authorising the removal of the present Botanical Garden to a more eligible site, received the Royal Assent on Wednesday, the 31st of March.

DEGREES CONFERRED.

DOCTOR IN PHYSIC.

George Burrows, Caius Coll.

MASTERS OF ARTS.

Rev. James Lloyd Wallace, Trinity Coll.
Rev. William Williamson, St. John's Coll.
Rev. Geo. Philip Simpson, Corp. Chr. Coll.
Rev. Aylmer Farquhar, Jesus Coll.
Rev. Thomas B. Lutener, Jesus Coll.
Rev. Edmund Russell, Catharine Hall.
Rev. J. J. Smith, Fellow of Caius Coll.

BACHELORS IN CIVIL LAW.

Rev. Daniel B. Langley, St. John's Coll.
Rev. Edmund Pepys Nottidge, Trinity Hall.
Rev. T. Cornfield Haddon, St. John's Coll.

BACHELORS OF ARTS.

Augustus Fitzroy, Trinity Coll.
Richard George Jebb, Trinity Coll.
William Henry Rough, Trinity Coll.
Henry Trail Simpson, Trinity Coll.
Robert Wegg, St. John's Coll.
Wm. George Moore, St. John's Coll.
John Bull, St. John's Coll.
Henry, Villiers Crotty, St. Peter's Coll.
Horatio Westmacott, Corpus Christi Coll.
Henry N. Bousfield, Queen's Coll.
Edward B. Warren, Queen's Coll.
Peter Von Essen, Queen's Coll.
Thomas Scott Bonnin, Queen's Coll.
Henry Dawson, Catharine Hall.
Joseph Oldknow, Christ Coll.
John Wm. Clarke, Sidney Sussex Coll.

MARRIED.

At Paington, Devonshire, the Rev. Benjamin Hall Kennedy, M.A. Fellow of St. John's College, to Janet, youngest daughter of the late Thomas Caird, Esq. and niece of Captain Devon, R. N. K. H.

NOTICES TO CORRESPONDENTS.

"R. P." shall not be forgotten, and we hope he will not forget us.

We will, if possible, meet the wishes of a "Country Clergyman."

Had the observations of a "Friend and Upholder of Church Discipline" been forwarded to the individual to whom they refer, it is possible they might have done more good than might ensue from their publication.

We have no recollection of the Sermon to which "E. B." alludes.

THE CHRISTIAN REMEMBRANCER.

JUNE, 1831.

REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *The Life of Reginald Heber, D.D. Lord Bishop of Calcutta.* By HIS WIDOW. *With Selections from his Correspondence, Unpublished Poems, and Private Papers; together with a Journal of his Tour in Norway, Sweden, Russia, Hungary, and Germany, and a History of the Cossaks.* 2 vols. 4to. Pp. xv. 684; viii. 636. London: Murray. 1830. Price $\text{£}l. 13s. 6d.$
2. *The Last Days of Bishop Heber.* By THOMAS ROBINSON, A. M. *Archdeacon of Madras, and late Domestic Chaplain to his Lordship.* Madras: and London: Jennings & Chaplin. 8vo. Pp. xii. 355. 1830. Price 9s.
3. *Sermons preached in England, by the late Right Reverend Bishop Heber, D.D.* Second Edition. London: Murray. 1829. 8vo. 9s. 6d.
4. *Sermons preached in India, by the late Right Reverend Bishop Heber, D.D.* London: Murray. 1829. 8vo. 9s. 6d.

(Concluded from p. 271.)

WE stated in our last number, that it was our intention, in resuming the present subject, to produce some further testimony on Heber's attachment to that Church of which he was so conspicuous an ornament. In so doing, we must be content only to refer our readers to his admirable article on Ecclesiastical Reveries, intended for the Quarterly Review, and published in the XXth chapter of the "Life." This paper, which admits not of abridgment, is not only demonstrative evidence of Heber's intelligent affection for his Church, but is peculiarly calculated for the correction of errors more studiously and mischievously disseminated of later years, than even at the date of its composition. As such, we strongly recommend its separate publication. To another document also we must be satisfied simply to refer—the Letter to Mr. Davies, of Bombay, written shortly after the Bishop's arrival in India, in which the episcopal authority is mildly, but most decidedly and inflexibly asserted. An attention to ceremonial and external matters, how much soever considered of inferior moment, does not certainly form a topic of much consideration with those who treat more important distinctions with indifference.

Now Heber was a high advocate of ritual decencies. We have already, in our number for last December, inserted an elaborate treatise by him, on the relative positions of the altar, pulpit, &c., and we add on this subject the following passage, from his first Charge to his diocesan clergy.

Let me express my sorrow, that so little pains have yet been taken to bring Protestant Christianity before the attention of the heathen *in its most comely and attractive form*; in that form which blends DECENCY OF ORNAMENT with perfect PURITY OF WORSHIP, and has preserved the beauties of the ancient liturgies without any intermixture of more recent superstition. The Common Prayer has been translated into Hindustani, Cingalese, and Tamil. But how few places of worship for those different nations are there, in which that excellent ritual is regularly used, with its striking and PRIMITIVE appendages of SURPLICE, FONT, and ALTAR! Even where Ministers of our own Church have officiated, I have heard, in many parts of India, of a carelessness in these particulars. I am, therefore, the more anxious to call the attention of those who hear me to the advantage, and, I will say, the duty of conforming in EXTERNAL DECORUM, no less than in spirit and doctrine, to a CHURCH OF WHICH, I TRUST, NONE OF US ARE ASHAMED; and to that beauty and regularity of worship which both well becomes the truth, and may cause the truth itself to be received with less reluctance.—Sermons in India, pp. 21, 22.

From the same Charge we extract what follows:

From even the taunts of an adversary, however, a wise man will increase his wisdom. And, if we learn, from the volume which I have quoted,* a greater moderation in our language and a greater circumspection in our deportment; *more STRICT adherence to the UNION and DISCIPLINE of the Church*; and a more careful abstinence from every thing like exaggeration in those accounts of our progress in the work which are sent to our friends in Europe, it is apparent that *some of those hindrances will be lessened which impede the progress of the truth, and that a MORE ABUNDANT BLESSING may be expected on our toils from Him who is the God of peace, of ORDER, and of humility*.—Sermons in India, pp. 23, 24.

But further evidence on this subject will be incidentally accumulated, from an examination of a subject which may here be naturally expected. Heber (it is argued) was a warm patron of the Bible and Church Missionary Societies, and therefore must have been friendly to that ecclesiastical party, in which those bodies possess the majority of their members. The conclusion is unwarranted. We have already shewn that, as a matter of fact, his opinions were distinctly contrary to those of that party, on every essential point of the controversy. His patronage of these societies appears referable to a variety of concurring circumstances; nor do they seem to have been entirely the same circumstances which influenced his predilections in both cases. We shall, therefore, consider Heber's views of each separately, premising that two considerations probably operated in both instances; one, his great intimacy with Mr. Thornton, whose domestic bias on these subjects is well known; the other, not his wish to associate himself with any school of religionists, but the direct contrary—his sensitive apprehensions of identification with party, which

* The Work of the Abbé Dubois.

induced him to subscribe, on the one hand, to the Christian Knowledge and Bible Societies, and on the other, to the Incorporated Society for Propagating the Gospel, and to the Church Missionaries. That such was his feeling, is placed beyond doubt by the following passage from the Critique on Scott, whence we have already so liberally quoted. But even here Heber is too straight-forward to make any secret of his preferences.

To those who are possessed of the power to give largely, I would recommend the subscribing to such charitable or religious societies as they think best, *without regard to PARTY FEELINGS*. For instance, I would make a point of subscribing both to the Bible Society and to the Society for Promoting Christian Knowledge. *But where only one subscription can be afforded, I would prefer THE LATTER, both from the double application of its funds, and BECAUSE IT IS A SORT OF BADGE OF OUR ATTACHMENT TO THE CHURCH OF ENGLAND.*—Life, Vol. I. p. 550.

But the real grounds of Heber's support of the Bible Society are detailed in two letters addressed to the editor of this publication, who was precluded, by their great prolixity, from inserting them. An abstract of the arguments which they contain may seem, however, the property of our readers. His reasons then in brief are, 1. The much greater number of Bibles which might be circulated by a combination of dissenters with the Church, than by the Church alone. 2. The policy of directing into an unexceptionable channel those resources, which the dissenters might have otherwise employed in the dissemination of sectarian tracts. 3. The relief accruing to the Society for Promoting Christian Knowledge, by throwing the burden of Bibles on another society, &c. 4. The removal of prejudices against the Church, particularly that of her opposition to the dissemination of the Bible. Such were the arguments that prevailed on the mind of Heber to support the Bible Society, not any manner of attachment to the party by whom that society has been chiefly countenanced in the Church. On the contrary, in the course of this correspondence he speaks of himself as "identifying himself in almost all other particulars" with the men from whom he differs in this "one single point."*

This is not the place to examine the validity of Heber's reasoning. Our object is simply to shew the opinions which he held. His patronage of the Bible Society is acknowledged by himself to be an exception to the class of sentiments which he generally entertained; and in that acknowledgment alone he has sufficiently explained his motives. Heber assumed throughout, that the avowed designs of the Bible Society were exclusively pursued, and its regulations faithfully adhered to. To this conclusion, his most intimate associates, and his own unsuspecting simplicity of heart, almost necessarily con-

* Second Letter to the Editor of the Christian Remembrancer, Life, Vol. I. p. 530.

ducted him. An opposite opinion withdrew from that society many names which had represented motives no less pure than Heber's. Time has since afforded us some light on the value of the Bishop's conjectures. *The Bible Society has much enlarged its dominion since the year 1819; yet we find not thereby any reduction in schismatical resources. A "Society for Promoting Ecclesiastical Knowledge," or, by interpretation, a combination of "Evangelical dissenters," "not limited to persons of any particular denomination," and, consequently, having no bond of union but hatred of the Church, (the very thing the Bishop dreaded), is actually now at work. The resources of the Christian Knowledge Society, are, to our own personal knowledge, in some instances directly impaired by the action of the Bible Society; and as for prejudices against the Church, let a profligate and venal press bear witness how far the Bible Society has reduced them! Let the "Record" and the "World," the Society's great organs, be consulted by those who are desirous to know how much has been effected by the Bible Society against calumny of the Church!

But we must not suppose that because Heber was not of that number who

"——— gave no guinea to a Bible club,"

he supported or countenanced all the details of the Bible Society. In his second letter to the editor of this publication, he speaks of the Society's "absurd and objectionable features;"† and in his Critique on Scott, he says, immediately after the passage which we have already quoted on this subject:

Observe, however, that by supporting the Bible Society, I do not mean supporting, either by money or influence, any of those OFFENSIVE FOLLIES which have been engrafted on the original excellent institution, under the name of *Ladies' Bible Societies*. *These I have always opposed, and always will do so, from being persuaded that they have done infinite harm to our good cause in the minds of the clergy; and that the principles on which they are conducted are COMPLETELY AT VARIANCE WITH THE DELICACY AND RETIREMENT WHICH BECOME FEMALES.*—Life, Vol. I. p. 550.

We desire to merit the fame of "honest chroniclers;" and though we can never differ without reluctance from such a man as Heber, we deprecate too much the principle so widely acted on, of warping Heber's language to countenance opinions which he discouraged or disclaimed, to wish to conceal, in a statement of his principles, such as are at variance with our own. There can be little doubt, that, with the willing confidence of friendship, he imbibed the opinion, that, of the two societies existing for the dissemination of the Gospel, the

* Address of the Society for Promoting Ecclesiastical Knowledge. The publications of this Society are marked by the most scurrilous bitterness against the Church.

† Life, Vol. I. p. 530.

Church Missionary was, "apparently, most active, and employing with more wisdom than the elder corporation, those powerful means of obtaining popular support, which ignorance only can depreciate or condemn."* Heber was, however, fully aware, that the existence of two such societies, professing to follow identical objects by, identical courses, must necessarily be productive of injury to the cause which both professed to serve; and it may well appear strange, that a body which voluntarily created this difficulty, and impeded, by disuniting those efforts which hitherto had acted in conjunction, should have found means of supplanting the old and highly-sanctioned society in the estimation of Heber. Be this as it may, no mind was ever more keenly alive to the evil of things as they stood, than Heber's; and a letter from him to some prelate who patronized the Church Missionary Society, but whose name is somewhat singularly suppressed, has been published by his relict, wherein he recommends, with great mildness and good sense, an union of the two societies. Here again we are happy to find ourselves in agreement with Bishop Heber. We extract from this letter the following:

Why, my Lord, (may I be permitted to ask) should there be two societies for the same precise object? Would it not be possible and advantageous to unite them both into one great body, under the same rules and the same administration, which might embrace all the different departments in which zeal for the missionary cause may be advantageous? In other words; since the charter of the Society for Propagating the Gospel in Foreign Parts, forbids their joining us, why might not we, as a body, make an offer to transfer our subscriptions, our funds, and our missionary establishments to them, on such conditions as might secure our missions from neglect, and our money from misapplication, supposing such neglect or misapplication to be likely or possible? The advantages of such a union would, I humbly conceive, be great. It might go very far towards healing the breach which unhappily exists in our establishment. It would be the most efficacious answer which could be given to those imputations of a party and sectarian spirit, which, either from prejudice or misinformation, have been brought against the Church Missionary Society; and I apprehend that the efforts of Churchmen in one recordant society, would be more efficacious in the good cause, than, under present circumstances, they are likely to be.

It must, doubtless, have occurred to your Lordship, that supposing the two societies to proceed, as I could wish them to do, with mutual good will, yet still two societies under separate management, may often be expected to clash in their plans of doing good. Missionaries may be sent so as to interfere with each other's labours; or, for fear of such interference, advantageous openings may be neglected; nor is it possible, I conceive, for so much good to be done separately as might be effected in one regular and systematic course of proceeding. But if, as there is too much reason to apprehend, the spirit of rivalry should be excited between them, it is plain how surely that will conduct the advocates of each to a depreciation of the zeal, or orthodoxy; or success of the other; how hardly we shall be tempted to judge of each other's motives; and how undividing a spectacle may be presented to the laity and the heathen, of missionaries contesting the validity of each other's appointments; preachers extolled or censured according to the societies which they have joined; subscriptions canvassed for by one side from

* Letter to the Bishop of ———, *Life*, Vol. I. p. 492.

a fear lest the other should obtain them; and another bone of contention added to the many which at present disturb the private repose, or lessen the public utility of clergymen.—Life, Vol. I. pp. 492, 493.

The plan which Heber suggested for the realization of his benevolent scheme was as follows :

It is respectfully suggested to the members of the Church Missionary Society, that it is expedient that the said society should make the offer of uniting themselves with the Incorporated Society for Propagating Christianity in Foreign Parts, on the following conditions:—

1st. That the Society for Propagating the Gospel do admit as members all those who are now members of the Church Missionary Society, either on the presumption of their being churchmen, which the fact of their belonging to such a society warrants; or, if a further guarantee be thought necessary in the case of the lay-members, on the recommendation of some of the clerical members of the said Society for Church Missions.

2dly. That, in consideration of the increase of numbers, one joint-treasurer and three additional secretaries be appointed by the Society for the Propagation of the Gospel; and that the same gentlemen who now hold those offices in the Church Missionary Society, be requested to accept of the treasurership and two of the said secretaryships.

3dly. That District Societies, either county, diocesan, or archidiaconal, be instituted, with powers to recommend new members; to raise and receive subscriptions; appoint clergymen to preach for the society, &c. on the plan now adopted by the Society for Promoting Christian Knowledge.

4thly. That all the missionaries, schoolmasters, &c. now employed by the Church Missionary Society, shall be immediately taken into the employ of the Society for Propagating the Gospel, and not dismissed unless in case of bad behaviour, but treated, in all respects, in the same manner with those which the last-named society at present supports.

5thly. That, these conditions being agreed to, the Church Missionary Society will transfer to the Society for Propagating the Gospel their subscriptions, their stock, the services of their missionaries, their experience and local knowledge, and zealously co-operate with them in the support of their society, and the orthodox and orderly furtherance of their benevolent and Christian views.—Life, Vol. I. pp. 497, 498.

It is, perhaps, needless to say, that this suggestion, so temperate, so wise, so worthy of the object professed by the Church Missionaries, so worthy of him, than whom no brighter ornament they ever possessed, has never been acted on; and that the meetings of that Society are now paraded on the lists of “Religious and Benevolent Meetings,” on which the Society for the Propagation of the Gospel does not appear (nor indeed any society in connexion with the Church), but on which the SOCIETY FOR PROMOTING ECCLESIASTICAL KNOWLEDGE (before alluded to) is accommodated!

Heber’s information with regard to the Church Missionary Society, was, indeed, in one point, corrected. In a sermon preached for the benefit of that society at Whittington, Salop, he speaks thus:

I will not, however, dissemble my sentiments, nor can any advantage arise from a pretended ignorance of the nature of those accusations which are brought against us. If it had been the object, if it had been the practice of this Society, to disseminate among the heathen, or elsewhere, those peculiar views of Christianity which are known by the name of Calvin, believing, as I do, though with

sincere respect and esteem for the virtue and talents by which those doctrines have been adorned and supported, but believing, as I do, those doctrines to be most injurious to the Divine Majesty, and most pernicious in their ordinary and natural effects on the human mind, I, for one, would have sought some other means of contributing to the propagation of the Gospel.

But I speak from personal knowledge, when I say that, IN NO ONE CASE, has any preference been given in the choice of missionaries, to the followers of Calvin over those of Arminius; and that while enthusiasm of all kinds has been discouraged by the managers of our institution, with a jealousy little less than that which has been exerted against positive immorality, they have been contented to exhort their agents to a more zealous attention to those points in which all Churchmen are agreed, and to moderation as to those on which they themselves were divided.—*Sermons in England*, pp. 208, 209.

But, on his arrival in India, the Bishop found it necessary somewhat to alter this opinion. In a letter to Archdeacon Twisleton, dated December, 1823, he says:

With reference to the case of such missionaries, (those of the Church Missionary Society,) preaching Calvinism, I am sorry to learn that A MAJORITY of those in Ceylon, are the advocates of its gloomy doctrines; and I am sure I need not recommend to you to give the preference, whenever the power of choice exists, to those who embrace a sounder view of the Divine love, or who observe a prudent silence on topics so difficult and liable to abuse.—*Life*, Vol. II. p. 179.

Nor did the Bishop immediately receive that cordial welcome from the Church Missionary Society, which his sanguine feelings, his just claims, both as a Bishop and as a friend, and their high professions of attachment to church discipline, naturally led him to expect. On his arrival in India, the Bishop was desirous that the missionaries of this Society should be placed under his superintendence. The Societies for Propagating the Gospel and Promoting Christian Knowledge had referred all their missionaries to the Bishop for their licences, as episcopal institutions would naturally be expected to do; the Church Missionary Society had alone demurred. The clergy of the Society seem to have wished themselves placed on the same footing; and the King's Advocate, whom the Bishop consulted on the occasion, formally declared, that the very terms of the patent conferred this jurisdiction.

Under the sanction of this opinion, the Bishop, on his arrival, required that all the Church missionaries should report their names, appointments, and letters of orders, to the archdeacons of their respective presidencies, to be transmitted to him, when their regular licences would be made out and returned, in the same manner as was observed with the Company's chaplains. In Calcutta, a meeting of the Church Missionary Society Association, which had recently been formed in connexion with, and by the friends of the Church Missionary Parent Society, and of which the Bishop was requested to be president, was called on the 2d of the December succeeding his arrival. In the course of its proceedings, a resolution was proposed, "that every missionary of the Society should, on his arrival in Bengal, wait on the Bishop for his licence." The Bishop entered at some length into the reasons which had induced him to make the contemplated arrangement in England, and on which, in fact, he had already begun to act, as though, out of courtesy to the Calcutta Association the resolution had been proposed, the opinion given by the King's Advocate was of itself sufficient to

authorize his proceedings. All the clergy present, including the missionaries, one chaplain alone excepted, were unanimous for its adoption; *but the greater part of the lay members* VEHEMENTLY OPPOSED IT, *alleging, among other equally improbable reasons, "that a bishop might refuse his licence, and break up the society."* (!!!) ?

In fact, these members, WHO KNEW BUT LITTLE OF THE NECESSARY RULES OF AN EPISCOPAL CHURCH, were not acquainted with the character of the person appointed to superintend the ecclesiastical affairs of India, and were apprehensive that something, they knew not what, was meditated, by what they denominated the high Church party, against their independence. *When the question was put to the vote, it was lost; (!!!) THE MISSIONARIES THEMSELVES NOT BEING ALLOWED A VOICE, THOUGH THEIR OWN INTERESTS WERE THE MOST DEEPLY INVOLVED.* But after the meeting, many of those who had opposed it, told the Bishop they were perfectly content that the proposed resolution should stand as a *by-law* of the committee. With this the Bishop declared himself satisfied, as in fact the concurrence of the meeting was not necessary to sanction his proceedings; *and as a by-law, the resolution still continues on the records of the Society.*

Unfortunately, the suspicions entertained of the high Church party were expressed too openly, and with TOO LITTLE COURTESY, to allow of that cordial union between two parties, each labouring in the same cause, which the Bishop was so anxious to promote.—Life, Vol. II. pp. 175, 176.

A society of Churchmen, "who knew but little of the necessary rules of an episcopal Church!" Who voted that a Bishop of their own Church should have no control over their ecclesiastical members! Who refused those members a voice in a question which concerned them most of all! and who ended by making it a *by-law*, that their Clergy should be subject to their Bishop! Who regarded their diocesan with "suspicions," and "apprehensions" for their "independence," and treated him with "little courtesy!"

"————— Can such things be,
And overcome us like a summer's cloud,
Without our special wonder?"

It is, however, but justice to add, that this line of conduct was not further pursued. The Bishop was afterwards satisfied with the general demeanour of the society towards him. Indeed, his singularly mild and conciliating policy could scarcely have effected less. It had been (as he expresses himself to Mr. Wynn, in the correspondence preliminary to his acceptance of the See of Calcutta), for several years his favourite day-dream, to fancy himself "conducting the affairs of an extended mission, and, by conciliation and caution, smoothing the difficulties, and appeasing the religious quarrels and jealousies which have hitherto chiefly opposed the progress of Christianity in the East." This dream he abundantly realized, when the opportunity offered. And the Church Missionary Society has earned its *earliest* triumphs, and filled the fairest pages of its annals beneath the episcopate of Heber.

It is but just to say, that the candid mind of Heber, when opportunity was given for personal examination, discarded the prejudices which an artful misrepresentation had induced against the Incor-

porated Society. The earnest and indefatigable labours which he undertook for the extension of their influence, are a pledge of his entire unequivocal approval. It is much to be regretted, that calumnies have not, in every instance, the full opportunity of refutation which was afforded them in this. The Bishop was so entirely convinced of his mistake, that he now advocated and supported the Society with the full energy of his mind, and the entire influence of his office and character. He established District Associations in all parts of India;—he advocated the interests of the Society from the pulpit at every opportunity, and with all his eloquence;—he presided, when practicable, at their meetings;—he “addressed letters to all the chaplains, and ordained missionaries in the presidency (Bengal) and its provinces, exhorting them to preach in the Society’s behalf; and wrote to every individual of wealth and influence whom he knew, or to whom he could, with any show of propriety, address himself” in favour of the Society.* We extract the following, as a record of his sentiments, from a sermon preached on several occasions in aid of the Society’s funds; and no less as an evidence of facts:

In what I have said, I seek to dissuade no man from propagating the truth which he proposes, but *I desire to impress on those who profess the same truth with myself, that on the support and munificence of the members of the Church of England, the INSTITUTIONS OF THAT CHURCH have a paramount claim, BEYOND those of any other sect or society.*

Of that Society, and that particular Institution for which I am now anxious to interest your bounty, it may be said in few words, that the Society for the Propagation of the Gospel in Foreign Parts, *has, since its establishment in the year 1701, been SEDULOUSLY and successfully labouring, WITH THE APPROBATION AND UNDER THE GUIDANCE OF THE VENERABLE FATHERS OF OUR CHURCH, AND OF SOME OF OUR MOST DISTINGUISHED STATESMEN AND PHILOSOPHERS, in supporting a line of missionary stations, (above 100 in number,) in some of the wildest and most neglected portions of the British Empire, in the Scilly Islands, in New South Wales, in the wildernesses of Africa and America.* Having been encouraged by recent events, and by an increase of funds derived from the contributions of a liberal public, it has extended, within the last ten years, the range of its labours into Bengal, where it now maintains three episcopally ordained missionaries, (one more is on his way hither), and is the chief contributor to an institution in which all the three presidencies are equally interested, the establishment of Bishop’s College, Calcutta,—of which the avowed and appropriate objects are to superintend and forward the translation and publication of the Scriptures in the languages of India, the education of youth, both native and European, (and selected in equal proportions from Bengal, Madras, Ceylon, and Bombay,) in such a manner as to qualify them, as schoolmasters, for the diffusion of general knowledge among the natives, and, as missionaries, to impart that saving knowledge, without which the value of human acquirements is small indeed. It is on these grounds, and with a more immediate view to the present unfinished state of this establishment especially, (as an institution of no foreign or distant interest to those whom I am addressing, but which only wants your bounty to enable its conductors to do that of which they are most desirous, and extend its operations to this very neighbourhood, and to every part of the Western as well as the Eastern coast of this vast peninsula), that I respectfully, but with confidence,

* Letter to Rev. Antony Hamilton, Life, ch. xxvii.

appeal to a bounty, to which appeal has never yet been made in vain.—Sermons in India, pp. 198, 199.

The following resolution was *unanimously* carried at a meeting, when the Bishop presided :—

“I.—That the Incorporated Society for the Propagation of the Gospel in Foreign Parts, *having, for more than a century, been ZEALOUSLY and successfully engaged in promoting the diffusion and maintenance of Christianity in the colonies of Great Britain, and having now extended its pious labours to the British possessions in the East Indies, under the superintendence of the Bishop of the diocese, and with the sanction of all the public authorities both in England and India, DESERVEDLY CLAIMS THE CORDIAL SUPPORT OF ALL SINCERE CHRISTIANS.*—Life, Vol. II. p. 506.

Such were the general views of this distinguished man on religious subjects. In politics he has been scarcely less misrepresented. He was, it is well known, friendly to the removal of Romanist disabilities; and hence it has been the aim of a political faction, to represent him as not uninfected by the doctrines of modern liberalism. This is, however, a great injustice. Very many, in Heber's time, disjoined the two; many, even since, have done so; not very consistently as we think, but, as we doubt not, very sincerely. Heber, no doubt, believed all the protestations of the Romanists about altered policy, liberality, and conciliation; his unsuspectingness and conscious rightness of heart scarcely allowed him to believe in the existence of hypocrisy, and he did not live to witness the later scenes of the drama. But the following pithy sentence may speak best to this point. We have not time to follow the subject of our biography into the ample field of politics; and we are happy to be able to present our readers with so choice a concentration.

The general bent of his political opinions appears from his correspondence; in a letter to a friend he gives a more succinct account of them.

“——— *does me too much honour in calling me an ULTRA-TORY; the sentiments which I expressed to him are those which you have often heard from me,—a conviction that a certain quantity of tory feeling is always good for the country; and lamenting bitterly the present universal discontent, and the hatred, not of one party alone, but of all public men whatever, which prevails with the people.*”

This was written in the year 1816.—Life, Vol. II. p. 48.

In concluding our remarks on this celebrated character, (remarks which we had designed to extend, did we not think sufficient had been said to convey a general but clear impression of its real merits,) we shall briefly state, what appears to us, on the whole, a fair estimate of the Bishop's opinions.

He was a plain, unaffected, pious, zealous, and consistent Christian. He accordingly deemed the acquisition and extension of evangelical knowledge the most important means to the most important of ends. He was a sincere member of the Church of England, having signed the articles in the genuine sense, without any shuffling accommodations; and for the faith embodied in those articles, he contended with equal

zeal, decision, and temperance. Believing the Church of England to be a true branch of the universal church, he believed, that in forwarding her interests he was forwarding those of the Gospel; interests indeed necessarily inseparable. He treated all with charity; and he not only was particularly careful to abstain from all party distinctions himself—sometimes so much so, as to incur the very charges which he studiously endeavoured to avoid—but he did his utmost endeavour to compose the differences which agitated the sanctuary itself, and which bore their part among the causes which have exposed the Church to her most inveterate foes. He exhibited Christianity not as the antagonist, but as the promoter of true cheerfulness; his path was a constant rejoicing in the Lord—the rejoicing of an almost childish innocence, animated by a clear and serene view of substantial enjoyments; literature, art, fiction, poetry, he delighted in as beautiful flowers, and thanked the good Giver of them all that they were strown on this desert path to the heavenly Canaan. He plucked their sweets, but he knew their frailness—they refreshed his fainting steps, and gave him vigour to pursue what he most earnestly sought, and what we, with reverential confidence, trust he has obtained—"the crown of glory that fadeth not away."*

ART. II.—*A New Translation of the Book of Psalms, from the Original Hebrew; with Explanatory Notes.* By WILLIAM FRENCH, D. D. Master of Jesus College; and GEORGE SKINNER, M. A. Fellow and Tutor of Jesus College. London · Murray, 1830. Pp. 253. Price 8s.

(Concluded from p. 282.)

WE proceed now to the sixty-eighth Psalm.

PSALM LXVIII.

- 1 GOD arise! HIS enemies are dispersed,
And those who hate Him, flee at his appearing.
- 2 As smoke is scattered,
Thou dost scatter them;

* Since the above article was written, we have received an argumentative and well-written pamphlet (signed T. S. Smyth), vindicating "the character and religious doctrines of Bishop Heber," from a virulent attack by a writer in *The Record*. The writer, after speaking of Heber thus—"His heart, there can be no doubt, was touched by the finger of God, and he was born from above by the incorruptible seed, which liveth and abideth for ever;" "he had spiritual life inspired into him;" "a sincere believer in Christianity, he exhibited such a pattern of its spirit, and purity, and beauty, as struck the eye of all, and, probably, produced an impression on the minds of multitudes, that the faith rested upon by such a being could not but be pure, and holy, and valuable;"—yet accuses him "of inadequate views of gospel truths, of lamentable delusions, and fatal errors." These "lamentable delusions and fatal errors," are summed up under the general head of his *Anti-Calvinistic errors*. So that we have the additional testimony of the writer in *The Record*, that the Bishop was not of the evangelical party, as they arrogantly style themselves. We cannot conclude this note, without recommending most strongly Mr. Smyth's pamphlet, which is a short, but luminous exposition of the fallacies and contradictions of Calvinistic doctrines.

- As wax is melted before the fire,
The wicked perish before God.
- 3 But the righteous rejoice,
They exult before God,
They are filled with joy : (saying)
- 4 " Sing ye unto God, hymn His Name ;
" Raise a highway for Him, who rideth through the desert.
" JEHOVAH is His Name ! Therefore exult before Him.
- 5 " A father to the orphan,
" And a vindicator of the widow,
" Is God in His holy dwelling.
- 6 " God giveth the desolate a home to dwell in ;
" HE bringeth out the bond-servants into places of abundance,
" But the rebellious abide in a parched land.
- 7 " O God, when Thou wentest forth before Thy people—
" When Thou didst march through the wilderness,
- 8 " The earth trembled,
" Yea, the heavens dropped rain at the presence of God—
" Sinai itself trembled,
" At the presence of God, the God of Israel !
- 9 " THOU, O God, didst shed upon Thy heritage plenteous showers,
" And Thou didst refresh it when exhausted.
- 10 " Thy congregation abode therein,
" THOU, O God, of Thy goodness, didst provide for the afflicted."
- 11 The Lord giveth the word !
A great company of women announce the glad tidings :
- 12 " Kings with their armies flee—they flee !
" And those, who dwell within the house, divide the spoil.
- 13 " Although they lie amongst the hearth-stones,
" They are become like a dove's wings overlaid with silver,
" And like her pinions overlaid with yellow gold.
- 14 " When the Almighty scattereth kings,
" They glisten therein as snow upon Salmon."
- 15 A mighty mountain is the mountain of Bashan ;
A mountain of many eminences is the mountain of Bashan.
- 16 Why, O mountains of many eminences, do ye regard with envy,
That mountain, wherein God hath loved to dwell—
Yea, wherein JEHOVAH abideth for ever ?
- 17 God hath been to them twice ten thousand chariots,
Even thousands of thousands !
The Lord hath been amongst them,
As He was upon Sinai with His holy ones !
- 18 THOU art gone up on high,
THOU hast led captive the conquered enemy :
THOU, O JEHOVAH-GOD, hast accepted gifts,
And hast dwelt amongst men, yea, even rebellious men.
- 19 Blessed be the Lord day by day—
The God, who is our safety when men oppress us !
- 20 God is to us a God of salvation,
For unto JEHOVAH, the Lord, belong deliverances from death.
- 21 Truly God crusheth the heads of His enemies—
The hairy scalp of those who go on in their guilty course.
- 22 The Lord hath said :
" I will bring thee back, as from Bashan,
" I will bring thee back, as from the depths of the sea ;

- 23 "So that thou shalt plunge thy foot in blood—
 "So that the tongues of thy dogs shall feast upon the enemy."
- 24 **THEY** processions, O God, are seen—
 The processions of my God and my King unto the sanctuary.
- 25 The singers go before;
 Behind are the minstrels,
 Among damsels striking the timbrel: (saying)
- 26 "In the public congregations, bless ye God—
 "Bless the Lord, ye who are of the race of Israel."
- 27 There is the tribe of Benjamin, the youngest, with their lord,
 The princes of Judah with their band,
 The princes of Zebulun, the princes of Naphthali.
- 28 Thy God hath ordained strength for thee!
 Confirm, O God, that which Thou hast wrought for us,
- 29 From Thy temple which is in Jerusalem.
 May kings bring presents unto Thee!
- 30 Rebuke the wild-beast of the reeds—
 The assembly of the bulls, with the calves of the people;
 So that they may humble themselves with pieces of silver!
 Scatter the people, who delight in war!
- 31 "The princes shall come out of Egypt,
 "Ethiopia shall eagerly stretch forth her hands unto God."
- 32 Ye kingdoms of the earth, sing unto God,
 Hymn ye the Lord.
- 33 Sing unto Him who rideth on the heavens, the ancient heavens.
 Behold! He uttereth His voice, a mighty voice!
- 34 Ascribe ye might unto God;
 His majesty is over Israel,
 And His might is in the clouds.
- 35 Fearful art thou, O God,
 When Thou comest forth from Thy sanctuary!
 He is the God of Israel!
 He giveth might and strength unto His people;
 Blessed be God!

PSALM LXVIII.

- 1 *God ariseth*—i. e. The ark of God moves forward from its resting place. "And it came to pass, when the ark *set forward*, that Moses said, *Rise up LORD*, and let *thine enemies be scattered*; and let *them that hate thee flee before thee*. Num. x. 35.
- *at His appearing*—Heb. *from His face*—i. e. from the presence of the ark of God.
- 2 *the wicked*—i. e. the idolatrous enemies of the Israelites, as opposed to whom, they (the Israelites), being worshippers of the true God, are, in ver. 3, called "the righteous."
- 3 *are filled*—Heb. *are glad*.
- 4 *highway*—"The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God." Isai. xl. 3.
- *rideth*—See Ps. xviii. 10, and Note.
- 6 In this verse reference is made to the forlorn condition of the Israelites while in Egypt, and to their ungrateful and rebellious conduct while proceeding to the promised land. Compare Ps. cvii. 32—36.
- 8 *Sinai itself trembled*—Heb. *This Sinai*,
- 9 *shed upon*—Heb. *sprinkle*.
- *Thy heritage*—i. e. Thy peculiar people.
- 10 *Thy congregation abode therein*—By Thine especial care, the whole assembly of Thy worshippers was preserved alive in the desert.
- 11 *the word*—i. e. the promise of victory, which was immediately fulfilled.
- 12 *those who dwell within the house*—i. e. the women. They are thus described in allusion to their retired habits of life, in eastern countries. See Ps. xlv. 13. Note. 2. and Ps. cxxviii. 3.

- 13 *lie amongst the hearth-stones*—i. e. are habitually employed in the lowest domestic offices, and whose ordinary dress therefore is mean and soiled.
 — *the hearth-stones*—Heb. *pests* (for boilers).
 — *They are become*—by being decked in the spoils of the enemy.
 14 *glister as snow*—Heb. (each woman) is *snowy*.
 — *therein*—i. e. in the spoils distributed amongst them.
 — *Salmon*—This mountain is mentioned Judg. ix. 48.
 15 *mighty mountain*—Heb. *mountain of God*.
 — *Bashan*—Under this name is comprehended the mountainous district which formed the kingdom of Og, one of the most formidable opponents the Israelites had to encounter in their journey from Egypt to the promised land.
 17 *God hath been to them*—Heb. *God* (hath been).
 — *to them*—i. e. to the Israelites. “When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt.”
 “For the LORD your God is he that goeth with you to fight for you against your enemies, to save you.” Deut. xx. 1 and 4.
 — *chariots*—i. e. as effectual a safeguard as innumerable war-chariots would have been.
 “The chariot of Israel and the horsemen thereof!” 2 Kings ii. 12.
 — *thousands of thousands*—Heb. *thousands reiterated*.
 — *His holy ones*—Heb. *holiness*. “And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints” (i. e. angels). Deut. xxxiii. 2.
 18 *on high*—i. e. upon Mount Zion. Compare Ps. xxiv. Note.
 — *the conquered enemy*—Heb. *captivity*. i. e. the captives.
 — *dwelt, &c.*—i. e. hast continued to dwell among the Israelites, rebellious as they had proved themselves. “Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.” Num. xxxv. 34. See also Ps. lxxviii. 60.
 19 *When oppression is*—Heb. *one loadeth*.
 20 *deliverances from death*—Heb. *goings out of death*.
 22 *I will bring thee back, &c.*—i. e. I will bring thee, O Israel, back in triumph now from the battle, as I did heretofore from your conflict with Og the king of Bashan, and from the passage of the Red Sea.
 23 *the tongues, &c.*—Heb. *as to the tongue of thy dogs, its portion shall be from the enemies*. Compare Ps. lxxiii. 10.
 26 *race*—Heb. *fountain*. “Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah.” Isai. xlviii. 1.
 27 *their lord*—i. e. the ruler of the tribe of Benjamin, the youngest of the twelve sons of Jacob (Gen. xlii. 32).
 28 *ordained strength*—i. e. promised his aid. Compare ver. 11.
 — *Confirm, &c.*—i. e. Secure to us all the advantages of our recent triumph.
 29 *From Thy temple*—Compare Ps. xiv. 7, and Ps. cx. 2.
 — *unto Thee*—May the kings of the earth, having witnessed this Thy interference in behalf of Thy chosen people, make offerings to Thee!
 30 *Rebuke, &c.*—i. e. Overthrow our enemies now, as Thou didst heretofore the Egyptians and the inhabitants of Bashan: See ver. 22.
 — *the wild beast, &c.*—i. e. the crocodile, which here represents Egypt.
 — *the bulls, &c.*—These terms are descriptive of the rulers and of the people of Bashan (see vv. 15, 22), whose country was celebrated for the richness of its pastures and the strength and fierceness of its cattle. See Ps. xxii. 12.
 — *calves*—See the preceding note.
 31 This verse appears to be the answer to the Psalmist’s prayer. “Thus saith the LORD, the labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God.” Isai. xlv. 14.
 — *come*—as suppliants;
 — *her hands*—filled with choice gifts.
 32 The remaining verses of the Psalm contain the Psalmist’s grateful acknowledgements to God for the favourable answer just given to his prayer.
 33 *rideth*—Compare Ps. xviii. 10, and Note 2.

33 *His voice*—the thunder. See Ps. xlix.

34 *His majesty, &c.*—i. e. He reigns over His chosen people. See ver. 18.

35 *when Thou comest forth from*—Heb. *out of*. i. e. when the ark goeth forth to aid Israel. Compare vv. i. 29.

Now let our readers peruse the following passage from the New Testament.

But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity [or, a multitude of captives] captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill [or, fulfil] all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.—Ephes. iv. 7—12.

We confidently trust our cause to the verdict of any intelligent and impartial man, and ask, whether this quotation from the Psalm, and the comment upon it, do not appear to him to mark the passage as a direct and literal prophecy, foretelling the ascension of Jesus Christ into heaven, and the pouring forth of the Holy Ghost upon the Apostles on the day of Pentecost? and whether, when told for the first time that the Psalm has no reference whatever to this subject, but that the Apostle has borrowed its language in order to illustrate or adorn his own composition, he is not startled at such a theory, and does not feel that the very foundations of Christianity are shaken? For ourselves, we can understand this passage of the Apostle in no other sense than that of an authoritative interpretation of literal prophecy: and, taking this passage as our guide, we endeavour, as in Ps. xvi., to make out the strict grammatical meaning of the whole consistently with this interpretation. That this Psalm is prophetic was the general opinion of the early Christian Fathers, with the exception perhaps of Theodorus, of Mopsuestia, and Cosmas Indicopleustes,* the great patrons of the system of accommodation among the ancient Christians: and it appears to describe, first, the resurrection of Jesus; then, his ascension and the gift of the Holy Ghost; next, the future conversion of the Jews; and, lastly, the conversion of the whole Gentile world. But though this general subject of the Psalm appears clear, its detail is involved in the greatest difficulties. We can offer, therefore, only a few detached observations, chiefly relating to the state of the Hebrew text, rather than an entire explanation; and even these we offer with unaffected diffidence, begging that our

* For the opinions of Theodorus, see the proceedings of the Fifth General Council (Second of Constantinople); Labbæi Concilia, tom. ix. p. 203, &c.; and Facundus, Sirmondi Opera, Vol. II. For Cosmas, see Collectio Patrum Græcorum. Ed. Montfaucon, tom. ii. p. 224, &c. This latter writer maintained, that Psalms ii. viii. xlv. and cx. relate to Christ, and to Him only; but that all the other Psalms, quoted in the New Testament, are applied in the way of accommodation.

readers will carefully separate out inferences from the facts on which they are founded, and give them only that degree of consideration, which they fairly appear to deserve.

At the first perusal of the Psalm, our attention is immediately called to a whole line in the Septuagint, which was noted by Origen as having nothing in the Hebrew to correspond to it. This line occurs at the end of ver. 4.

÷ παραχθήσονται ἀπὸ προσώπου αὐτοῦ.

which is translated in the I. and II. Latin versions,---

Turbabuntur a facie ejus.

If, therefore, the Hebrew text in this passage has suffered no corruption, we have to explain how this line was introduced into the versions; and if the versions be correct, we have, on the other hand, to account for the loss of the Hebrew words, and, if possible, to restore them. Now it has been observed that the line in the Septuagint, even supposing it genuine, is evidently out of its place, and that probably it should stand at the end of the second verse, where a line appears wanting in the Hebrew, to complete the parallelism of the passage. But we believe it has not been noticed that in one of Kennicott's MSS. (598) the words יִמְכְּרוּ רְשָׁעִים מִפְּנֵי, part of the concluding line of ver. 2, are read twice; a reading which perhaps may seem to indicate a chasm in this place. We now request the attention of our readers to the following passage, ver. 11 and 12:

אֲדָכִי יִתֵּן יְהוָה
 חֲמִשָּׁה עָרֹת צָבָא רַב
 מִלְּכֵי צָבָאוֹת יִדְּוֹן יִדְּוֹן
 וְנָתַת בִּית תְּחִלָּה שְׁלָל

The various readings of the words יִדְּוֹן יִדְּוֹן are very remarkable; some MSS. having יִדְּוֹן יִדְּוֹן, others יִדְּוֹן יִדְּוֹן, others יִדְּוֹן יִדְּוֹן; and four MSS. reading the word but once.

SEPTUAGINT.

Κύριος δώσει ῥῆμα
 τοῖς εὐαγγελιζομένοις ἐν δυνάμει πολλῇ,
 ὁ βασιλεὺς τῶν δυνάμεων τοῦ ἀγαπητοῦ * τοῦ ἀγαπητοῦ",
 καὶ ὡραιότητι τοῦ οἴκου διελέσθαι σκῦλα.

AQUILA.

Line 4. Καὶ ὡραιότης οἴκου μερίζεται λάφυρα.

SYMMACHUS.

Κύριος ἔδωκε ῥήσεις
 εὐαγγελιζομένη στρατιᾷ πολλῇ,
 βασιλεῖς τῶν στρατιωτῶν ἠγαπήθησαν, ἀγαπητοὶ ἐγένοντο,
 καὶ ἡ δίαίτα τοῦ οἴκου διαμένει λάφυρα.

Dominus dabit verbum
Evangelizantibus, virtutibus multis,
Rex virtutum dilecti,
Et specie domus dividere spolia.

The II. Latin reads dilecti, dilecti.

III. LATIN.—*Jerome.*

Domine dabis sermonem
Annunciatricibus fortitudinis plurima,
Reges exercituum fœderabuntur, fœderabuntur,
Et pulchritudo domus dividet spolia.

Our object, in producing these extracts, is to shew that the Hebrew text in this passage requires correction. It is clear, from the I. Latin Version, that the text of the Septuagint, from which it was translated, read the words τοῦ ἀγαπητοῦ but once; and the asterisk prefixed to the repetition of them shews that this was the reading of Origen's copy also, and that he introduced the repetition from his copy of the Hebrew. Our inferences from these facts are, first, that one of the corresponding words, ידדון, is a marginal interpolation, which crept into the text before the time of Origen;—secondly, that the word in the text was originally not ידדון or ידדון, but ידדון, “The Beloved;” * the letters ונ being the commencement of the next line, and inserted merely to fill up the space. Our next conjecture is, that this word ידדון, which is evidently out of its place, is the lost word corresponding to παραχθήσονται: and in order to account for this extraordinary dislocation, we venture again to conjecture, that the two lines stood opposite to each other in two adjacent columns of the manuscript; and that the word ידדון, standing in the margin between them, as a correction of the error made in the right-hand column by the omission of the line, was supposed by a subsequent transcriber to be the proper reading of the word, which bore some resemblance to it, in the left-hand column.

We propose, therefore, to read the third verse thus:—

יְהוָה יִשְׁעוֹ תִּתֶּנָּה
יְהוָה יִשְׁעוֹ תִּתֶּנָּה
יְהוָה יִשְׁעוֹ תִּתֶּנָּה
יְהוָה יִשְׁעוֹ תִּתֶּנָּה

Ὡς ἐκλείπει καπνὸς, ἐκλιπέωσαν,
ὡς τίηεται κηρὸς ἀπὸ προσώπου πυρὸς,
οὕτως ἂν ἀπόλοιτο οἱ ἁμαρτωλοὶ ἀπὸ προσώπου τοῦ Θεοῦ,
παραχθήσονται ἀπὸ προσώπου αὐτοῦ.

Our next observation is upon the word בְּעֶרְבוֹת, ver. 5. The ancient versions of this word are these:—Sept. ἐπὶ δυσμῶν; I. Latin,

* Our readers will be agreeably surprised at discovering, in this place, this well-known title of the Messiah:—“And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto Him, and he saw the Spirit of God descending like a dove, and lighting upon Him: and lo, a voice from heaven, saying, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, This is my Son, the Beloved, in whom I am well pleased.”—See Matt. iii. 16, 17. Mark i. 10, 11. Luke iii. 21, 22.

super eccl̄os̄ cel̄orum; II. Latin, super occasum; III. Latin, per deserta. And in addition to the various readings already collected, we have noted, that in a MS. dated An. 1493, preserved in the library of his Royal Highness the Duke of Sussex, at Kensington, this word is written over an erasure.

We now proceed to ver. 7.

אלהים מוֹשִׁיב יְחִידִים בַּיָּתָה
מוֹצִיא אֲסִירִים בְּפִשְׁרוֹת
אֲדִסְרִירִים שְׁכָנוֹ צַחֲחִיחָה

SEPTUAGINT.

Ὁ Θεὸς κατοικίζει μὴνοτρόπους ἐν οἴκῳ,
ἐξάγων πεπηδημένους ἐν ἀνδρείᾳ,
Ὅμοιως τοὺς παραπικραίνοντας τοὺς κατοικοῦντας ἐν τάφοις.

Various reading. Τοὺς παραπικραίνοντας ^Λ 151; in the margin, 222.

AQUILA.

Καθίζει μονογενεῖς ἐν οἴκῳ
πλὴν ἰφιστάμενοι ἐσκηνώσαν λεοπετρίανδε.

THEODOTION.

Κατοικίζει μοναχοὺς ἐν οἴκῳ
ἐξάγων πεπηδημένους ἐν εὐθύτησιν,
πλὴν ἐκκλίνοντες κατασκήνωσαν πεποιθότες.

SYMMACHUS.

Δίδωσιν οἰκεῖν μοναχοῖς οἰκίαν,
ἐξάγει δεδεμένους εἰς ἀπόλυσιν,
οἷδε ἀπείθεις κατοικήσουσι καύσωτος ξηροτήτα.

I. LATIN.

Deus qui inhabitare facit unanimes in domo,
Qui educet vinctos in fortitudine,
Similiter eos qui exacerbant in ira eos qui inhabitant in sepulchris.

III. LATIN.—*Jerome.*

Deus habitare facit solitarios in domo,
Educet vinctos in fortitudine;
Increduli autem habitaverunt in siccitatibus.

These extracts will shew that the corruption of this passage, if it be corrupt, is of very ancient date: but that it has been corrupted we entertain little doubt. Our readers will perceive, from the fac-simile of the MS. Kennicott, No. 2, that the letters were originally written without points, and that the points have been added by a later hand: they will observe also, that the word בְּפִשְׁרוֹת is written by the same person who inserted the points, a shorter word having been erased to make room for it. Again, in the MS. Kennicott, No. 89, it seems probable that the ב, in this line and in the second line above it, has been prefixed to the lines since the MS. was written; for otherwise it is difficult to explain why these two lines should be begun outside the vertical margin. It has been conjectured, that this word was origi-

nally מִקְרוֹת or מִכְרוֹת, "chains," or "fettters," which meaning has been preserved by Kimchi: but, whatever may be thought of this conjecture, the MSS. before us afford strong presumption, that the present reading is faulty. We will now venture to state a criticism on this passage, which has occurred to ourselves, and which, if in any degree correct, completely establishes the prophetic character of the Psalm. Observing that the Latin translation of the Syriac renders the first line, *Deus sedere facit unicum in domo*, we were struck by the word *unicum*, in the singular number, instead of יְחִידִים, and all the other versions of it in the plural; and it occurred to us, that the final *Mem* should be carried to the next word, and that the proper reading is יְחִידִי, "My Only-Begotten One."* This discovery of another well-known title of the Messiah naturally led us to divide the other lines in the same manner; and though the third line of the verse is involved in more difficulty than the first and second, we think we have succeeded, if not in elucidating the whole passage, at least in pointing out the road to future students. The first two lines are these:—

אֱלֹהִים מוֹשִׁיב יְחִידִי מִבַּיִת
הַמוֹצִיא אֶסְרִי מִמִּקְרוֹת

God, establishing My Only-Begotten from the tomb,
Bringing forth My Prisoner from the fetters.†

In the third line, the מ being transferred to the following word מִשְׁכָּן and the ו carried to the last word, it was conjectured that the letters וצ had arisen from the splitting of a ש, and that the real reading was מִשְׁכָּן אֶשְׁחִיָּה, "the habitation of corruption," a sense exactly agreeing with the Septuagint, ἐν τάφοις, "in tombs." The

* This title of the Messiah occurs, if we mistake not, in other passages, particularly Ps. xxi. 20, and xxxv. 17, the word יְחִידִי being feminine, to agree with נַפְשִׁי in the preceding line, and signifying literally, "My only-begotten One." The Septuagint translate it, in both places, ἡ μου ἀγαπήνη; our authorized versions, "My darling." The present authors have translated these passages thus:—

Rescue Me from the sword.—
My life from the power of the dogs.—xxi. 20.
Save me from their destructions.—
My life from the lions.—xxxv. 17.

My life—Heb. *Mine only one*—i. e. The possession which is most dear, and now alone remains to me. "And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life."—Job ii. 4.

† If the division of the words, proposed in the text, be correct, it is probable that the passage will require another slight emendation before it is completely restored. The various readings of Kennicott give the following facts:—מוֹשִׁיב — ו Sup. ras. 128; and in the next line, מִצִּיא, 137—A, 153, 216. It is possible, therefore, that in the pronunciation, these two words may have been confounded with each other, and that instead of מוֹשִׁיב and מִצִּיא, they should be read מוֹשִׁיב and מוֹצִיא, the participles hiphil from מוֹשִׁיב and מוֹצִיא, "bringing back," and "bringing forth."

word סִיָּרִי still remained to be corrected; and finding that one MS. (R. 380) originally read שׁוּרְרִים, that seven MSS. read סִרְרִים, and that in one MS. (K. 131) the ס was originally an ע, it occurred to us, that as we had introduced a ש in the place of a צ, at the end of the line, perhaps the true reading might be צִוְרִי and that the corruption which had taken place, consisted almost entirely in the dislocation of these two letters ש and צ. This conjecture brought us to the root צָרַר "to bind," and considering the word, not as the active, but as the passive participle, we arrived at last at the following conclusion:—

אֵה צִוְרִי מִשְׁכֵּן שְׁחִיָּה

And the whole verse is translated thus:—

God, establishing [bringing back] My Only-Begotten from the tomb,
Bringing forth my Prisoner from the fetters,
Yea, Him fast bound in the house of corruption.

The second line agrees exactly in sense with the version of Symmachus:—

Who brings forth the prisoners to *freedom*;

and the last line strengthens the suspicion, derived from the various reading in the Septuagint, that the words τοὺς παραπαύσασιντας are an interpolation. A conjectural emendation of this kind will receive considerable support, if, assuming the proposed correction to be the true reading, we can account, in a natural manner, for the corruption. And in the present instance, the wrong division of the letters in the MS. having first rendered the whole sentence perfectly unintelligible, the change of the last word from שְׁחִיָּה to צְחִיָּה, might be suggested by the synonymous word צִיִּימוֹן in the next verse, and the former part of the line might be altered to suit the concluding clause of verse 19, which would naturally be considered as a repetition of the same words.

This sixth verse appears to us to be the conclusion of the first part of the Psalm, relating to the resurrection of Jesus; and the next passage seems to be a comparison, derived from the wanderings of the Israelites in the wilderness, and introducing the subject of the day of Pentecost. For that the eleventh and following verses relate immediately to that event, we have little doubt, though the text itself is involved in fearful obscurity, and affords but too much reason to suspect that it has been extensively corrupted. The version which most strongly confirms us in this opinion is the Chaldee. The whole passage is thus rendered:—

The Lord gave the words of the law to His people; but Moses and Aaron were proclaiming the word of God to the great multitude of Israel. Kings with their hosts were removed from their palaces, and wise men were removed from their wisdom, but the congregation of Israel divides the spoil from heaven. If

ye impious kings lie amidst dung,* the congregation of Israel, which is like a dove, overshadowed with clouds of glory, divides the spoil of the Egyptians, purified silver and chests full of the purest gold. When she spread forth her hands on the sea in prayer, the Almighty overthrew kingdoms; and for her sake, He made hell cloudy [hell grew cold] like snow: He hath delivered her from the shadow of death. Mount Moriah, the place where the ancient fathers worshipped before Jehovah, was chosen for the building of the house of the sanctuary, and Mount Sinai for the giving of the law. Mount Bashan, Mount Tabor and Carmel were rejected: there was made to them a hump like Mount Bashan. God said, Why do ye leap, ye mountains? It is not my pleasure to give the law on mountains proud and contemptuous; behold Mount Sinai, which is humble, the word of God hath chosen to cause His glory to rest upon it; yea, in the heaven of heavens Jehovah dwells for ever. The chariots of God are two myriads, of burning fire; two thousand angels lead them on; the Schechinah of Jehovah rests upon them on Mount Sinai in holiness. Thou hast ascended the firmament, O Moses, the prophet,—thou hast made captives,—thou hast taught the words of the law,—thou hast given them as gifts to the sons of men; but the rebellious, who become converted, and return with repentance, on them rests the glorious Schechinah of Jehovah God.

Now the existence of such a commentary as this is a phenomenon which has not, to the best of our knowledge, been satisfactorily accounted for. Assuming, in the first place, that the present Hebrew text is uncorrupted, how can we account for the change of gender in the word **הַמְבַּשְׂרוֹת**, which our authors have correctly rendered in the feminine, “women proclaiming the glad tidings,” but for whom the paraphrast has substituted Moses and Aaron? How have the words **בֵּית בֵּית**, which are translated “the beauty of the house,” or “she that dwells within the house,” viz. the women employed in domestic offices, become converted into “the congregation of Israel?” Again, why should the word **מַפְתִּיחַ** be rendered “dung?” and whence could the writer derive the slightest hint of the “congregation being covered with clouds of glory,” of “spreading out her hands in prayer,” of being “delivered from the shadow of death?” We confess ourselves utterly unable to advance a single step towards the solution of these difficulties. But if, on the other hand, this passage were really prophetic of the day of Pentecost, the perversion may, in some measure, be traced and explained. For the predictions of spiritual blessings to be conferred on the infant Church would be naturally applied by the Jews to their own nation; and, the meaning being once purposely obscured, a corruption of the text would almost inevitably follow. If this passage foretold the preaching of the Apostles, what so natural as that this preaching should be attributed to Moses and Aaron? that a prophecy of the congregation, that assembled multitude “out of every nation under heaven, who heard them speak in their own tongues the wonderful works of

* This word, in the Biblia Bombergiana, is spelt **הַלְלָהָתָא**, in the London Polyglott **הַלְלָהָתָא**, and translated *aulæ, curtains*. Buxtorf's Chaldec Lexicon gives **הַלְלָהָתָא**, *stercus, fæces*; and **הַלְלָהָתָא**, *aulæ*, p. 2041.

God,"—should be confined to the congregation of Israel? that the word שִׁפְתָּיִם, "the lips" of those who "spake with other tongues, as the Spirit gave them utterance," should be converted by a mere change of pronunciation into an unmeaning sound, and that the commentator, feeling the force of the prophecy, which he was determined not to acknowledge, should give vent to his rage and malice against the despised subjects of it, by substituting a word expressive of the deepest contempt? What emblem of the Holy Spirit can we imagine more appropriate than the dove? * And what description of his first descent upon the Christian Church can equal this awful image of the congregation overshadowed by a cloud of glory, the Shechinah, the acknowledged symbol of the presence of God with his chosen people? What again so probable as that a prophecy, describing, in literal terms, the ascension of Jesus Christ into heaven, should be perverted into the fable of Moses ascending thither to receive the law? These particulars, when considered individually, may, perhaps, be regarded as trifling, but, when viewed as parts of a whole, and in the light which they mutually reflect upon each other, and upon the whole Psalm, they seem to us too important to be dismissed from our minds as unworthy of a second thought; particularly when it is remembered that they are not altogether the unfounded conjectures of human ingenuity. For let it be remembered that an inspired Apostle has led the way to these suggestions, and that, in the concluding sentence of this obscure context, we have before us God's own interpretation of his own words. If, therefore, the general interpretation of this Psalm, which is adopted by the modern Jews, and from them has been received into modern Christian commentaries, be truth, we have to account both for the quotation and explanation of it, given in such marked and explicit terms in the New Testament, and for this comment of the more ancient Jews still extant in their Targum. But if the Psalm be prophecy, this Targum exhibits the first attempt at deliberate perversion, it betrays some of the earliest workings of that spirit, which seeing, would not see, and hearing, would not understand, and prepares us to expect the complete misapplication of the words, which was brought to its perfection by the Jewish commentators of the twelfth and thirteenth centuries.

On the text of the passage we have to offer a few detached observations, which must ultimately be received or not, accordingly as they are confirmed or refuted by the researches of future critics. We have seen some reason to believe that the word now read שִׁפְתָּיִם, is a corruption of the word שִׁפְתָּי; and as it is the Septuagint which has led to this correction, the remainder of the passage in this version demands at least a close and unprejudiced examination. The word βασιλεύς, in the singular, and the expression, τοῖς εὐαγγελιζομένοις, in the

* See Matt. iii. 16, and the Commentators.

masculine, are remarkable varieties, and seem to shew that the words מְלָכִי and הַמְּבַשְׂרוֹת are both corrupt. We venture to propose the following emendation for the consideration of our readers:—

אֱלֹהֵי יִתְרוֹאֲמְרִים הַבֶּשֶׁת יוֹת יְקַח רַב מֶלֶךְ יְקַאֲוֹת יָדִיד

The Lord gives preachers of the glad tidings,
A mighty host of the King of hosts, the Beloved.

Again, ver. 14 appears in the present text as follows:—

בְּחַרְשׁ שְׂדֵי מְלָכִים בָּהּ הַשֵּׁלֶג בְּיַעַל מֶזֶן

But the Chaldee warrants a conjecture, that the last word was originally יַעַל מֶזֶן, a conjecture which receives some confirmation from the following note in the edition of the Septuagint, An. 1628:—
“Selmon. *Theodotio*, ἐν σκιά, in umbrâ.” And it appears, from the various readings in Kennicott, that the word הַשֵּׁלֶג is wanting in one MS., that the ה was probably a ח in another, and that in a third these two words are written over an erasure. The word בָּהּ also is in one MS. רַב, a variation which it is difficult to account for on the supposition that the present reading is correct, but which has suggested to us the idea that the original reading may have been בֶּר, “the Son,” and that, like Psalm ii. 12, the passage predicts the vengeance of the Eternal Son of God on those who reject his authority.

The only remaining observation which we have to offer is derived from a reading in the MS. (K. 97), which, having been partly overlooked in Kennicott's collation, we have thought it worth while to exhibit in the fac-simile. It will be observed, that in ver. 33, 34, where the received text reads יִתֵּן and יִתְּנֵה, this MS. reads, in both places, יִתְּנֵה. It appears also, from Kennicott's notes, that the word בַּקוֹל is read בַּקוֹלִי, בַּקְלִי, and in one MS. בַּקוֹל. We propose, therefore, to read these lines thus:—

הֵן יִתְּנֵה בַּקוֹל וְקוֹל עֵץ יִתְּנֵה עֵץ לְאֱלֹהִים

and to translate the whole passage as follows:—

Ye kingdoms of the earth, sing unto God,
O sing praises unto the Lord,
Who rideth on the heavens, the ancient heavens.
Hark! they shout with a voice, yea a mighty voice,
They shout with might unto God.

Our limits now oblige us to bring to a close our observations on this volume. The principles upon which its authors have interpreted the prophetic Psalms appearing to us totally irreconcilable with the inspiration of the New Testament, we have felt it a duty to endeavour to expose their fallacy, by pointing out the origin from which they are derived, and by shewing how unsatisfactory are the conclusions to which they lead. Their origin is not Christian but Jewish. Theodorus, whom we have already mentioned as the great



patron of this system of interpretation at the close of the fourth century, speaking of Christian commentators, who ran into extremes in spiritualizing the Old Testament, says, "Sed non volentes ista considerare, voces omnes trahere ad Dominum tentant Christum, ut et quæ de populo facta sunt simili modo intelligerent, et risum præstarent Judæis, quando ex scriptorum sequentia nihil ad Dominum Christum pertinentes ostendunt voces;" and he instances Ps. xvi. 10; xxii. 18; lxix. 21.* But when the Jews argue that the passages quoted from the Old Testament cannot be prophecy, because this sense is inconsistent with the context, it remains to be proved whether they are not taking advantage of their own wrong; whether they have not first misapplied the context to circumstances in the Jewish history with which it has no connexion, and then inferred that the lines quoted in the New Testament are a mere accommodation of the words. To enter on the question, to what extent the Jews in the first century perverted the meaning and corrupted the text of the Old Testament, is not our present business. But we venture to recommend to the learned authors of the present translation, and the rising generation of biblical students, a deep and fearless investigation of this subject, as a preparatory step to a new version of the Old Testament. In attempting to call the attention of the learned to the necessity of directing all their energies to the criticism of the Old Testament, as the only solid foundation on which they can hope to build its correct interpretation, we would willingly transcribe into our pages the remarks of Bishop Marsh in his second and thirteenth Lectures: but we must content ourselves with referring our readers to his volume for unanswerable proofs of the propriety of adopting this order in our studies, and for a reply to objections which might be raised against it. The appearance of the present translation of the Psalms has only tended to confirm our conviction that such is the course to be pursued by all who would search out the real truth of Scripture; for when such men as the present translators,—men, humbly and earnestly engaged in this pursuit, with all the aids to be derived from ancient and modern learning,—have arrived at results which every sober Christian must feel to be painfully unsatisfactory; the conclusion appears inevitable, that there must be something wrong somewhere. And if there be cause to suspect that a single line of the Old Testament has been, either intentionally or accidentally corrupted, surely it is a wiser and a safer course to acknowledge this fact, and to endeavour, by every means in our power, to restore the text to its purity, than to go on, from one generation to another, persisting in the hopeless endeavour to extract a meaning out of words which never had any. But

* Labbæi Concilia, tom. ix. p. 211. It is remarkable that the opinions of Theodorus on this subject were condemned in the Fifth General Council, by the unanimous voice of the whole Christian Church.

while we thus recommend the study of biblical criticism, we trust we shall not be mistaken as intending to subject the text of Scripture to the random guesses of every critical adventurer. The suggestions which we ourselves have ventured to offer must be regarded only as queries, proposed for the consideration,—the solemn consideration,—of every learned student; not, certainly to be admitted without inquiry; but calculated, we think, to awaken the attention of our readers, and to direct their studies to this important subject. True criticism is an appeal to evidence; and the only means by which it can be philosophically pursued is, a minute and patient examination of manuscripts. Much undoubtedly has been done in this way; but much more yet remains to be accomplished: and as the invention of letter-press printing was, under God's providence, one of the most effectual means of introducing the Reformation of the Christian Church; so we conceive that *lithographic* printing may, through the same Providence, be made the instrument of producing a still more glorious diffusion of scriptural light. In one word, we recommend the publication of fac-similes of all the manuscripts of the Scriptures, and of all their ancient versions. By this means only will the world be put in possession of a body of evidence equal to the importance and difficulty of the question which remains to be decided; by this means only can the problem of the differences between the Hebrew and Greek texts of the Old Testament be fully and satisfactorily resolved. And without presuming to dive into the secrets of futurity, we will simply express our earnest hope and fervent prayer, that by this means it will please God to remove "the veil which is spread over all nations," (Isa. xxv. 7) and to convert both Jew and Gentile to the gospel of Jesus Christ.

* We have received somewhat of an angry letter from the joint-editors of the above translation, complaining of the strong terms in which we have spoken of their production, and charging us with "giving mischievous currency to gratuitous and unfounded slander." The principal passage to which they object is this:—"There is but a hair's breadth between them and the avowed infidel." (p. 214.) This sentence may, perhaps, be capable of being construed into a direct personality; but we can sincerely assure the authors it was not so intended; and this, among many other instances, shews how liable we are to err in judging in our own cause, the very paragraph of which they complain containing their exoneration upon that head in the strongest terms. It was our object to state our conviction, that there is but a hair's breadth between the principles of interpretation here adopted, and avowed infidelity, but at the same time to vindicate the authors from the charge of personal infidelity, and to impute their errors to an unconsciousness of their real source and tendency. For the gentlemen themselves—their characters, their talents—we entertain a high opinion; and should any expression which may have fallen from us, be more plain than palatable, we beg to assure them that it was called forth by what we considered to be the tendency of their *opinions*, and not from any feeling of disrespect towards *themselves*. The writer of the review, with that characteristic frankness which belongs to him, had proposed to offer, under his own name, an apology for any harsh expression, by which, as scholars and gentlemen, Dr. French and Mr. Skinner might fancy themselves aggrieved. This we do not think necessary. We cannot recede an inch from the position which our reviewer has taken; though we are really sorry for any pain to which their sensitiveness, as authors, has exposed the complainers.—*Edin.*

LITERARY REPORT.

The Ascent of Elijah. A Seatonian Poem. By the Rev. RICHARD PARKINSON, M.A. of St. John's College, Cambridge, and Lecturer in Divinity at the Clerical Institution, St. Bees. London: Rivingtons. Cambridge: Deightons.

ACADEMICAL prizes are generally interesting rather as pledges of future and more matured efforts, than as productions of present excellence. In the little poem before us, however, we have the effusions of a bard not wholly uninitiated in the mysteries of Parnassus; and it contains some passages of considerable force and beauty. We subjoin, without further comment, the following extracts:—

And who are they?—The god-like front,
sublime,
The hair just wither'd with the touch of
time,
The forehead high and dark, that strangely
shews
The blended lines of mightiest joys and
woes—
The eye of fire, with changeful lustre given
To gleam in pride on earth, in awe to
heaven—
The hairy robe, with leather a girdle bound,
The magic mantle, sweeping to the ground—
All speak the mighty Messenger of God,
At once his country's glory and its rod,
Elijah!—While the manly frame and
young,
For lightest speed, or boldest daring
strung—
The lurking fire, now smother'd into awe,
That fills that eye, foredoom'd a nation's
law—
The anxious gaze, bent ever on his Lord,
To catch his secret wish, his feeblest word—
Tell that the form, now fix'd as mimic stone,
Is—true Elisha, man of God—thine own!
Pp. 8, 9.

With such a smile as dying saints bestow,
In their last hour, on him most loved below,
The Prophet cheer'd his son; and gently
laid

The hand of blessing on his trembling head.
“Well hast thou stood, my friend! no
servant now!

A martyr's crown adorns thy living brow!

Nor lust of power, nor fear of death could
stay

Thy faith, thy love, thy self-devoted way.
Take, then, a Prophet's benediction; given
At that last, solemn hour, when gracious
Heaven

Sweeps each dark error from its servant's
eye,

And opes the page of dim futurity.

And ask a parting boon; one blessing crave;
And He, who bids me triumph o'er the
grave,

And wreathes my brow with an immortal
crown,

Will grant me power to send that blessing
down!”

With blended hues of terror and of pride,
And eagerness of hope, Elisha cried,
“THY MANTLE!” &c. &c.—Pp. 15, 16.

Fast clos'd the shades of eve;—the sun's
last ray,

That linger'd sadly on the verge of day,
Cast a wild, spectral light on sulph'rous
clouds

Carcering past, like giants in their shrouds!
Yet not a breath was there to move these
forms—

Silence, dumb herald of advancing storms,
Reign'd all around, and Expectation sate,
With anxious eye, watching the birth of
Fate!

Is that the Moon's unwonted glow, that
breaks

Through the dark thunder-cloud in arrowy
streaks,

Flinging on distant heights unearthly
gleams,

And darting fiercely down o'er woods and
streams?

Wider it spreads o'er all the eastern sky!—

The lightning-sever'd clouds asunder fly,
And, ere the heart could think, in smoke
and flame

Down the bright steep chariot and horse-
man came!

At once that glowing car the Seer ascend;—
At once the cope of heaven asunder rends,
And, with angelic millions girdled, rise
Those fiery steeds, to seek their native
skies.

Elisha saw!—No touch of human fear
Dimm'd his bright eye, or stopp'd his
listening ear.

With rapturous zeal he breath'd his Father's
name,

And hail'd with holy joy that car of flame;

He mark'd the train of heavenly light
 expire
 In a long vista of receding fire;
 He heard the seraph tones, that hymn'd
 on high
 Elijah's welcome to the happy sky!
 But where is then the promise? where
 the sign
 Of delegated power, and grace divine?
 The heavenly splendour now fades fast
 away,
 Mark'd in the sky by one bright lingering
 ray.
 —Yet is that ray o'ershadow'd!—Some-
 thing seems
 With disk opaque to blot its ruddy beams!
 Lower and lower it descends! and sails,
 With flickering motion, borne on evening
 gales,
 Rapidly on; and gently seeks the ground,
 Before Elisha's feet, with whispering sound!
 What tongue may speak the rapture of
 that hour?—
 It is! it is!—the Robe of magic power!
 Elisha dash'd his vesture to the ground,
 And with his Master's Mantle wrapp'd
 him round;
 And stood, from that day forth, before the
 Lord,
 His Power on earth—his Wisdom—and
 his Word!—Pp. 13—20.

A Memoir of the Rev. Edward Payson, D.D. late Pastor of the Second Church in Portland, United States.
 London: Seeley. Pp. 501.

WE do not think works of this description at all calculated to promote the interests of true religion and sound Christian doctrine. It is a gross mistake to suppose that the private diary of even the best of men is always adapted for the public eye; and we cannot but remember the injury which the publication of his "Private Thoughts," by an injudicious admirer, inflicted upon Bishop Beveridge. We have no doubt that Mr. Payson was an excellent man; but still such passages as the following, which we select at random, are not, in our opinion, likely to produce the effect intended by the compilers of his biography.

"Oct. 26. Was assisted to-day in writing, and had a precious season in prayer."

"Oct. 28. Was almost insupportably happy, and could hardly refrain shouting aloud for joy."—P. 331.

In other places, the immediate aid of the Holy Ghost is declared, and ejaculations uttered still more objectionable than the above. We do not wish to quarrel with a man for expressing his gratitude to God for every blessing he enjoys; but we do condemn the publication of expressions, which are clearly the result of religious enthusiasm acting on an ill-regulated mind. We can participate in the holy rapture of the Psalmist, and join in the exclamation, "Not unto us, O Lord; not unto us!" and with the holy men of old, "Give God the glory due unto his name." We can accompany the minister of the Gospel to the table of our Lord, and pour out our whole soul in gratitude for all his mercies vouchsafed unto us ever since we came into the world; but never should we think of attempting to embody our feelings in language, much less to proclaim abroad the depth of the love and adoration with which we approach the discharge of our bounden duty.

One thing, however, we cannot help admiring in the volume before us; namely, the filial devotion of this really good man towards his mother, and the manner in which he attempted to console his wife and family when on his death-bed: though even here, the language adopted to express his hope and confidence is very different from that of those eminent and truly pious Christians, whose death-bed scenes Mr. Clissold has recorded.

Epitome of English Literature; or, a Concentration of the Matter of Standard English Authors. Edited under the Superintendence of A. J. VALPY, M. A. late Fellow of Pembroke College, Oxford. London: Valpy. 1831. Nos. I. and II. [Paley and Locke.] Small 8vo. Pp. xxxix. 278. xxiv. 288. Price 5s. each.

OF the numerous monthly publications to which the literary epidemic, at present raging in this intellectual generation, has given rise, those which proceed from Mr. Valpy's emporium have hitherto met with our cordial approval. The "English Divines"

stand first and foremost in utility, in editorship, and in elegance: and the "Family Classical Library" cannot fail to be a gratifying present to the admirer of ancient literature, and more especially to those who have not the power of becoming acquainted with the originals themselves. It is a duty, however, which we cannot neglect to perform, to withhold our commendation from this "Epitome of English Literature." Only imagine Paley, the concise, yet elegant Paley, who never says a word too much or too little, shorn of half his bulk, "under the superintendence of Mr. A. J. Valpy!" We are told, that "in history no fact, and in philosophy no reasoning, will be omitted or distorted, so as to render a reference to the original author requisite." Now we should be glad to know in what respect Hume's History, reduced to half, or a third of its size, will differ from any other abridgment of English history; Goldsmith's, for instance, or Mavor's? In fact, this said "Concentration" is a mighty useless affair altogether; and we have no doubt that the good sense of a "discerning public" will soon learn to estimate it at its real value.

A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of Lectures, intended to assist the Practice of Domestic Instruction and Devotion. By JOHN BIRD SUMNER, D. D. Lord Bishop of Chester. London: Hatchard. 1831. 8vo. Pp. vii. 623. Price 9s.

HOWEVER cheerless the prospect which the present state of things holds out to the inquiring eye of the sincere believer, there is at least one ray of hope for better things to come, in the increasing prevalence of family devotion among the well-disposed orders of the community. Hence the several Manuals of Prayers, adapted to families and individuals of different stations and conditions, which have lately multiplied upon us; and hence too the visible effect produced in the deportment of the peasantry, to which the Clergy, in various parts of the kingdom, can bear a grateful testimony. As an aid to that essential part of

family religion which consists in the daily perusal of a portion of the Scriptures, more especially of the New Testament, the volume before us cannot be too strongly recommended. Such a practical guide has long been a desideratum, and we are happy to see it supplied. True it is that we have Expositions of the Scriptures in abundance, and some of them of the most valuable description; but none of them are precisely the kind of thing which is calculated to instruct and interest the humbler members of a family. Perhaps the best suited to this purpose, is Scott's Bible; but the Calvinistic tenets are so closely interwoven with the otherwise excellent observations which it contains, that even the most careful reader, were he in no danger himself of catching the infection, must find it extremely difficult to separate the tares from the wheat. Doddridge's Expositor is another excellent work; but the text, and the notes, and the paraphrase, cannot be read, in their disjointed state, without perplexing the minds of the uneducated, who become fatigued before they arrive at the "improvement" affixed to the section which has been read to them. In the Bishop of Chester's Exposition, these objections have no place. The Gospels of Matthew and Mark—and the other historical books are to follow—are divided into portions of an easy length; and accompanied by a lecture, in which the principal features of the narrative are explained, and the reflections suggested thereby improved, in language adapted to the humblest capacities. Indeed, the work may be regarded as a kind of model, upon which a master of a family might conduct an oral exposition of the Bible, not only to the edification of those for whose spiritual welfare he is deeply responsible, but to the enlargement of his own personal acquaintance with the oracles of God. The book is also as cheap as it is useful; and we trust that it will find a place in every Christian "Family Library."

Biblical Notes and Dissertations; chiefly intended to confirm and illustrate the Doctrine of the Deity of

Christ; with some Remarks on the practical importance of that Doctrine. By JOSEPH JOHN GURNEY. London: Rivingtons and Arch. 1830. 8vo. Pp. xvii. 480. Price 12s.

IN order to appreciate the deep learning and elaborate research which are exhibited in these notes and dissertations, the reader must have recourse to the volume itself; and, if his mind be open to the force of apposite illustration and sound argument, he will be amply repaid for a close and attentive perusal of its contents. We should have felt it a duty to have furnished a lengthened review of the work, had it been of a nature to admit of such extracts as to convey a just estimate of its value to those, who would go no further for the information which they require. But of the twenty-two papers which compose the volume, there is not one which does not need to be studied entire; and, though each is perfect in itself, the subjects discussed form a complete and convincing refutation of the Unitarian doctrine respecting the divinity of Christ. The passages selected for examination are those which have been regarded either as the strong-holds of the Socinians, or contain the most decisive arguments against them, and consequently afford the most striking instance of the perversion of the sacred text, into which the maintenance of preconceived opinions, at once the most blasphemous and absurd, has driven the professors of the simple humanity of Christ. It is, at least, a strong presumptive proof of the merit of the work, that it is recommended in the Theological List of the Bishop of London.

The Nature of the Proof of the Christian Religion; with a Statement of the Particular Evidence for it. Designed for the Use of the more Educated Classes of Inquirers into Religious Truth. London: Rivingtons. Pp. 148. Price 3s. 6d.

“THE proper line of duty for the guardians of the Christian faith, whether among the clergy or the laity, in times of peculiar and much irregular

excitement like the present, is, to seek, not so much to curb or depress the spirit of universal inquiry, as rather, to restrain it only, and direct it in such channels as may be productive of the most permanent, because well-founded, satisfaction, and enable men to rise to the highest useful capabilities of their being.” With this view, expressed in the introduction, our author has produced a really excellent little book.

The 1st chapter is “On the Nature of the Proof of the Christian Religion.” And the 2d, “On the Particular Evidence for Christianity.”

The arguments in general are deduced from Butler’s Analogy, a work of most sterling merit, and Paley’s Evidences, which is held in too great estimation to need any eulogium from us. From these, and other equally authentic and unimpeachable sources, a manual has been formed, calculated from its purity and force to stem the sceptical tendency of the present day, and to confirm the wavering in the true faith.

Introductory Lecture to a Course of Political Economy; recently delivered at Columbia College, New York. By the Rev. J. M’VICKAR, D. D. Professor of Moral Philosophy and Political Economy in that Institution. London: Miller. Pp. 34.

WE are not profound political economists; but having, as a matter of courtesy, directed our attention to the pamphlet of Dr. M’Vickar, we must say, that in general we think his views upon this science just and sound; and that some of our own professors, both in the Universities and Parliament, might at this moment peruse the following passage on one of their favourite theories with advantage:—

“The experiment of universal suffrage has not yet wrought out its full work in our city councils. It is a giant, which has put forth but half its strength. Its arm is but half extended. Whether that shall be stretched out for weal or woe to our city, time alone can determine. But which ever it be, let us now remember it is an arm of power which can crush, as well as build up; and let it be our

wise and present care, that the strong man be not sightless, lest guided in his blindness by some fiendish hand, he bow himself upon the pillars of the state, and involve all in one common ruin. In the old governments of Europe, such would doubtless be the issue of power intrusted to such hands. It would eventuate in a conspiracy of the poor against the rich; the scythe of equality, to use the language of the French levellers, would soon be made to pass over our land, and *such*, no doubt, are the dark machinations of many who have imported with them from abroad, the bitterness and malignity with which they have there learned to regard not only power and wealth, but religion and moral discipline, and the institution of marriage, and the sacredness of property, and whatever else it is which gives to society its safety, its dignity, and its comfort. Against this danger our remedy is the same. Education, religious, moral, scientific, and among these, not the least, *economical*, by which I mean the diffusion of that science which demonstrates the comforts of the poor to be linked inseparably with the prosperity of the rich, which gives the best pledge of security to wealth, by making every man, however poor, feel himself interested in the laws for its preservation."—Pp. 23, 24.

The Great and Little Red Lions. A Dialogue on Reform. London: Roake and Varty, Strand. Price One Halfpenny.

"THE Universal Passion," as Reform may justly be called, is here well handled, and the folly of persons meddling with what they are unable to comprehend, is the subject of a smart encounter of wit between Joe and Tom,—the former of whom is clearly a sensible fellow; and we have no doubt the people would be far happier, if, like him, they would exclaim, "I have business enough of my own to think about, thank God, without bothering my head about Reform!" We have not room for the Red Lion joke, but recommend the hand-bill for extensive circulation, as calculated to cause a reaction to the existing excitement amongst a deluded populace.

On the Laws and Liberties of Englishmen. "Britons ever shall be Free." London: Roake and Varty. Pp. 15. Price 1d.

IF ours were a political publication, we should be inclined to devote a considerable space to this sound and constitutional exposé of what really constitutes freedom. As it is, we can only recommend it to the serious attention of our readers, by giving a brief outline from the tract itself of its contents:—"Here then we have been briefly shewn the invaluable materials of which the British Constitution is constructed. First, its foundations were laid in the most remote ages, in the common-law of the land, transmitted from father to son by tradition and precedent; Second, the famous *Dome-Book* of King Alfred drew together in writing all these traditions and precedents; Third, the laws of Edward the Confessor ratified and enlarged those of his predecessor; then, fourth, *Magna Charta*; Fifth, *The Petition of Rights*; Sixth, *The Habeas Corpus Act*; Seventh, *The Bill of Rights*;—and, eighth, *The Act of Settlement*, successively enlarged, consolidated and confirmed it." All this, together with the Established Church, the reformers would destroy, and the Clergy are expected to look on passively.

A Plain Statement with Respect to Wages; addressed chiefly to Agricultural Labourers. Second Edition. London: Roake and Varty. Pp. 23. Price 1d.

ENEMIES as we are upon principle to the many wild and visionary theories propounded by the pseudo-philosophers, and friends of humanity, of late years, the theory of wages, and practical illustration of the benefits accruing from industry and frugality here laid down, command our unqualified approbation. And we agree with the writer in thinking, that Old England, under a more active and general religious practice, will "again become what it once was, the land of pure religion, of honesty, of plenty, of hospitality, of peace, and the pride and wonder of the world!"

SERMON

FOR THE SECOND SUNDAY AFTER TRINITY

(On the Twenty-third Outline in the Rev. H. Thompson's "Pastoralia.")

JUDGES V. 24.

Blessed above women shall Jael the wife of Heber the Kenite be : blessed shall she be above women in the tent.

IN the first lesson appointed for the morning's service we have heard who Jael was, and what her conduct was. Sisera, the general of the king of Hazor, was closely pursued in battle by the Israelites. Heber, the husband of Jael, was in some manner connected with the king of Hazor ; so far, at least, that, as the Scripture expresses it, there was peace between them. It was natural enough that Sisera, in his extremity, should betake himself to the tent of one who was allied to his master ; and accordingly, Jael, the wife of Heber, received Sisera with great attention, gave him refreshments, and concealed him with all the appearance of the most courteous and generous hospitality. But while the harassed and weary chief was lost in unsuspecting slumber, Jael approached him, and struck "a nail of the tent," *i. e.* one of the large pins by which the tent was fastened to the ground, into his temples.

If we found this fact simply recorded in Scripture, there would be no particular reason for noticing it. We should call it an act of great perfidy ; but providentially directed by God to the extinction of his people's enemies. Nothing can be more unreasonable than to suppose that every deed recorded in Scripture, if not censured, is therefore approved. If we believed this, we must also believe that Herod's massacre of the innocents met with the Divine approbation. If, therefore, the Scripture had said no more on the subject, we might have classed Jael with many others, whose deeds, though related in Scripture, are not related as examples for our imitation, but as warnings for our heed.

But this is not exactly the case with the instance in question. After the battle, the victorious parties—Barak the general, and Deborah the prophetess,—caused to be sung a triumphal ode or hymn, contained in the fifth chapter of this book, and read as the first lesson for this evening's service, which is addressed directly to God, and which, as the joint production of a prophetess, must be considered a work of divine inspiration. In that hymn occurs the text, "Blessed above women shall Jael the wife of Heber the Kenite be ; blessed shall she be above women in the tent." And if we would know why she was to enjoy this extraordinary blessing, her treachery is assigned as the reason. "He asked water, and she gave him milk ; she brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workman's hammer ; and with the hammer she smote Sisera : she smote off his head, when she had pierced and stricken through his temples."

* Are we then to understand that the Holy Ghost approved the act of Jael? And are we hence to conclude that we may do the work of the Lord by treachery and deceit? Has not the Scripture said, "Hide the outcasts: betray not him that wandereth?" * How then shall we reconcile the conduct of Jael to the commendation here given her, or to the language of Scripture in general?

Divines have generally explained this passage by supposing that Jael intended to receive Sisera kindly and hospitably, but that while he was sleeping she was commanded by God to destroy him. She was bound, of course, to obey God rather than any consideration of private friendship, and for this obedience the blessing was promised. But the Scripture says nothing of any divine command, as might well have been expected had such been the case, particularly when the passage, without this explanation, might be very dangerously misunderstood. It seems probable therefore, at first sight, that this interpretation is not the true one.

The text, apparently, is mistranslated. What has been said may lead us to that conclusion; and besides, Jael is said in the text to be "blessed above women;" a title which, even supposing her to have acted by divine influence, could scarcely be given to any but the mother of the Saviour.† Neither, as the text stands, is it very easy to understand what is meant by being "blessed above women in the tent." But all the difficulty is taken away if the words be rendered in a sense of which they are fully capable:—"Jael the wife of Heber the Kenite shall be celebrated by women; she shall be celebrated by women in the tabernacle." It was the custom, at the feast of tabernacles, for the women of Israel to sing a kind of festal hymn, in which they celebrated the names and actions of eminent persons. The blessing then spoken of in the text was not a blessing from God, but a blessing from those women who, on these public occasions, would celebrate the name of Jael. It was natural enough that the Israelites should do so, without looking very strictly at the moral nature of the deed. Jael had delivered them from a malignant and powerful enemy; and but for her, the victory would have been incomplete, and the country insecure. They were therefore under too great obligations to her to scrutinize narrowly the honour of the transaction, and Jael had accordingly her praise among other benefactors of the people at the commemoration of tabernacles. Now the text, thus viewed, is a simple prophecy of what was to happen, not an approval expressed by God. It is foretold that she who wrought this deliverance for the Israelites should, in her turn, be joyfully and publicly commemorated at their great national festival. Thus God is not represented as approving a deed which all the rest of Scripture must lead us to think he would highly disapprove; and we are not obliged to have recourse to the supposition of a divine impulse without any authority from the Bible.

This text, by itself, does not appear to contain much matter for edification; and it is rather selected for the purpose of clearing away a difficulty which the lessons of this day may create in the mind of

some Christians, than of any very direct advantage which it holds out to us. But the removal of these difficulties is not to be considered altogether useless in the work of edification. The Christian may often feel perplexities and distresses which these examinations may remove; and this alone is no small advantage gained. He may not, indeed, believe that the God of all goodness would countenance, and much less bless, an act of treachery; but he may not perceive how the text can be understood without attributing somewhat of this nature to the All-just Being. As long as this is unexplained he will feel uncomfortable; he will feel he has misunderstood some part of Bible morality, and he will fear lest he should misunderstand when he believes himself clear. Other evils, too, have arisen from hasty or misconceived interpretations of this and other texts: some have made shipwreck of their faith; others have strengthened themselves in perfidy and wrong, and pleaded divine impulses for the most diabolical deeds, urging that they are not required to produce any outward proof of such intimations, since Jael acted without any such external evidence. It cannot, therefore, be unbecoming the minister of the Gospel to prepare his Master's way, like the Baptist of old, by making the rough places plain. We thus are enabled, as St. Peter instructs us, to give every man that asketh us "a reason of the hope that is in us;" we are not in danger of defending sinful acts by scripture authority; and our faith is confirmed as we discover more abundantly, from searching the Scriptures, that no one part can really be set against another; and that they form together one grand harmony, perfect and single in all respects, as Him from whom they proceed.

But because the treatment of difficult passages presents chiefly an indirect mode of edification, we must not therefore conclude that they have none which is direct also. No; it is one of the remarkable features of the Scriptures—a feature which evinces their divine origin—that texts, apparently the most unpromising, are far from being really destitute of instructive power. It is finely remarked by a great commentator on a somewhat obscure book of Scripture,—“In the plainest text of Scripture there is a world of holiness and spirituality; and if we, in prayer and depending upon God, did sit down and consider it, we should behold much more than appears to us. It may be, at once reading or looking we see little or nothing,—as Elijah's servant: he went out once,—he saw nothing; therefore he was commanded to look seven times. What now? says the prophet. I see a cloud rising, like a man's hand;—and by and by the whole surface of the heavens was covered with clouds. So you may look lightly upon a scripture and see nothing; look again, and you will see a little; but look seven times upon it, and then you shall see a light, like the light of the sun.” Let us apply this observation to the history before us. What connexion, the hearer may say, between the defeat of Sisera and the Christian's prospects and duties? Let us consider, then, whether, without any forced or fanciful application, unjustified by Scripture, we may so far discover a connexion as not to leave the church unbenefited by our reflections.

Let us then consider who Sisera was.—The powerful officer of a

powerful prince. In the morning he went out at the head of thousands of warriors, with nine hundred chariots of iron,—the idol of admiring multitudes,—the dread of an enemy for twenty years bowed down by the yoke of his master's oppression. The sun had not set upon the field where all this pomp and terror were displayed, when of all this vast multitude not one survived to tell the tale of ruin, save only himself, and he fain to solicit, as the first of favours, a little water from the hand of a stranger. Pass a few moments more, and the chieftain is with the meanest soldier in his army. He lies,—but it is not the sword that has taken his life; that were too proud a death for him who had bared his arm against the hosts of Jehovah. His mother may in vain expect the lingering wheels of his victorious chariot; chariot and charioteer have vanished—the river of Kishon hath swept them away,—and he who mustered the hosts of the battle is fallen by the hand of a woman.

Who is the agent here? Even did not the Scriptures inform us, we could not doubt. The apparent cause holds no proportion with the effect. It was evidently the Lord who delivered Sisera,—not who suggested the act of Jael, but who directed that Sisera should fall by it.

We, my brethren, are of ourselves as little competent to meet our spiritual enemies as one solitary woman would have been to defeat Sisera at the head of his army. “We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” And may not many of us say that we have been as mightily oppressed by these tyrannous foes as ever the Israelites were by the king of Canaan. “Whosoever committeth sin, he is the servant of sin.” Is there one of us who has not at some time done homage to that worst of masters, whose wages is death—everlasting death—the death of soul and body in hell? Yet where it has not pleased God to surrender his creatures wholly to a reprobate mind, this service has been very painful and irksome, and the unhappy slave, amidst all the counterfeit enjoyments of sin, has felt the arrows of conscience in his soul, and been ready to exclaim, with the Apostle, “O wretched man that I am! who shall deliver me from the body of this death!” Let the fallen Christian consider a little further. How came he into this situation? The Lord sold the Israelites into the hand of Jabin. Why? Because they did evil in the sight of the Lord. Let this account for the truth which the Christian sometimes experiences, that he is “carnal, sold under sin.” He has done evil, and he has thereby tempted God to withdraw his protecting grace; and thus, by committing sin, he has entered that dreadful servitude from which he is now struggling to get forth. But the history of Israel has comfort for him. The children of Israel “cried unto the Lord.” And now, behold, the whole system of things is renewed. That cry has brought down mercy and deliverance before the evening. The tyrant of twenty years, with all his instruments of power and oppression, is swept from the earth as though he had never been. Let the fainting Christian then take courage. Enslaved by some evil habit, his soul in the midst of her bondage is striving to be free. But who shall deliver him? “If the

Son make him free, then shall he be free indeed." Let him then ardently and faithfully beseech his God and Saviour to deliver him; and "he shall know the truth, and the truth shall make him free." His own weakness, and the strength of his enemies, have nothing now to do with the matter. The Lord, who sold Sisera into the hand of a woman, will discomfit all the powers and principalities of hell before one human soul. "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are." "Up," then, disconsolate and afflicted Christian; "is not the Lord gone out before thee?" "He shall subdue the people under us, and the nations under our feet." But let us not suppose that God will deliver us, if we have no care to deliver ourselves. The promise is conditional. When we hear the command,—Up!—shall we rest in senseless indolence? No, my brethren; God will only work by the instruments which he has appointed; the sword of Barak and the hammer of Jael must be there. It is true they could do nothing of themselves; it is true that God could work without them: but as he pleases to work with them, it is not for us to gainsay. Let us, in like manner, be assured, that though we cannot do any thing without the good Spirit of our God, that Spirit will do nothing for us, unless we use the means by which he is pleased to work;—prayer, study of his word, attending on his sacraments and ordinances, and a careful sincere endeavour to use the grace we enjoy to the purposes for which it was granted. We must fight the good fight of faith, in an active life of obedience; we must use the weapons of our warfare, which are "mighty through God, to the pulling down of strongholds;" we must stir up the gift that is in us; and, by the bright evidence of a holy life, evince that we are emancipated from the thralldom of sin. In all this there is no presumption: on the contrary, it would be the greatest conceivable presumption to expect the assistance of God without fulfilling the only conditions on which it is promised. It is not sin to use the means which God has placed at our disposal; the sin is to take glory to ourselves for what we have done in *His* strength. This is like what the prophet calls "sacrificing to our net, and burning incense to our drag." No, my brethren. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." To him belongs all the excellency. His is the glory, if a weak and trembling creature like man can work out his own salvation; he it is that "worketh in us both to will and to do of his good pleasure:" but unless we strive according to his working, we have nothing to expect but destitution and condemnation.

And if we will not receive this warning, the history before us has another lesson for our consideration. We have seen how fearful a vengeance was prepared for the enemies of God, strengthened as they were by all that human device could afford them. Now wilful, obstinate sinners know themselves to be enemies to God; "Therefore they say unto God, Depart from us, for we desire not the knowledge of thy ways.* What is the Almighty that we should

serve him? and what profit should we have if we pray unto Him?" They walk after their own lusts, and say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." And some may mark their prosperity and ask, "Wherefore do the wicked live, become old, yea, are mighty in power?" This question we may not always be able to answer; nor is there any necessity that we should. Surely if we believe in the truth, the justice, and the wisdom of God, it is not too much for him to require of us that we should feel perfectly satisfied that all is permitted for the best. The proud king of Canaan might think there was no God, or that if there was, God was unwilling or unable to chastise his cruelties. Sinners often argue in this way: they say, "The Lord shall not see, neither shall the God of Jacob regard it." God is meanwhile using them for his own purposes. The tares grow together with the wheat until the harvest; and in the time of harvest he will say to the reapers, "Gather up the tares, and bind them in bundles to burn them; but gather ye the wheat into my barn."

None, it might be supposed, could be so far deceived by the pride of their heart as to suppose that God could not bring them down, even though they should, as the prophet expresses it, "set their nest among the stars." But God has shewn them that he can not only overthrow them, but that he can do so by the weakest instruments. Sisera was never more confident of safety than when he slept in the tent of Heber. Yet even there, and by the hand of her whom he most trusted, God overtook his enemy. There may be sinners now who say, "Peace and safety;" but even ere the words are passed their lips, "sudden destruction cometh upon them." We may be indeed at peace with the world; but it is that hollow peace which subsisted between Jabin and the house of Heber;—a peace which interest may break, and which, if maintained, can never make head against God. We may be even at peace with our consciences; but it may be that they are silenced, and not reconciled. We may say, "peace, peace, when there is no peace." But seek peace with God through Jesus Christ; plead his sanctifying atoning blood to wash out the stains of an imperfect but sincere and faithful obedience; and with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord thy refuge, and the Most High thy habitation, there shall no evil befall thee, neither shall any plague come near thy dwelling. The world will proffer fair, and when she has allured us to slumber in her tabernacle she will remorselessly complete our destruction. But God deals otherwise with us. He calls us indeed to take up the cross, and to tread a narrow way; but he shews us at the same time the "recompense of reward." "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him."

MISCELLANEOUS.



ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XII.

HEGESIPPUS, MELITO.

Ὦν καὶ εἰς ἡμᾶς τῆς Ἀποστολικῆς παραδόσεως καὶ τῆς ὑγιоῦς πίστεως ἐγγραφὸς κατήλθεν ὁρθοδοξία.—Euseb. Hist. Eccl. IV. 21.

OF the two Fathers, who form the subject of the present article, the former is known as the author of a "History of the Affairs of the Church," from the first preaching of the Apostles to his own times. This work, which was comprised in five books, is now entirely lost, with the exception of a few fragments, preserved by Eusebius; from whom, and from the fragments themselves, the little that is known of the writer is principally gathered. HEGESIPPUS is said to have been a convert from Judaism to Christianity, and his perfect acquaintance with the Jewish traditions and the Judaizing sects sufficiently attests his origin. (See Euseb. Hist. Eccl. IV. 22.) With a view, as it should seem, to ascertain the existing state of Christian doctrine and discipline, he undertook a journey to Rome, introducing himself, as he proceeded, to the Bishops of the several Churches which lay in his route, and obtaining an account of past and passing events from each respectively. At Corinth he made some inquiries with reference to the letter addressed to that Church from Clement of Rome; and learned from *Primus*, who then presided over that see, that the divisions which it had been the object of that epistle to settle, had not re-appeared, but from that time forward the true faith had remained pure and uncorrupted. Upon his arrival at Rome, he completed his history, through each successive episcopate, to that of Anicetus, whom he found in possession of the episcopal chair; and "during each succession," he observes, including those of Soter and Eleutherus, the immediate successors of Anicetus, "the same institutions prevail, as the Law, and the Prophets, and the Lord, *i. e.* the Christian dispensation, ordain."* This testimony must, doubtless, be understood with some limitation, as before this period heresies had begun to appear in the infant Church, though it is probable that their progress had been less visible in those districts where the primitive

* Fragm. ap. Euseb. Hist. Eccl. IV. 22. γενόμενος δὲ ἐν Ῥώμῃ, διαδοχὴν ἐποιήσαμην μέχρις Ἀνικήτου, οὗ διάκονος ἦν Ἐλεύθερος· καὶ παρὰ Ἀνικήτου διαδέχεται Σωτήρ, μεθ' οὗ Ἐλεύθερος· ἐν ἐκάστῃ δὲ διαδοχῇ καὶ ἐν ἐκάστῃ πόλει οὕτως ἔχει, ὥς ὁ νόμος κηρύττει, καὶ οἱ προφῆται, καὶ ὁ Κύριος. The expression διαδοχὴν ποιῆσθαι has somewhat puzzled the critics, many of whom would read διατριβὴν for διαδοχὴν. But there is no authority for this conjecture, and the context is strongly corroborative of the common reading. Hegesippus meant to say, that he arranged his history according to the succession of the Bishops of Rome; and the phrase is analogous to λόγον ποιῆσθαι in Acts i. 1. Grabe and Basnage, after Pearson, thus understand the passage.

Bishops were situated. Hegesippus is generally supposed to have been born in the beginning of the second century; and he died, according to the Alexandrian Chronicle, in the reign of Commodus. In Jerome's Catalogue (c. 22.) the account of him precedes that of Justin; but, as far as the date of his writings is concerned, he was certainly posterior to that writer, for his history was not finished at the elevation of Eleutherus to the see of Rome, which took place A. D. 169, some years after Justin's martyrdom. Probably Jerome was misled by Eusebius, who says that he was "in the first succession of the Apostles:"* but this expression may simply mean that he was, as Stephen Gobar calls him, "an ancient and apostolical man." Lardner places him at the year 173.†

There is a passage in Photius, in which this Stephen Gobar, a tritheistical writer of the sixth century, accuses Hegesippus of disputing the authority of the quotation adduced by St. Paul, in 1 Cor. ii. 9, ("Eye hath not seen, nor ear heard," &c.); and opposing to it the words of Christ in Matt. xiii. 16. It seems probable, however, that Hegesippus did not impugn the citation itself, but some false interpretation which had been fixed upon it. Possibly his observation, which we must take upon the credit of his accuser, was directed against those heretics, who pretended that Christ was a mere phantom; or against the Gnostics, who were accustomed to apply the passage exclusively to themselves, as being gifted with a more intimate knowledge of divine things. (See Clem. Alex. Strom IV. pp. 615, 628, and elsewhere.) Dupin and others of the moderns, however, have regarded this Father as a writer of weak understanding, and little credit; though the ancients, who had far better means of judging, seem to have decided otherwise. His history is represented by Jerome as containing a great variety of useful information, written in a plain and simple manner, and in a style similar to that of the writers of the New Testament. Suet., at least, appears to be the import of Jerome's words;‡ and the subjoined fragment, containing an account of the martyrdom of James the just, is calculated to confirm his statement.

Διαδέχεται δὲ τὴν Ἐκκλησίαν μετὰ τῷ Ἀποστόλῳ, ὁ ἀδελφὸς τοῦ Κυρίου Ἰάκωβος, ὁ ὀνομασθεὶς ὑπὸ πάντων δίκαιος ἀπὸ τῶν τοῦ Κυρίου χρόνων μέχρι καὶ ἡμῶν· ἐπεὶ πολλοὶ Ἰάκωβοι ἐκαλοῦντο, οὗτος δὲ ἐκ κοιλίας μητρὸς αὐτοῦ ἅγιος ἦν. Οἶνον καὶ σίκερα οὐκ ἔπιεν, οὐδὲ ἔμψυχον ἔφαγεν· ξυρὸν ἐπὶ τὴν κεφαλὴν αὐτοῦ οὐκ ἀνέβη· ἔλαιον οὐκ ἠλείψατο, καὶ βαλανεῖον οὐκ ἐχρήσατο. Τοῦτῳ μόνῳ ἐξῆν εἰς τὰ ἅγια εἰσελθεῖν· οὐδὲ γὰρ ἔρεον ἐφόρει, ἀλλὰ συνδύνας. Καὶ μόνος εἰσῆρχετο εἰς τὸν ναόν· ἡνρίσκετό τε κείμενος ἐπὶ τοῖς γόνασι, καὶ αἰτούμενος ὑπὲρ τοῦ λαοῦ ἄφεσιν· ὡς ἀπεσκληνέαι τὰ γόνατα αὐτοῦ δίκην καμήλου, διὰ τὸ ἀεὶ κάμπτειν ἐπὶ γόνυ προσκυνοῦντα τῷ Θεῷ, καὶ αἰτεῖσθαι ἄφεσιν τῷ λαῷ. Διὰ γέ τοι τὴν ὑπερβολὴν τῆς δικαιοσύνης αὐτοῦ, ἐκαλεῖτο Δίκαιος καὶ Ὠβλίας, ὃ

* Hist. Eccl. II. 23. ἐπὶ τῆς πρώτης τῶν Ἀποστόλων γενόμενος διαδοχῆς.

† Ap. Phot. Cod. 232. ἀρχαῖος τε ἄνθρωπος καὶ Ἀποστολικός.

‡ De Vir. Ill. I. 22, p. 89. *Quinque libris composuit sermone simplici, ut, quorum vitam (Apostolorum, scil.) sectabatur, dicendi quoque aprimeret characterem.*

ἐστιν Ἑλληνιστὶ περιοχὴ τοῦ λαοῦ καὶ δικαιοσύνη· ὡς οἱ Προφῆται δηλοῦσι περὶ αὐτοῦ. Τινὲς οὖν τῶν ἑπτὰ αἱρέσεων τῶν ἐν τῷ λαῷ, τῶν προγεγραμμένων μοι ἐν τοῖς ὑπομνήμασιν, ἐπυνθάνοντο αὐτοῦ, Τίς ἡ θύρα τοῦ Ἰησοῦ; Καὶ ἔλεγε τοῦτον εἶναι τὸν Σωτῆρα Ἐξ ᾧ τινὲς ἐπίστανται, ὅτι Ἰησοῦς ἐστὶν ὁ Χριστός. Αἱ δὲ αἱρέσεις αἱ προειρημέναι οὐκ ἐπίστευον οὔτε ἀνάστασιν, οὔτε ἐρχόμενον ἀποδοῦναι ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Ὅσοι δὲ καὶ ἐπίστευσαν, εἰς Ἰάκωβον. Πολλῶν οὖν καὶ τῶν ἀρχόντων πιστευόντων, ἦν θόρυβος τῶν Ἰουδαίων καὶ γραμματέων καὶ Φαρισαίων λεγόντων, ὅτι κινδυνεύει πᾶς ὁ λαὸς Ἰησοῦν τὸν Χριστὸν προσδοκῆν. Ἐλεγον οὖν συνελθόντες τῷ Ἰακώβῳ· παρακαλοῦμέν σε, ἐπίσχες τὸν λαόν, ἐπεὶ ἐπλανήθη εἰς Ἰησοῦν, ὡς αὐτοῦ ὄντος τοῦ Χριστοῦ. Παρακαλοῦμέν σε πείσαι πάντας τοὺς ἐλθόντας εἰς τὴν ἡμέραν τοῦ Πάσχα περὶ Ἰησοῦ· σοὶ γὰρ πάντες πειθόμεθα. Ἡμεῖς γὰρ μαρτυροῦμέν σοι καὶ πᾶς ὁ λαὸς, ὅτι δίκαιος εἶ, καὶ ὅτι πρόσωπον οὐ λαμβάνει. Πείσον οὖν σὺ τὸν ὄχλον περὶ Ἰησοῦ μὴ πλανᾶσθαι. Καὶ γὰρ πᾶς ὁ λαὸς καὶ πάντες πειθόμεθα σοι. Στῆθι οὖν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, ἵνα ἄνωθεν ᾗς ἐπιφανῆς, καὶ ᾗ εὐάκουστά σου τὰ ῥήματα πάντι τῷ λαῷ. Διὰ γὰρ τὸ Πάσχα συνεληλύθασι πᾶσαι αἱ φυλαὶ μετὰ καὶ τῶν ἐθνῶν. Ἔστησαν οὖν οἱ προειρημένοι γραμματεῖς καὶ Φαρισαῖοι τὸν Ἰάκωβον ἐπὶ τὸ πτερύγιον τοῦ ναοῦ, καὶ ἔκραζαν αὐτῷ, καὶ εἶπον· Δίκαιε, ᾧ πάντες πείθεσθαι ὀφείλομεν, ἐπεὶ ὁ λαὸς πλανᾶται ὀπίσω Ἰησοῦ τοῦ σταυρωθέντος, ἀπάγγελτον ἡμῖν, Τίς ἡ θύρα τοῦ Ἰησοῦ τοῦ σταυρωθέντος; Καὶ ἀπεκρίνατο φωνῇ μεγάλῃ· Τί με ἐπερωτᾷτε περὶ Ἰησοῦ τοῦ υἱοῦ τοῦ ἀνθρώπου; καὶ αὐτὸς κάθηται ἐν τῷ οὐρανῷ ἐκ δεξιῶν τῆς μεγάλης ἐννάμεως, καὶ μέλλει ἔρχεσθαι ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. Καὶ πολλῶν πληροφορηθέντων καὶ δοξαζόντων ἐπὶ τῇ μαρτυρίᾳ τοῦ Ἰακώβου, καὶ λεγόντων ὡς ἀντὶ τῷ νύφῳ Δαβὶδ, τότε πάλιν οἱ αὐτοὶ γραμματεῖς καὶ Φαρισαῖοι πρὸς ἀλλήλους ἔλεγον· Κυκῶς ἐποήσαμεν τοιαύτην μαρτυρίαν παρασχόντες τῷ Ἰησοῦ· ἀλλὰ ἀναβάντες, καταβάλωμεν αὐτὸν, ἵνα φοβηθέντες μὴ πιστεύσωσιν αὐτῷ. Καὶ ἔκραζαν λέγοντες· ὦ ὦ, καὶ ὁ δίκαιος ἐπλανήθη. Καὶ ἐπλήρωσαν τὴν γραφὴν τὴν ἐν τῷ Ἠσαΐα γεγραμμένην· Ἀρῶμεν τὸν δίκαιον, ὅτι δύσχορητος ἡμῖν ἐστὶ· τοίνυν τὰ γεννήματα τῶν ἔργων αὐτῶν φάγονται. Ἀναβάντες οὖν κατέβαλον τὸν δίκαιον, καὶ ἔλεγον ἀλλήλοις· Λιθάσωμεν Ἰάκωβον τὸν δίκαιον. Καὶ ἤρξαντο λιθάζειν αὐτὸν, ἐπεὶ καταβληθεὶς οὐκ ἀπέθανεν, ἀλλὰ στραφεὶς ἔθηκε τὰ γόνατα λέγων· Παρακαλῶ, Κύριε Θεέ Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασι τί ποιοῦσιν. Οὕτω δὲ καταλιθοβολούντων αὐτὸν, εἷς τῶν ἱερέων τῶν υἱῶν Ῥηχάβ υἱοῦ Ῥαχαβείμ τῶν μαρτυρουμένων ὑπὸ Ἱερεμίῳ τοῦ προφήτου, ἔκραξε λέγων· Παύσασθε, τί ποιεῖτε; εὐχεται ὑπὲρ ὑμῶν ὁ δίκαιος. Καὶ λαβὼν τις ἀπ' αὐτῶν, εἷς τῶν γραφέων, τὸ ξύλον ἐν ᾧ ἀπεπείζε τὰ ἱμάτια, ἤνεγκε κατὰ τῆς κεφαλῆς τοῦ δικαίου· καὶ οὕτως ἐμαρτύρησε· καὶ ἔθαψαν αὐτὸν ἐν τῷ τόπῳ, καὶ ἔτι αὐτοῦ ἡ στήλη μένει παρὰ τῷ ναῷ. Μάρτυς οὗτος ἀληθῆς Ἰουδαίους τε καὶ Ἑλλήσι γεγένηται, ὅτι Ἰησοῦς ὁ Χριστός ἐστιν. Καὶ ἐνθὺς Οὐεσπασιανὸς πολιορκεῖ τὴν Ἰουδαίαν, αἰχμαλωτίσας αἰγτούς.—(Ap. Euseb. Hist. Eccl. II. 23.)

Our blessed Lord speaks, in Mat. xix. 12, of those "who make themselves eunuchs for the kingdom of heaven's sake;" in reference to those zealous ministers of religion, who are content to live in a state of celibacy, unincumbered with the cares of the world, in order to devote themselves exclusively to the service of their Maker. Such an one was MELITO, Bishop of Sardis, in Lydia, as we are informed by Polycrates, in a fragment preserved by Eusebius. (Hist. Eccl. V. 24.) He was a native of Asia, and probably of Sârdis, but the date of his birth, as well as of his election to the Bishoprick, are equally unknown. By some, indeed, he has been regarded as the angel of the Church of Sardis, to whom the letter is addressed in Rev. iii. 1; but as this supposition would extend his continuance in the See to a period of more than seventy years, it must be at once relinquished as a vague conjecture. There is not the remotest hint in any author, who has mentioned his name or his writings, that he lived to so great an age as to warrant the notion. It should seem however, that he was endued by the Holy Spirit with the gift of prophecy; for to this effect is the testimony of Polycrates (*ubi supra*); and Jerome quotes Tertullian to the same purpose.

There can be little doubt that a man of that character and disposition which is attributed to Melito, was continually employed in advancing the interests of the Church, in defending the purity of her doctrine, and maintaining the strictness of her discipline. It was in this spirit that he took part in the controversy respecting the time of keeping Easter, which was then at its height; and that he travelled into Palestine, at the instigation of his friend Onesimus, for the purpose of settling the Canon of the Old Testament. His Catalogue is still in existence (Euseb. Hist. Eccl. IV. 26); and it is the first which is to be found in any Christian writer. He also addressed an Apology for Christianity to the Emperor Aurelius, with a view to obtain a suppression of those persecutions which then prevailed; and it may be fairly inferred, from the few short extracts which are to be found in Eusebius, that it was well calculated to assist the cause, in the promotion of which Justin and others of his contemporaries had united their endeavours. The date of this Apology is placed in the Alexandrian Chronicle, and in that of Eusebius, at the year 170; and it is evident, from the fact that Lucius Verus, the brother and colleague of Aurelius, was now dead, that it could not have been written before that year. It should seem, however, from the manner in which the Emperor's son Commodus is mentioned in a passage still extant, that he was already admitted into a share of the empire. Hence Basnage and Lardner assign it to the year 177; and Tillemont, understanding the expression in question of the investment of Commodus with the tribunitian authority, to the year 175.

The writings of Melito, all of which are unfortunately lost, were very numerous. Besides the "Apology," and the treatise respecting Easter, Eusebius (Hist. Eccl. IV. 26.) and Jerome (Vir. Ill. c. 24.) enumerate the following:—1. Rules of Life, and on the Life of the Prophets; 2. On the Church; 3. On the Lord's Day; 4. On the Nature and Formation of Man; 5. On the Senses; 6. On the Soul, the Mind, and the Body; 7. On Baptism; 8. On Truth; 9. On the

Generation of Christ; 10. On Prophecy; 11. On Hospitality; 12. A work entitled *Κλεις*, or *Clavis*; 13. On the Devil; 14. On the Apocalypse; 15. A Treatise *περὶ ἐνσωμάτου Θεοῦ*; 16. *Excerpta* from the Old Testament, in six books.—In reference to two of the above works, the author has been charged with the propagation of heretical opinions; but as the charge is founded upon the titles only, no great importance can surely be attached to it. Of one of them, the ninth in the list, the Greek inscription is variously read in different MSS.; some of which have *περὶ κτίσεως καὶ γενέσεως Χριστοῦ*, and others *περὶ πίστεως κ. γ. Χ.* The former reading is undoubtedly correct; but since the ante-Nicene Fathers used the word *κτίσις* of any mode of production whatsoever, and Jerome has simply rendered the title *de Generatione Christi*, nothing heretical can be inferred on this head. As to the treatise *περὶ ἐνσωμάτου Θεοῦ*, which some would render *de Deo Corporeo*, the words may as well be translated *On the Incarnate God*; and when it is mentioned that a treatise *περὶ σαρκώσεως Χριστοῦ* is attributed to Melito by Anastasius Sinaita, a writer of the sixth century,—which is not mentioned either by Eusebius or Jerome, and is therefore, in all probability, identical with that *περὶ ἐνσωμάτου Θεοῦ*,—the notion that he attributed to God a body such as we have, though supported even by Cotclerius and Grabe, is scarcely entitled to credit. On the other hand, the following quotation contains a most unequivocal testimony to the divinity of Christ, at the same time acknowledging the worship of only one God:—*οὐκ ἔσμεν λίθων οὐδεμίαν αἰσθησιν ἔχόντων θεραπευταί, ἀλλὰ μόνου Θεοῦ, τοῦ πρὸ πάντων, καὶ ἐπὶ πάντων καὶ ἔτι τοῦ Χριστοῦ αὐτοῦ, ὅντως Θεοῦ, Λόγου, πρὸ αἰώνων, ἔσμεν θεραπευταί.* (Fragm. Mel. ap. Chron. Alex. p. 259.) That Eusebius attributed to Melito just notions on the two natures of Christ is indisputable. “Who is ignorant,” he asks, (Eccl. Hist. V. 28.) “of the books of Irenæus and Melito, which declare Christ to be God and man?” Indeed, most of the fragments which still remain are full in support of these opinions.

From the variety of subjects discussed in his works, it should seem that Melito was a man of varied learning and deep research. Tertullian, in the passage already alluded to, and cited by Jerome, speaks of the *elegance* and *eloquence* of his writings, unless perhaps his talents as a speaker are rather designated by the words *elegans et declamatorium ingenium*. Of the time and manner of his death nothing is known; but it is left on record by Polycrates* that “he lies buried at Sardis, awaiting the visitation from heaven, wherein he shall rise from the dead.”

INQUIRY INTO THE SENSE OF ISAIAH LXIV. VER. 6.

All our righteousnesses are as filthy rags.

MR. EDITOR,—Before I proceed to criticise the common interpretation of this text, I beg to disclaim all intention of contending for the “*merit*” of our good works. But to disavow this doctrine is one thing, and to admit the application of the above passage to it, as

* Ap. Euseb. Hist. Eccl. V. 24. *κεῖται ἐν Σαρδέσι, περιμένων τὴν ἀπὸ τῶν οὐρανῶν ἐπισκοπὴν, ἐν ᾗ ἐκ νεκρῶν ἀναστῆσεται.*

made by many divines, even of our own Church, is another. Who has not heard preachers, in their zeal to decry the merit of our good works, not content with laying before *Christians* the *gospel* declaration, that "after we have done all, we are *unprofitable* servants," take the passage in question as a climax of their position, and maintain that the very *Jews* were told by their prophets, that all their righteousnesses (or righteous deeds) were "filthy rags;" or, in other words, contemptible, and even detestable, to God. Others I have heard contrasting what they term the "white robe"* of gospel righteousness with the "filthy rags" of our "righteous deeds."

This tessellation of Scripture, this bringing together *insulated* texts, may form a very pretty contrast, and sound well in a discourse; but it behoves the preacher to be especially cautious, that the sense in which he applies such passages, be the same as that intended by the writer, and harmonise with the context. With this view I shall examine the passage in question, and shall take leave to suggest some reasons, on which I ground an opinion, that it has been generally misunderstood.

I. We will take the passage in the words of our authorized translation—"All our righteousnesses are as *filthy rags*." By "righteousnesses" we may understand "righteous deeds." According to the plain tenour of these words, the *Jews* are told that their "righteous deeds" are as "filthy rags," cast off with disgust as something polluted. But it will be observed, that there is nothing *said* of the *person*, or *persons*, in whose estimation they have become as "filthy rags," and by whom they have been cast aside, and avoided as a polluted thing. It is not *said*, though preachers and expositors have *assumed*, that it must be in *God's* estimation that they are so. But there is *no authority* for such assumption; and the assumption itself appears at variance both with the general doctrine of Scripture, and with the context. For the figure, taken from the notion of *ceremonial defilement*, if it represented any thing, would represent God as holding their righteous deeds in abhorrence.

I should receive with great distrust, a *constructive* interpretation of any passage of Scripture, which appeared to confound the eternal and immutable distinctions of right and wrong. Taken as a *general* proposition, viewed in the clearer light of the gospel, and with all the humbling recollections, which cast us, as unworthy sinners, at the foot of the cross, it presents formidable difficulties. We cannot but be startled at a proposition apparently opposed to the assurance of an apostle, that with doing good "*God is well pleased*." But as addressed to the *Jews*, and by a *Jewish* prophet, and as one of the *causes* of God's desertion of Zion, and of his abandoning their country to the triumph of their enemies, it is utterly inconsistent with his argument to take the proposition as a declaration that God views their righteous deeds with *abhorrence*. He is representing their *apostasy* and *wickedness*, not their righteous deeds, as the cause of God's temporal judgments upon their nation. This is the constant language of Isaiah, and of all their prophets. They represent God as loving righteousness,

and hating iniquity; giving national prosperity on the prevalence of the one—national adversity as the consequence of the other.*

Let me then repeat, that, in the *words* of our authorized translation, there is no ground for assuming that the prophet meant to say, that “their righteousnesses” were as “filthy rags” in *God’s* sight.

I contend that the context, and the general tenour of Scripture, is against such an assumption; and, therefore, if the words “filthy rags” be admitted as a right translation of בִּגְדֵי עֲרִים, the true sense of the passage will be, that their “*righteous deeds*” had become as “filthy rags,” *not* in *God’s* estimation, but in *THEIR OWN*; that *they* had thrown aside the practice of justice and goodness with as much contempt and neglect as they would a bundle of rags, and had even avoided it as they would a very pollution.

This, I would submit, is the sense of the passage, taking the words בִּגְדֵי עֲרִים, with our translators, and a majority † of commentators, in the sense of “filthy rags.”

The prophet says,

They are polluted with wickedness;
They have thrown aside with contempt the practice of virtue;
They are faded as a leaf,
And their iniquities have full sway and licence.

These are the causes of God’s displeasure, and in *this point of view* there is nothing to object to Lowth’s version of the passage:—

And we are all of us as a polluted thing,
And as a *rejected* garment are all our righteous deeds;
And we are withered away like a leaf all of us,
And our sins, like the wind, have borne us away.

Only that Lowth appears to consider that their “righteous deeds” are represented as “*rejected*” by *God*, whereas, I contend that the prophet speaks of their rejection by the *Jews themselves*.

Thus far I argue upon the *supposition* that the words of our translation are the *proper* interpretation.

II. On this point, however, I have my doubts, and am disposed rather to adopt that which might be formed by rendering עֲרִים “ornaments.” ‡

The grounds on which I would adopt this, are,

1. Because בִּגְדֵי is used to denote *dissimulation, trick, pretence*, as we use the word *cloak* in English. Therefore the passage may be interpreted thus:—Our righteous deeds are a *cloak of ornaments*, or a mere ostentatious *pretence* to conceal our wickedness; they are all *show and deceit*.

2. Because in this sense the alternate parallelisms of the second and fourth members appear to correspond. In the first and third parallel, their *polluted* and *corrupt* state answers to their withered and powerless state. In the second and fourth, their hypocritical and

* In the very verse preceding he represents God as “meeting him that worketh righteousness.”

† To whom we may add the Septuagint, βακος καθημενης.

‡ Vide Parkhurst, Heb. Lex.

ostentatious pretences to righteousness, their lightness and hollowness, are contrasted with the image of their being carried away before the real power of their iniquities as before a wind. Thus, then, I would suggest the rendering of the passage :—

All we are as an unclean thing,
And all our righteousnesses as a cloak of tinsel ; *
And we all do fade as a leaf,
And our iniquities, like the wind, have taken us away.

This would agree with the prophet's argument, and with his declaration in the preceding verses. He is lamenting and setting forth the causes of God's wrath, which has permitted their "cities to become a wilderness, and his holy and beautiful house to be laid waste with fire;" and he traces this to their disobedience and wickedness. He tells them first, (*vide* verses 4 and 5) the *mercies* of God to them "that wait for him"—"that work righteousness"—"that remember him in his ways." But (he reproaches the Jews) they are doing the very reverse of all this. They are full of wickedness; their very "righteous deeds" are *ostentation* and *pretence*. This is intelligible and clear; but it is by no means obviously consistent to say that God meets him that worketh righteousness, and has prepared for those that wait for him, and remember him in his ways, blessings which cannot be conceived; and yet that their "righteous deeds" are as *detestable to God* as a polluted rag (*pannus menstruatus*) would be to a Jew.

I have discussed this text at some length, but have felt it right to give my reasons, inasmuch as my interpretation differs from that of all expositors with whose works I am acquainted; and it is a text which has, of late years, been frequently cited, not merely by the fanatic, but by more sober divines, and which, if misinterpreted, may lead to serious misconceptions, especially among the unlearned. If my views of it should prove erroneous, I hope some of your readers will set me right.

I am, Sir, &c.

NATHANAEL.

FESTIVALS OF THE GEORGIANS.

THE custom of celebrating the most remarkable holidays in the year with peculiar festivity, prevailed among the Georgians from the earliest ages to the times of Heraclius the Second. This monarch, however, conceiving that they pushed their love of pastime to an injurious extent, abolished public festivals, and endeavoured to direct their attention to pursuits more conducive to their general well-being. Tradition has rescued the recollection of these olden usages from oblivion. In the course of ages, indeed, many of them have been revived, and for others, substitutes have been devised. We shall select one of these of a comparatively modern date. On *New-year's Day*, the Catholikos, as supreme head of the Georgian Church, used to set out early in the morning, at the head of the principal Clergy,

* Or, a cloak of ornaments.

and presenting himself in the apartments of the king and queen, wished them joy of the new year, and offered them a cross, a saint's image, and a large cake, as so many expressions of their desire that their sovereign and his consort should enjoy long life and happiness. This done, their civil and military servants, attended by the Tavadis, or princes, who held no office, were admitted in due order, according to their rank, for the purpose of tendering their congratulations, and offering them such presents as befitted their several stations. The next day was devoted to the pleasures of the chase, at which the king, accompanied by his whole court, and the highest officers in his employ, never failed to assist. The season of *Easter* was signalized at Tiflis by horse-races. A stone column was set up in the centre of a public area, and a silver vase was placed on the top of it. The king's sons, the young princes, and the nobility, then galloped round the race-course, on horses sumptuously caparisoned, and urged to their swiftest speed, and, as they passed by the column, tried their skill at bringing down the vase. It was the successful marksman's task to seize instantly upon the vase, without dismounting, and present it to his sovereign, who then returned it to him as the hero of the day. After these races were concluded, the youths present ranged themselves into two parties, and played a game at balls, at the termination of which the king distributed rich stuffs of gold, silver, and silk, amongst the victors.—*From the Tiflis Gazette.*

COMMON-PRAYER.

MR. EDITOR, — THE suggestion of your correspondent *Clericus Sexagenarius*, in one of your late numbers, that in the folio editions of the Common Prayer-Book, the text should be so arranged, that the *whole* of every prayer should appear on the same page, is well worthy of attention. But he is not correct in attributing to the *compositor* the alterations and omissions in printing the Common Prayer-Book. At the last revision of the Common Prayer-Book in the reign of Charles II., certain alterations were made, and ordered to be printed, in every new edition. This, however, has not always been done; and, in some instances, the appearance of innovation has arisen from some of the later editions having been rendered conformable to the new standard. Having had an opportunity of consulting a copy of the Prayer-Book, with the last amendments, to which I have referred above, one of which is preserved amongst the documents of every cathedral, I noticed some of the alterations which your correspondent has attributed to the compositor. In the General Thanksgiving, the word *may* is struck out between *we* and *shew*. In the ninetyeth Psalm, *So* is changed into *O*. The second *and* is also omitted in the doxology which concludes the Lord's Prayer. That these alterations, made by authority, are not improvements, is only an additional proof of the difficulty and danger of making any alterations in a form of prayer of such excellence, as to approach very nearly to the words of Divine inspiration. It should be observed, however, that the reign of Charles II. was not the most favourable period for the revision of our Prayer-Book.

CLERICUS ALTER.

PSALMS.

MR. EDITOR,—THE want of a really good poetical version of the Psalms for Church use, has again and again been the subject of complaint, and numberless have been the devices for supplying the deficiency. But the most efficacious mode of all seems to have been overlooked. There are, I believe, at least 12,000 Clergymen, and just 150 Psalms; surely talent and zeal for the service of the temple are not at so low an ebb among us, but that it were an easy task to effect what is desired. How many Psalms and Hymns are there that might be adapted from Addison, Merrick, Mant, the Old and New Versions, Wheatland and Sylvester, and Wither! How many now lying idle in private portfolios, in magazines, &c. I doubt not but that if all were ready to contribute for so excellent and national a work, even what already exists in manuscript and scarce print, leaving it to some one editor which to accept and which to reject, with full powers to alter and improve; the whole undertaking might, with but little trouble, and but few additions, be quickly accomplished, to our unspeakable benefit. Then no longer would our patience be so sorely exercised by peculiar selections in every London chapel, the soundness of our faith and devotion encroached on by the rhapsodical and improper addresses to the Deity, now but too often introduced, nor the warmth of piety so frequently damped by the remonstrances of taste. Suppose, in furtherance of this suggestion, you were to notify your willingness to receive into your miscellany any original versions, of decided character, would not this furnish a rallying point? unless, indeed, they would be intruding too much on your pages, if admitted, and on your temper, if refused. An unknown individual, like myself, could never hope to be successful in such an application, nor would, probably, my humble judgment be found equal to the office of pronouncing on their respective worthiness. But if any thing could be in this manner executed, and so eventually secure the public sanction of our ecclesiastical rulers, every one would assuredly rejoice in completing so necessary a design, and leaving no excuse for unauthorized and irreverential strains. Meanwhile this note may serve at least to call the attention of those more influential than myself to the subject, and as such, I trust it will find a place in the Remembrancer. I am, Sir, your very obedient humble Servant,

E. B.

P. S.—I cannot help reverting, for an instant, to the subject of my two former letters. Have you, Sir, or any of your readers, by accident met with the last number (361) of the periodical therein spoken of? If so, I would simply ask, could any thing more completely corroborate my observations? Is it possible that the very wantonness of inveterate "liberality" could go much further than its first article, where "the able introduction of our reverend correspondent," a Clergyman, complacently details his habitual attendance at a meeting-house, thanks Heaven for the benefits he derived from thus practising the carnal sin of schism (1 Cor. iii. 3), and designates the preacher, Robert Hall (by C.O. entitled reverend), as a man "raised up and qualified for great service to the Church of Christ," while necessarily, as a Dissenter, opposed

to the *Church of England*? Now, in the name of common honesty, is it fair that any publication, under pretence of connexion with, and attachment to, the establishment, should thus corrupt the principles of its readers by such alternate flirtations between the Church and the conventicle? And will not common decency hereafter compel such a miscellany to remain silent, when next accused of sectarianism, however much disposed to be angry with the “anonymous” writer, who points out its character, forgetting that itself also is conducted by anonymous persons, and that whatever appears before the world in print becomes *publici juris*, and subjects itself to all remarks, whether made by anonymous reviewers, or the anonymous correspondents of reviews?

CHURCH SOCIETIES.

MR. EDITOR,—I HAVE frequently read, in your admirable work, appeals on behalf of the Church Societies; and you have lately published several excellent letters, from different correspondents, on the same subject. Will you permit a reflecting Churchman to offer a few plain remarks, with an earnest wish that they may serve that sacred cause which we are all anxious to promote.

It is of little use to talk of the superior claims of our Church Institutions, unless we exert ourselves in their behalf; for however overpowering such claims may be, there are institutions, of a less orthodox character, which will continue to receive public support, to the detriment of our own, if we do not bestir ourselves, and bring our own into notice. Let it ever be remembered, that whilst we are *standing still*, the unorthodox societies are *gaining ground*; and it requires no prophet to foretell that if we *continue* standing still, and they keep advancing, the time must come when our cause will be swallowed up in theirs, and the real interests of Christianity sacrificed at the shrine of party spirit. It is, therefore, our unquestionable duty, and as it is our duty, so is it also our interest, to take immediate steps to extend the influence of those societies which are in close connexion with the Church, and which, we believe, are most calculated to do good. The only question, then, is, as to the best way of serving them. District Committees are, doubtless, greatly beneficial, and I would say, let their numbers be multiplied throughout the country. The method of preaching sermons has also been strongly recommended, and this, I think, is well worthy the serious consideration of the Clergy. It has none of the objections that may be made to public meetings, but, on the contrary, many decided advantages. I would say, therefore, let *every* Clergyman make it a point of conscience to have a sermon preached, at least once a year, in his church or chapel, and a collection made for the joint benefit of our Societies. To me the plan seems not only *perfectly unobjectionable*, but in a high degree calculated to advance the interest of the Societies in question, and, consequently, of rendering them instrumental to the extension of the kingdom of Christ. This method of sermon-preaching, then, having been recommended as one calculated to advance the interests of Christianity, it behoves the Clergy either to make use of it, or *at once* to

show good and satisfactory reasons for rejecting it. The question is not merely one of shillings and pence, or whether *this* Society should be supported in preference to *that*, but one of vast importance, involving considerations of awful moment, and is just this, *whether the Church of England, by not seeking to bring men (all men) unto the knowledge of the truth, does not betray the sacred and responsible stewardship of the faith with which she is entrusted.*

"To propagate the gospel of Christ, there is an obligation bound upon us by the very circumstance of our being Christians, and as we are taught to pray daily that his kingdom may come, so are we also commanded to make use of means, which, under a blessing, may hasten that glorious event. And it must be an act of great hypocrisy so to pray, and, at the same time, to sit still with folded hands, without even an endeavour to bring about the happy period we pray for. We may, indeed, be careless and indifferent about the matter, but we can only be so at our own peril, for the seed of the gospel will be sown by other husbandmen, whom God will raise up, and we, idle and unprofitable tenants, shall be cast out of the vineyard.

In looking at the last Report of the Society for Promoting Christian Knowledge, I lament to observe that in Ireland there is *only one* District Committee throughout the *whole kingdom*. In that distracted country I am willing to believe that the Society would be of infinite service, and I do therefore hope and trust that the Protestant Bishops and Clergy will, without any delay, encourage the promotion of District Societies. Such is clearly and plainly their Christian duty, and in reference thereto I would cite the words of St. James, "He that knoweth to do good, and doeth it not, to him it is sin."

Alarming as present appearances are, I would by no means advise Churchmen to sit down idly, and imagine that they can do nothing towards stemming the torrent of liberalism and error now flowing in upon us, but, on the contrary, I would say, labour with all your might and strength to promote CHRISTIAN KNOWLEDGE at home, and to propagate THE GOSPEL in foreign parts.

There is a vast field for exertion in this great metropolis. Let, therefore, Committees be formed in every parish, and sermons preached annually in every church. Let the Clergy, with Christian zeal and ardour, urge their people to rally round the Church, and the institutions connected with her, and withal, let us pray that the Divine blessing may rest upon our labours, and crown them with abundant success.

That immediate, energetic, and unanimous exertions may be made, and that such exertions may subserve the interests of true religion, is the anxious wish and earnest prayer of the writer, who is

A LONDON CHURCHMAN.

May 5th, 1831.

P. S.—Since writing the above, I am very glad to perceive that a District Committee of the Society for promoting Christian Knowledge, has just been formed in the wealthy, populous, and extensive parish of St. Mary-le-bone. Now I would submit to the Clergy of that parish, whether their object would not be greatly promoted by their preaching sermons in the different churches and chapels within the

parish. Such a proceeding would have the effect of making the Society known, and of enlarging its friends. I hope, also, the Society for the Propagation of the Gospel will not be overlooked; it has many good friends in Marylebone parish, and I trust they will exert themselves in its behalf. A beginning having been made, I do hope Committees will extend themselves to the adjoining parishes of St. George, Hanover Square; St. James, Piccadilly; St. Pancras, Paddington; &c. &c.; and that, ere long, there will not be a parish in London which has not its District Association.

THEOLOGICAL STUDIES.

No. XX.

BISHOP BLOMFIELD'S LIST.

"Read and study the Scriptures carefully, wherein is the best learning, and the only infallible truth. They can furnish you with the best materials for your sermons; the only rules of faith and practice; the most powerful motives to persuade and convince the conscience; and the strongest arguments to confute all errors, heresies, and schisms." *Archbishop Usher.*

THE HOLY SCRIPTURES.

Introductory.

Horne's Introduction to the Study of the Holy Scriptures.

Bp. Marsh's Lectures, for an Historical Account of the Sacred Text.

Waltoni Prolegomena, ed. Wrangham.

Brett's Dissertation on the Ancient Versions of the Bible; in Bp. Watson's Theological Tracts, Vol. III.

Lewis's History of English Translations.

Bentley's Phileleutherus Lipsiensis.

On the Old Testament.

Bp. Sumner on the Records of Creation.

Graves's Lectures on the Pentateuch.

Blunt on the Veracity of the Five Books of Moses.

Bp. Stillingfleet's Origines Sacre.

Allix's Reflections on Scripture.

Bp. Marsh's Authenticity of the Five Books of Moses Vindicated.

Warburton's Divine Legation.

N. B. A future state not expressly revealed in the Books of Moses, but taken for granted, as never having been doubted by the people of God.

Jahn's Archaeologia Biblica.

Lettres de quelques Juifs Portugais.

Bp. Watson's Apology for the Bible.

Prideaux's Connexion of the Old and New Testament.

Shuckford's Connexion of Sacred and Profane History; Pref. to Vol. III.

Lowman on the Ritual and Civil Government of the Hebrews.

Jennings's Jewish Antiquities.

Commentators.

Critici Sacri, or

Pole's Synopsis.

Bp. Patrick and Lowth.

Bp. Lowth's Prælectiones.

Translation of Isaiah.

Bp. Jebb's Sacred Literature.

Rosenmüller is valuable in the way of illustration, but not to be followed as an interpreter.

Jahn's Hermeneutice Sacra.

D'Oyly and Mant's Family Bible.

New Testament.

Pole's Synopsis.

Schleusner's Lexicon.

Parkhurst's Lexicon, ed. Rose.

Bp. Middleton on the Greek Article.

Elsley and Slade's Annotations, or

Bloomfield's Synopsis.

Bland's Annotations, for philological illustration.

Wolfii Curæ Philologicæ, an excellent work.

Koecheri Analecta.

Hammond's Annotations.

Whitby on the New Testament.
 Townsend's Chronolog. Arrangement.
 Greswell's Harmony and Dissertations.
 Benson's Chronology of Christ.
 Doddridge's Family Expositor.
 Clarke's Paraphrase of the Gospels.
 Macknight on the Epistles.

Shuttleworth's Paraphrase of the Apostolical Epistles.
 Biscoe on the Acts of the Apostles.
 Bp. Blomfield's Lectures on the Acts.
 Woodhouse on the Apocalypse.

N. B. The Septuagint should be read at the same time with the Greek Testament.

EVIDENCES OF CHRISTIANITY.

Grotius de Veritate Religionis Christianæ.

Locke's Reasonableness of Christianity.
 Paley's Evidences.

——— Horæ Paulinæ.

Less on the Authenticity of the N. T.

Jenkin's Reasonableness of Christianity.

Blunt on the Veracity of the Evangelists.

Jortin's Discourses on the Truth of

the Christian Religion.

Lardner's Credibility. for reference.

Jones on the Canon.

West on the Resurrection.

Newton on the Prophecies.

Keith on Prophecy.

Leslie's Short and Easy Method with the Jews.

Bp. Gibson's Pastoral Letters.

Bullet, Histoire de l'Etablissement du Christianisme.

Daniel Wilson's Lectures on the Evidences.

INSPIRATION OF SCRIPTURE.

Dick on Inspiration.

Abp. Tillotson, Sermon, Vol. III. p. 128.

Powell's Discourses, IV. XV.

Hey's Lectures, I. xii. 3.

Bp. Van Mildert's Boyle Sermons, No. XXIII.

Benson on the Propagation of Christianity.

Horbery's Sermons on Inspiration.

Lowth on Inspiration.

Barrington's Miscellanea Sacra.

INTERPRETATION OF SCRIPTURE.

Bp. Van Mildert's Bampton Lectures.

Bp. Marsh's Lectures, Part III.

DOCTRINES.

Burrow's Summary of Christian Faith and Doctrine.

Abp. Wake's Catechism, verifying the References.

Barrow's Exposition on the Creed.

Bp. Pearson's Exposition of the Creed.

Bp. Burnet on the Thirty-nine Articles.

Noelli Catechismus.

Abp. Secker's Lectures on the Catechism.

Hammond's Practical Catechism, and other Works.

Waterland's Works, edited by Bishop Van Mildert.

Encheiridion Theologicum.

King's History of the Creed.

Hey's Lectures on the Articles.

Wall on Infant Baptism.

Bishop Bethell on Regeneration.

Glocester Ridley on the Holy Ghost.

Bp. Sumner's Apostolical Preaching.

Gisborne's Familiar Survey of the Christian Religion.

Abp. Laurence's Bampton Lectures.

Bp. Copleston on Predestination.

Whately's Essays on some of the Peculiarities of the Christian Religion.

——— on St. Paul.

Abp. Magee on the Atonement.

Dr. J. Pye Smith's Scripture Testimony of the Messiah.

Abp. Laurence's Critical Reflections on the Unitarian Version.

Nares and Rennell on the Improved Version (so called).

Bevans's Vindication of the Two First Chapters of St. Matthew & St. Luke.

Bp. Horsley's Letters to Priestley.

Horne on the Trinity.

Horbery on Eternal Punishments.

Burton's Testimony of the Ante-Nicene Fathers.

Bp. Blomfield's Lectures on St. John.

Gurney's Biblical Notes.

NATURAL RELIGION.

Against Atheism.

Cudworth's Intellectual System.

Bentley's Boyle Lectures.

Wollaston's Religion of Nature.

Locke's Essay on the Human Understanding, Book IV. Chap. 10.

Clarke's Demonstration of the Being and Attributes of God.

N. B. The argument *a priori* is stated, by Dr. Clarke, in his answer to the 6th Letter, at the end of his Demonstration. The argument *a posteriori* is most clearly stated by Mr. Dugald Stewart, in his Philosophy of the Active and Moral Powers of Man, Book III.

Paley's Natural Theology.

Dwight's Theology, Vol. I.

Doddridge's Lectures.

Bp. Sumner's Records of Creation.

Against Deism.

Ellis on the Knowledge of Divine Things.

Bingham's Antiquities of the Christian Church.

Hooker's Ecclesiastical Polity, Book V.

Bp. Beveridge's Sermons on the Common Prayer.

Comber on the Ordination Service.

Mant, Wheatley, or Shepherd, on the Common Prayer.

Potter on Church Government.

CHURCH DISCIPLINE.

Bp. Van Mildert's Boyle Sermons, Vol. II.

Bp. Butler's Analogy.

Skelton's Deism Revealed, Vol. I.

Horne's Deism Refuted.

Bp. Berkeley's Minute Philosopher.

Ireland's Paganism and Christianity compared.

Chalmers's Discourses on the Christian Revelation, as connected with Astronomy.

Bp. Sherlock's Sermons.

Leland's View of the Deistical Writers.

Nares's Bampton Lectures.

Craven's Jewish and Christian Dispen-
sations.

Leslie's Short and Easy Method with the Deists.

Bp. Watson's Letters to Gibbon.

Douglas's Criterion of Miracles.

Le Bas' Essay on Miracles.

Benyon's Hulsean Lectures.

Stillfleet on Scripture Mysteries (Eucheir. Theolog.)

Davison on Prophecy.

Balguy's Charges.

Abp. Bramhall's Works.

Hammond's Works.

Wilks's Correlative Claims and Duties.

Faulkner's Libertas Ecclesiae Anglicanae.

Clergyman's Instructor.

Scholar Armed against the Errors of the Times.

CHURCH HISTORY.

Fabricii Lux Evangelii, &c.

Mosheim de Rebus gestis Christianorum ante Constantinum Magnum.

Mosheim's Ecclesiastical History, translated by MacLaine.

Milner's Church History.

Bishop Kaye's Works on Tertullian and Justin Martyr.

Burton's Bampton Lectures on the Early Heresies.

Hinds's History of the Rise and Early Progress of Christianity.

Buddei Isagoge Historico-theologica.

Weismanni Historia Ecclesiastica.

Matter, Histoire Universelle de l'Eglise.

Neander, Histoire du Christianisme.

Grier's Account of Councils.

White's Bampton Lectures.

Carwithen's History of the Church of England.

Soames's History of the Reformation.

Lewis's Life of Wycliffe.

Strype's Memorials and Annals.

Wordsworth's Ecclesiastical Biography.

Sylloge Confessionum Fidei.

Paolo Sarpi's History of the Council of Trent.

Seekendorf's Historia Lutheranismi.

Brandt's History of the Reformation in Holland.

Nichols's Arminianism and Calvinism compared.

Southey's Book of the Church.

Neal's History of the Puritans, with Grey's and Madox's Replies.

Cooke's History of the Reformation in Scotland.

AGAINST POPERY.

Bp. Jewel's Apology.
 Abp. Secker's Five Sermons.
 Bp. Marsh's Comparative View of the
 Churches of England and Rome.
 Leslie's Works.

Barrow on the Pope's Supremacy.
 Blanco White's Preservative against
 Popery.
 Faber's Difficulties of Romanism.

PRACTICAL DUTIES OF THE CLERGY.

Abp. Secker's Charges.
 Clergyman's Instructor.
 Brewster's Reflections on the Ordina-
 tion Service.
 Chrysostom de Sacerdotio.
 Hieronymi Epistola ad Novatianum.

Bp. Wilson's Sacra Privata.
 Bp. Mant, Clergyman's Obligations
 Considered.
 Wilks's Correlative Claims and Du-
 ties, § 3.

MONTHLY REGISTER.



NATIONAL SOCIETY.

At a meeting of the General Com-
 mittee, in St. Martin's Vestry-room,
 on Wednesday, May 4, 1831:—The
 Schools of eleven places were received
 into Union, and grants voted on four-
 teen applications, amounting on the
 whole to 1,095*l*.

*The Nineteenth Annual Report of the
 General Committee of the County of
 Essex Society, for the Education of
 the Poor in the Principles of the
 Established Church.*

THE present report exhibits the very
 gratifying fact that seven new Schools
 have been established in the last year,
 and that daily Schools have been
 formed in nine places which before
 had only Sunday ones. Notwith-
 standing this actual increase, the
 number of Schools will stand much
 the same as in the last publication.
 This is owing to an accurate return
 having been lately received from the
 Deanery of Rochford; where the
 Schools have been relieved from their
 difficulties by a very liberal dona-
 tion of 50*l*. from the Patron of the
 Society, the Lord Bishop of the
 Diocese, followed up by an incited
 energy in the neighbourhood: and the
 Schools of Rochford and Wakering,
 both which are now reported to be

"in a flourishing condition," are stated
 to include the children of seven other
 parishes, which before were entered
 separately.

Supposing the Schools from which,
 for the reasons above-mentioned, no
 returns have been received, to remain
 as they were, the total number of
 children will exceed that of last year
 by 694.

The following is an extract from the
 report of the East Division Committee,
 lately received, which it would be an
 injustice to abridge:—

"It is satisfactory to remark that
 the Committee of the Central School
 at Colchester have at length been able
 to instruct nearly as many boys as
 apply for admission. They have hired
 a building, nearly opposite the old
 School-house, in which there are now
 134 additional boys under the care of
 a second Master; but, by the resolu-
 tion passed at a meeting of the Sub-
 scribers, held for that purpose, it is
 provided that such Master should be
 subordinate to the first Master, and
 that this School be under the same
 regulations as the Central School, use
 the same books, and the same mode of
 instruction. The children are admitted
 at the age of six first into this school,
 and are drafted into the head School
 as vacancies occur. It is as satisfac-
 tory to add, that the expense of this

improvement, it is expected, will be defrayed by calling upon all the children of the National School to pay a penny per week, which has hitherto been done without the least complaint of the parents. During the last year grants have been made to the following parishes:—To Feering 10*l.* towards fitting a School-room, for books, &c.; to Rickling 5*l.* towards building a School-room; and to White Colne 5*l.* for books. A new School-room has been built at Easthorpe, the expense of which was principally defrayed by the sale of Fancy Work. The following books were sold, viz.—290 Broken Catechism, 120 Catechism, 96 Children's First Book, 373 Collects, 665 National School Book, 282 Parables, 215 Miracles, 113 Discourses, 217 History, 218 Sermon on the Mount, 100 Ostervald's Abridgment, 6 Chief Truths, 6 Trimmer's Abridgment of the Old Testament, and 20*o* dozen of Cards.—Total 2793."

The Western District Committee have not made any grant during the last year; nor do their reports contain anything which it is necessary to communicate to the Society, except the expense of the Central School to Midsummer; which, by a resolution of the last General Meeting, was to be paid by the Society, and amounts, (after deducting the pence received of the children,) to 68*l.* 11*s.* 5*d.*; the collection on the Anniversary having been received by the present Managers. In speaking for the last time of this School, as under the immediate government of the Society, the General Committee beg to offer their warmest thanks to the Western Division Committee, for the uniform and beneficial attention they have for eighteen years given to it, in consequence of which it is left in a state of most excellent discipline, and perfect usefulness. The Committee confidently look forward to its continuing equally efficient under the exemplary Rector of Chelmsford, whose cordial cooperation and constant superintendence have been repeatedly acknowledged by the Western District Committee, as greatly contributing to the success of their exertions.

The Committee, in conclusion, have the melancholy task of announcing to the Society the death of their excellent Treasurer, Thomas Gardiner Bramston, Esq. one of the earliest and largest contributors to its funds; and, by his example and influence, one of the most constant and zealous promoters of this Institution, as of every other by which the good of his fellow-creatures, and particularly the interests of the Church, could be advanced and maintained.

Summary of the whole County.

	EASTERN DISTRICT.		
	Parishes	Schools	Child
Colchester Deanery	2	3	810
Dengie	21	16	1,438
Hedingham	46	42	3,786
Lexden	42	31	2,227
Newport	21	14	825
Sampford	19	17	1,181
Tendring	32	28	2,324
Witham	24	21	1,095
	205	175	13,989

	WESTERN DISTRICT.		
	Parishes	Schools	Child
Barking Deanery ..	18	20	2,540
Barnstable	34	20	1,051
Chafford	14	9	509
Chelmsford	29	26	2,537
Dunmow	26	22	1,273
Harlow	11	9	699
Ongar	25	18	895
Rochford	24	10	771
	181	134	10,278

Total, Parishes 386
 Schools 309
 Children 24,267

CHARLES DALTON,
Secretary to the General Committee.
 REV. P. BAYLES,
Sec. to the Eastern Division Committee.
 REV. J. NOTTIDGE,
Sec. to the Western Division Committee.

The Eighteenth Annual Report of the County of Leicester Society for the Education of the Infant Poor in the Principles of the Established Church.

THE Committee of the County of Leicester Society for the Education of the Infant Poor, in laying their

Eighteenth Report before the Patrons of the Institution, have pleasure in stating that St. George's School has been united during the present year. A master has been trained for Thringstone School, in the parish of Whitwick; and another and a Mistress are now under training for Gopsall School.

Subscriptions, of 5*l.* 5*s.* each, have been continued to Lubenham, Desford, Whitwick, and Sheepshead; to which number the Chapelry of Thringstone has been just added.

Number of Children in the School.

	Girls	Boys.
St. Margaret's	15	110
St. Mary's	15	31
St. Nicholas	12	13
St. Martin's	11	35
All Saints'	6	39
Country	5	21
	61	282

Admitted into the School from the Commencement.

Boys	2,488
Girls	1,200
Total	3,688

RICHARD DAVIES, *Secretary.*

Report of the Canterbury Diocesan National Schools, for the Education of the Children of the Poor in the Principles of the Established Church.

THE Committee of the Canterbury Diocesan National Schools, in presenting their Report for the year 1830, have the satisfaction of congratulating

the Subscribers upon the increasing importance attached by the Poor to this Institution, evinced by an addition of upwards of 100 Scholars.

They attribute greater weight to this circumstance, and are the more anxious to offer it to the notice of the public as an encouragement to continued exertions, inasmuch as in these times, when such active and open efforts are making to subvert the loyalty and faith of the people—the expediency, not to say necessity, of educating the Children of the Poor in the principles of order and sound religion seems to be especially urgent. Under these circumstances, also, the Committee feel much pleasure in stating, that by a communication from the Secretary of the Central School, they are assured that not only in this city, but in the Diocese and the country at large a considerable accession of Scholars has taken place.

Number of Children at present in the Schools.

	Boys.	Girls.	Total.
Upper School..	190	181	371
Infant School..	90	91	181
Total	280	272	552

**Children Admitted, 1830.*

Boys.... 121 Girls.... 77

Since the Establishment of the Schools in the Year 1812.

Boys	1,939
Girls	1,760
Total....	3,699

REV. J. HAMILTON, } *Secretaries.*
REV. C. FILLING, }

GAELIC EPISCOPAL SOCIETY.

THE Gaelic Episcopal Society has been formed with a view to aid that portion of the Episcopal Church which exists in the Highland districts of Scotland. Experience has abundantly shewn, that the resources of the Episcopal communion, in those districts, are not sufficient to maintain the Church upon a scale adequate to the

proper instruction of the people, and to the raising up a succession of Gaelic ministers; and consequently, it has been thought desirable, on the recommendation, and with the direct sanction of the Bishops of the Gaelic dioceses, to form a Society for these purposes.

The main objects of this Society

are fourfold. It is intended to provide means for the due education of Gaelic students for the ministry. It is proposed also by the Bishops, to send catechists into the more scattered portions of the church, who, supported by a small salary, might visit from house to house, in those distant spots where the pastor cannot frequently come. It is needful also to aid the erection of school-houses, and the repair and improvement of places of worship. For all these measures funds are required, which cannot possibly be obtained in the Highland districts: and it became necessary, therefore, if any hope were to be entertained of a successful application in other quarters, to combine the friends of the measure in an institution, under the immediate patronage of Episcopal authority, by which every proper pledge might be given for the correct and impartial administration of such assistance, and by which every proper exertion might, in the first instance, be made within the limits of the Scottish Episcopal Church itself.

Another important object also, which would come under the immediate attention of the Society, is the more extensive circulation of the Gaelic Prayer-book. The poverty of the Gaelic districts is such, that the people cannot supply themselves at even a very low rate; and at the same time,

the demand for the Prayer-book is increasing. A very valuable minister of the Church of Scotland, and a sound Celtic scholar, says: — "I conceive that a new, and improved, and large edition of this work, in which the peculiar tenets of the gospel are so intimately interwoven, and throughout which the spirit of the Gospel is so admirably diffused, is much called for at present. The people in the Highlands are generally taught to read their own language; they are daily acquiring a taste for reading, and now is the time to give that taste its proper direction. A hundred can now read for one that could read twelve years ago. It is folly, from the present state of the Highlands, to cast off small editions of such a work. Either the Gaelic Episcopalians will forsake their church, which is not likely, or a very great demand will arise for the Prayer-book, in consequence of the advanced state of education among them."

At a period when Christian liberality is fertilizing and gladdening the most desolate plains of the heathen wilderness, it is to be hoped that the necessities of the church at home will be supplied; and that, under the superintendence of this Society, such assistance may be furnished, as shall insure to the Gaelic districts of the Episcopal Church the means of decent worship, and of adequate pastoral instruction.

KING'S COLLEGE, LONDON.

On Friday, the 29th of April, a general meeting of the proprietors of this corporation was held at Willis's rooms, and the Archbishop of Canterbury took the chair. There were upwards of two hundred persons present.

At this meeting the report of the council was read, and we were happy to find that, in every respect, it was of a most gratifying nature, particularly as respected the general punctuality with which the donations, amounting to nearly 55,000*l.*, and the full capital of the shares, have been paid up. This punctuality, on the part of the proprietors, it appeared, had placed the council in a situation to proceed, not only with confidence, but with much despatch and success, in making their

arrangements for opening both the college, and the school attached to it, in October next. We shall not repeat the list of the several appointments made, as they have been already recorded; but it would be unjust towards the institution not to add, that the selection of the professors, masters, &c., appears to us to have been effected with a careful reference to the character and attainments of the individuals on whom the choice of the council has fallen. It was also observed in the report, that so soon as the first great object of the institution had been attained by the opening of the college for the purpose of education, the council would proceed to redeem their engagement with his Majesty's government, and complete the east wing of Somer-

set House, in accordance with the elevation of that portion, which is already erected, of its river front.

The reading of the report was followed by an unanimous resolution, expressive of the great satisfaction of the proprietary with the exertions made by the council; and, after a few

words from their Graces of Rutland, the Archbishop of Canterbury, the Marquis of Bute, the Bishop of London, and others of the members of the institution, the meeting proceeded to re-elect the six gentlemen of the council, who had retired under the provisions of the charter.

POLITICAL RETROSPECT.

DOMESTIC.—The King's visit to the Corporation of London is postponed to an indefinite period.

The elections for Members of the House of Commons have nearly terminated, and the results are said to be decidedly in favour of the proposed scheme of Reform. Some places, and those where the opinions of the electors are particularly worthy of respect, have most unequivocally declared their aversion to the measure, not generally, but in the form and application of the principle in which it has been brought forward, amongst these the University of Cambridge has elected Members opposed to it, in spite of all the influence which power and popularity could exert against them.

The town and neighbourhood of Newcastle-upon-Tyne have been for weeks past in a very disturbed state, from a combination of the pitmen to raise their wages. Large assemblies have been collected, but no extensive acts of violence have been committed. Bodies of soldiery have been marched thither, and their presence is considered to have had a very beneficial tendency in maintaining the peace of the neighbourhood.

FRANCE.—The interval occasioned by the dissolution of the Chamber of Deputies is employed by the King of the French, in a tour through the southern parts of his kingdom.

BELGIUM.—The affairs of this district continue as remote as ever from any probable settlement. The crown has been offered to almost every prince in Europe, and has been refused. The preparations for active hostilities continue to be carried forward both in this country and Holland. The Secretary for Foreign Affairs of the former has addressed a diplomatic note of considerable length to that of the

latter, announcing the fixed resolve of his government to maintain their independency, and avoid a union with any other power, and invite to an amicable conclusion of their differences. The interior state of Belgium is distressing in the extreme. Party spirit prevails with the greatest rancour, and infects the mind and operations of the military classes, lessens the authority of the government, stimulates to acts of violence, and urges on a spirit of determined resistance to moderate measures which would probably be listened to in the personal distresses of all ranks, if these turbulent feelings were not nurtured by political fury.

ITALY.—The insurgents have entirely submitted to the Pope and the Austrian forces.

The King of Sardinia died at Turin on the 28th of April.

PORTUGAL.—The appearance of a British squadron, consisting of the *Windsor Castle*, 98 guns, and seven smaller vessels of war, off the Tagus, on the 25th of April, produced a very pacific disposition in the Portuguese cabinet, and Don Miguel immediately dismissed from his service the Captain of the *Diana*, the Portuguese frigate which had detained the British packet from St. Helena, and Verissimo, the Minister of Police, who had arbitrarily imprisoned Mr. O'Neill, and committed other violations of British privileges.

POLAND.—The civil administration of the affairs of this state continue to be conducted with great zeal and moderation; the Diet has assembled at Warsaw and entered upon their labours, and a very full and candid, yet concise statement of public affairs has been laid before them by General Skryznecki.

The operations of their armies have

been various, but upon the whole rather unsuccessful than otherwise. General Dwernicki, who had gone into Volhynia, has been obliged to retreat. The approach of the Russian troops from Moldavia, of whose strength and march he appears to have been misinformed, placed him between two armies, amounting to more than six times his own force, and both better armed and provided. He could only attempt to retire, but this he was unable to effect. After a very rapid retreat, (during the last twelve days of which they marched thirty-two miles daily,) he was compelled to take refuge in the Austrian territory, whither he was pursued and attacked by a Russian division, but which was checked and compelled to retire by the intervention of Austrian troops. General Dwernicki was obliged to lay down his arms; and he, together with the remains of his gallant little army (5500 men) have been marched as prisoners into Transylvania.

The Generalissimo Skryznecki had retreated upon Warsaw, but it seems to have been a measure of prudence rather than necessity. It brought him nearer his resources; and since the assembly of the Diet he has again advanced. The Russian armies are very powerfully reinforced, and the Grand

Duke Constantine is expected to take the command of them, Marshal Diebitsch having incurred the displeasure of the Czar.

The cholera morbus continues its dreadful ravages among the Muscovites. It has also made its appearance amongst the Poles, and in the lower city of Warsaw. Alarm has been felt in the Prussian and Saxon provinces, lest it should extend its contagion into these countries.

TURKEY.—Constantinople and its vicinity continues obedient to the Sultan, but in the remoter provinces his authority decreases daily. The Bosnian insurrection has become more extensive. Karophay Oglow has driven out the garrison of Sophia, and occupies it with a body of ten thousand men, whilst Mustapha Pacha and his brother-in-law Saladin Bey have combined their movements, so as to place the army of the Grand Vizier between them. Hussein Pacha was hastening with a large force from Adrianople to his relief, but letters from Belgrade announce that he had been compelled, from want of provisions, to surrender before the arrival of the latter. The rebel chiefs march in great pomp, with a display of copper-kettles, saddles, and other insignia of the old Janizary style of warfare.

ECCLESIASTICAL INTELLIGENCE.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Bailey, Benjamin	Senior Colonial Chapl. of the Island of Ceylon.
Dufton, John	Domestic Chapl. to the Right Hon. the Earl of Mulgrave.
Harris, James, <i>B. D.</i>	Domestic Chapl. to the Earl of Winterton.
Lee, Samuel (Professor of Arabic at Cambridge)	Domestic Chapl. to the Earl of Munster (Viscount Fitz-Clarence.)

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Anderson, Mason ..	Sherrington, R.	Wilts	Salisbury	A. B. Lambert, Esq.
Arnold, James W. ..	Burrington, C.	Somerset	B. & Wells	Parishioners
Atkinson, J. Breeks {	West Cowes, P. C.	} I. of Wht. Winch.	{	V. of Carisbrooke
	to Kingston, R.			Geo. H. Ward, Esq.
Bartholomew, John .	Preb. in Cath. Church of Exeter	Exeter		Bp. of Exeter
Bluett, Thos. Lovell .	Mullyan, V.	Cornwall	Exeter	Bp. of Exeter, but the King this turn
Brayshaw, Timothy .	Addingham, R.	W. York	York	Mrs. Cunliffe
Chevallier, John .. {	Aspal, C.	} Suffolk	Norw.	{ Trustees of the Rev. C. Chevallier
	to Cransford, V.			

Name.	Preferment.	County.	Diocese.	Patron.
Clifton, Robert....	Worcester, St. Nicholas, R. Worcester <i>to hold by disp.</i> Somerton, R. Oxford	Worcester Oxford	Worcester Oxford	Bp. of Worcester
Clive, William	Monsford, V.	Salop	Lichfield	Earl Powis
Clutton, John, jun....	Preb. in Cath. Church of Hereford	Hereford		Bp. of Hereford
Cottingham, James..	Shotwick, P. C.	Chester	Chester	D. & C. of Chester
Croft, T. Hutton....	Preb. in Cath. Church of York	York		Abp. of York
Cubitt, Francis W....	Fritton, R.	Suffolk	Norwich	
Dixon, W. H.	Can. Res. of Cath. Church of York	York		Abp. of York
Eyre, Anthony W.	Hornsea, V. <i>with Riston, R.</i>	E. York	York	Lord Chancellor
Grey, Hon. Edw. .	Dean of Cath. Church of Hereford & St. Botolph, Bishopsg. R. London <i>to Preb. in Cath. Church of Hereford</i>	London	London	The King Bp. of London Bp. of Hereford
Griffin, Edw. jun. .	Weston-on-Welland, V. <i>with Sutton Bassett, V.</i> <i>to Stoke Albany, R.</i> <i>and Wilbarston, V.</i>	Northam.	Peterboro'	Lord Sondes
Harward, John	Wirksworth, V.	Derby	Lichfield	D. of Lincoln
Jones, John	Llanaber, R.	Merion.	Bangor	King, as Pr. of Wales
Lewellin, L. D.C.L.	Preb. in Cath. Church of St. David's <i>to Preb. in Coll. Church of Brecon</i>			Bp. of St. David's
Moor, Edward J....	Kesgrave, P. C. <i>to Brightwell, C.</i>	Suffolk	Norwich	Sir J. G. Shaw, Bt.
Morgan, J.	Goodrich, V. <i>to Dilwyn, R.</i>	Hereford	Hereford	Bp. of Hereford
Morgan, Nathaniel.	Rearsby, R. <i>to As. on, near Birmingham</i>	Leicester	Lincoln	Rev. N. Morgan
Nickson, —	Stoke Poges, V.	Bucks	Lincoln	Lord F. Osborne
Owen, Henry Butts	London, St. Olave, R. <i>to Throcking, R.</i>	Middl. Herts.	London	Parishioners John Raye, Esq.
Passand, Henry J. .	Shipton-on-Charwell, R.	Oxford	Oxford	Wm. Turner, Esq.
Reynolds, John P. .	Little Munden, R. <i>to Beeston, St. Andrew, R.</i>	Herts Norfolk	Lincoln Norw.	F. R. Reynolds, Esq.
Smith, William ..	Honingham, V. <i>with East Tuddenham, V.</i>	Norfolk	Norwich	Lord Bayning
Way, Henry Hugh .	Henbury, V.	Gloster	Bristol	Sir John Smyth, Bt. and Rev. C. Gore
White, T. P.	Exton, R. Minor Can. of Cath. Church of Norwich <i>and Martham, V.</i>	Hants	Winchest.	Bp. of Winchester
Whittingham, Paul.	& Norw. St. Saviour, R. <i>and Sedgford, V.</i> <i>to Baddingham, R.</i>	Norfolk Suffolk	Norwich Norw.	D. & C. of Norwich Trustees of Rev. C. Chevallier

CLERGYMEN DECEASED.

Baynes, John.....	Exton, R.	Hants	Winchest.	Bp. of Winchester
Bird, W. F.	Widmorepool, R.	Notts	York	F. Robinson, Esq.
Browne, Samuel ..	Minor Can. of Cath. Church of Rochester <i>and Kingsdown, R.</i> <i>with Mapiscombe, C.</i> <i>and Wouldham, R.</i>	Kent	Roch.	D. & C. of Rochester Bp. of Rochester
Clarke, John	Brightwell, C. <i>and Martlesham, R.</i>	Suffolk	Norw.	Sir J. G. Shaw, Bt.
Coke, Francis	Preb. of Cath. Church of Hereford <i>and Gladestrey, R.</i> <i>and Selkirk, V.</i>	Radnor Hereford	St. David's Pec.	Bp. of Hereford King, as Pr. of Wales D. & C. of Hereford
Ellicombe, W.	Aplington, R.	Devon	Exeter	Rev. R. Ellicombe
Fothergill, Henry	Cricksea, R. <i>with Althorne, V.</i>	Essex	London	J. Robinson, Esq.
Halstead, Samuel ..	Little Thurlow, R.	Suffolk	Norwich	

Name.	Preferment.	County.	Diocese.	Patron.
Holmes, John	{ South Elmham, All Sta. and St. Nicholas, R.	{ Suffolk	Norwich	Alex. Adair, Esq.
Jackman, Isaac ..	{ Ashley, R. with Silverley, V. and Kirtling, V.	{ Camb.	Norwich	Earl of Grafton
Loggin, William....	Marston Secca, R.	Gloster	Gloster	Rev. W. Loggin
Russell, Thomas ..	{ Can. Res. of Cath. Ch. of and Dilwin, V.	of Hereford		Bp. of Hereford
Ward, James Duff..	{ and Upton Bishops, V. Kingston, R.	Hereford	Hereford	D. & C. of Hereford
		I. of Wht. Winchest.		G. H. Ward, Esq.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

ON Monday, May 2, in full Convocation, Sir Robert Harry Inglis, Bart. D.C.L. of Christ Church, and Thos Grimston Bucknall Estcourt, Esq. D.C.L. of Corpus Christi College, were unanimously elected to serve in the ensuing Parliament as Burgesses for the University. Sir R. H. Inglis was proposed by the Very Reverend the Dean of Christ Church, Mr. Estcourt by the President of Corpus.

In a Convocation holden for the election of an inferior *P del* in Law, in the room of Wm. Taman, deceased, Thomas James, late Deputy Marshal, and afterwards one of the Inspectors of the University Police, was elected by a considerable majority. The numbers were—For Thomas James, 88; for Richard Pearson, 48; for Henry Kilbee, 26.

Mr. Kettle, of Exeter College, Mr. Dobson, of University, and Mr. Latimer, of Lincoln, have been elected Lord Crewe's Exhibitioners; and Mr. Fox, of St. Edmund Hall, and Mr. Quarmby, of Lincoln, Scholars of Lincoln College.

The Rev. Richard Briscoe, B.A. Curate of Llangollen, North Wales, has been elected Scholar of Jesus College.

Mr. Francis Edward Morse has been elected an Exhibitioner on the Michel's Foundation at Queen's College.

Mr. George Hill Clifton, B.A. Scholar of Worcester College, has been elected a Fellow of that Society; and Mr. Rowland Muckleston, Commoner, a Scholar of that College.

Mr. Henry Woolcombe, Mr. William Law Hussey, Mr. Henry Blair Mayne, and Mr. Robert Richard Anstice, have been elected Westminster Students of Christ Church.

Mr. Charles Badham has been admitted Scholar of Wadham College.

Mr. Erroll Hill has been admitted Scholar of New College.

EXAMINATIONS.

The names of those Candidates who, at the close of the Public Examinations in Easter Term, were admitted by the Public Examiners into the Four Classes of *Literæ Humaniores* according to the alphabetical arrangement prescribed by the statute, stand as follows:—

In the First Class of Literæ Humaniores.

Acland, Thomas Dyke, Christ Church.
Browne, Robert, St. John's Coll.
Churton, Henry, Balliol Coll.
Claughton, Thomas L. Trinity Coll.
Kynaston, Herbert, Christ Church.
Wilson, Robert, F. Oriel Coll.
Wood, Samuel, F. Oriel Coll.

In the Second Class of Literæ Humaniores.

Balston, Charles, Corpus Christi Coll.
Bunyon, Charles, New Coll.
Cameron, Archibald, Pembroke Coll.
Casson, George, Brasenose Coll.
Clarke, George, University Coll.
Deacon, George, Corpus Christi Coll.
Holme, W. Frederick, Corpus Christi Coll.
Kitson, Walter, Balliol Coll.
Pennefather, William, Balliol Coll.
Penny, Charles, Pembroke Coll.
Popham, Francis, University Coll.
Randall, Henry G. Queen's Coll.
Richards, John W. Corpus Christi Coll.
Robertson, John C. University Coll.
Simcox, Thomas G. Wadham Coll.
Stephens, Edward, Exeter Coll.
Tyrerwhitt, Richard E. Brasenose Coll.
Whitworth, Wm. H. Corpus Christi Coll.
Williams, John, Jesus Coll.
Wilson, John P. Magdalen Coll.

In the Third Class of Literæ Humaniores

Boyd, William, University Coll.
Brent, Daniel, University Coll.
Broad, John S. Edmund Hall.
Brooke, Francis C. Christ Church.
Burgemann, Frederick, Trinity Coll.

Carey, Henry, Worcester Coll.
 Foley, Edward, W. Wadham Coll.
 Gillman, James, St. John's Coll.
 Green, Charles, Christ Church.
 Hughes, Edmund, W. Worcester Coll.
 Kempe, Henry George, Exeter Coll.
 Moncrieff, Henry, New Coll.
 Moore, Francis, Christ Church.
 Simmons, George, N. Trinity Coll.
 Vincent, William, Christ Church.
 Walker, Henry, Christ Church.

In the Fourth Class of Literæ Humaniores.

Barrow, John, Wadham Coll.
 Bigge, Edward, University Coll.
 Creaser, Thomas, Pembroke Coll.
 Errington, John R. Worcester Coll.
 Everard, Salisbury, Balliol Coll.
 Fisher, John, Brasenose Coll.
 Gray, Robert, University Coll.
 Hardwicke, Edward, Queen's Coll.
 Harland, Edward, Wadham Coll.
 Hebson, Henry, Queen's Coll.
 Isham, Arthur, Christ Church.
 King, Charles, Magdalen Coll.
 M'Geachy, Foster A. Balliol Coll.
 Mytton, John, Brasenose Coll.
 Orde, Charles W. University Coll.
 Swale, J. Hogarth, Queen's Coll.
 Whidborne, George F. Queen's Coll.

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

Rev. E. Parris New, Fell. of St. John's Coll.

BACHELOR IN CIVIL LAW.

Geoffrey Ekins, Fellow of New Coll.

MASTERS OF ARTS.

Rev. Arthur Lister Kaye, Brasenose Coll.
 Rev. Edmund Riley, Lincoln Coll.
 G. Cornewall Lewis, Student of Chr. Ch.
 Rev. George Innes, Scholar of Trinity Coll.
 William Harry Suman, Trinity Coll.
 Richard Spry, Wadham Coll. Gr. Comp.
 Rev. James Allan Harrison, St. Mary Hall.
 Rev. James Lawson, St. Alban Hall.
 William Maundy Harvey, Wadham Coll.
 William Dallas Bernard, Wadham Coll.
 Edward Seymour, Christ Church.
 David Jackson, Queen's Coll.
 Jas. Henry Hughes, Fell. of Magdalen Coll.
 Wm. Pilkington, Demy of Magdalen Coll.
 Rev. Caleb Whiteford, Queen's Coll.

BACHELORS OF ARTS.

Rev. C. W. Horace Alston, St. Mary Hall.
 Edward Rion Berens, St. Mary Hall.
 Benjamin Hemming, Magdalen Hall.
 Edward Harland, Wadham Coll.
 Henry James, Worcester Coll.
 John Mytton, Brasenose Coll.
 John Fisher, Brasenose Coll.
 William Henry Boulton, Trinity Coll.

William Parr Phillips, Trinity Coll.
 John Edmund Eckley, Trinity Coll.
 William Henry Hughes, Lincoln Coll.
 William R. Parker, Oriel Coll.
 Algernon Perkins, Oriel Coll.
 Charles James, Exeter Coll.
 William Bray, Exeter Coll.
 James Footitt, Exeter Coll.
 George Frederick Fowle, Balliol Coll.
 Thomas William Creaser, Pembroke Coll.
 Proger Herbert Symonds, St. Edmund Hall.
 Wm. Burton Dynham, Magdalen Hall.
 Henry Selby Hele, Magdalen Hall.
 William Lloyd Williams, Jesus Coll.
 Robert Gray, University Coll.
 Ashton Oxenden, University Coll.
 William G. Giles, Wadham Coll.
 Walter A. Bathurst, Wadham Coll.
 Henry Auldjo, Brasenose Coll.
 George A. Goddard, Brasenose Coll.
 William W. Knighton, Christ Church.
 John Tobin, Christ Church.
 Joseph H. Grice, Christ Church.
 J. Posthumus Wilson, Demy of Magd. Coll.
 H. Cope Onslow, Demy of Magdalen Coll.
 George Robbins, Magdalen Coll.
 Charles King, Clerk of Magdalen Coll.
 Joseph M. Jackson, Lincoln Coll.
 James Stuart, Trinity Coll.
 Henry Powell, Exeter Coll.
 Arthur R. Stert, Exeter Coll.
 John Hardy, Oriel Coll.
 George T. Whitfield, St. John's Coll.
 Thos. G. Simcox, Wadham Coll. Gr. Comp.
 George B. Moore, Chr. Church, Gr. Comp.
 P. J. Honywood, Trinity Coll. Gr. Comp.
 George Gasson, Brasenose Coll.
 George Clarke, University Coll.
 William Boyd, University Coll.
 Digby Latimer, Lincoln Coll.
 E. Walwyn Foley, Schol. of Wadham Coll.
 William James Neale, Wadham Coll.
 Thomas Dyke Acland, Christ Church.
 Herbert Kynaston, Student of Christ Ch.
 William Williams, Worcester Coll.
 John Richard Errington, Worcester Coll.
 Charles Edw. Armstrong, Worcester Coll.
 Henry Hebson, Queen's Coll.
 Charles Cameron, Queen's Coll.
 Henry Goldney Randall, Queen's Coll.
 Thos. L. Cloughton, Schol. of Trinity Coll.
 Walter Kitson, Schol. of Balliol Coll.
 Archibald Allen Cameron, Pembroke Coll.
 Robert W. Browne, Fell. of St. John's Coll.
 Charles Spencer Bunyon, New Coll.

At All Souls' Church, Langham Place,
 London, by the Rev. the Provost of Oriel
 College, Francis Hawkins, D. M. Fellow
 of St. John's College, to Hester, third
 daughter of the Hon. Baron Vaughan.

CAMBRIDGE.

ELECTIONS.

The election of Representatives in Parliament for this University commenced on Tuesday morning, May 3; and closed at twelve o'clock on Friday the 6th, the numbers being, for

The Rt. Hon. Henry Goulburn.	805
William Yates Peel, Esq.....	804
William Cavendish, Esq.....	630
Lord Palmerston	610

The following summary of votes in each College is copied from the Poll-book:—

	G.	PE.	C.	PA.	Voters
St. Peter's Coll. ..	27	27	23	24	51
Clare Hall	34	35	18	19	54
Pembroke Coll. ..	18	19	14	14	33
Caius Coll.	43	42	28	29	72
Trinity Hall	9	10	5	5	15
Corpus Christi Coll.	25	24	14	14	39
King's Coll.	22	21	25	21	46
Queen's Coll.	42	40	18	17	59
Catharine Hall ...	24	24	10	10	34
Jesus Coll.	36	35	25	24	61
Christ's Coll.	25	23	25	22	50
St. John's Coll. ..	214	220	100	99	323
Magdalene Coll. ..	11	10	23	21	33
Trinity Coll.	201	200	255	246	458
Emmanuel Coll. ..	44	42	22	20	66
Sidney Sussex Coll.	27	28	11	12	39
Downing Coll. ...	3	4	11	10	14
Comm. in Villá ..			3	3	3
Total	805	804	630	610	1450

There were 157 more voters polled than at the general election in 1826.

Christopher Clarke, B. A. Scholar of St. John's College, has been elected a Tyrwhitt's Hebrew Scholar of the first class; and John Smith, B. A. of St. John's College, a Tyrwhitt's Hebrew Scholar of the second class.

GRACES.

A Grace to the following effect has passed the Senate:—

"To authorize the Syndics of the Press to pull down all the houses and buildings lately purchased by the University for the erection of the Pitt Press, (with the exception of Messrs. Watford's and Bell's houses), and to sell the old materials."

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

Rev. Thos. Smith, Emmanuel Coll. Comp.
Vicar of Birtou and Stoke Mandeville,
Bucks.

LICENTIATE IN PHYSIC.

Henry Charles Duckle, Queen's Coll.

HONORARY MASTERS OF ARTS.

Lord Charles Wellesley, son of the Duke of Wellington.

Edward Ellice, Esq. Trinity Coll.

Francis Dashwood, Esq. Trinity Coll.

MASTERS OF ARTS.

Rev. Robt. Money Chatfield, Trinity Coll.

Spencer Horatio Walpole, Trinity Coll.

R. Mann Blackett Botcherby, St. John's Coll.

Lionel Olive, Corpus Christi Coll.

BACHELOR IN CIVIL LAW.

John David Hay Hill, Trinity Hall.

BACHELORS OF ARTS.

Robert William Bacon, King's Coll.

Edmund Durnford, King's Coll.

James Wanklin Dowell, King's Coll.

John Halsey Law, King's Coll.

Thomas Anderson, Trinity Coll.

Henry Robert Lloyd, Trinity Coll.

Harry Stephen Thompson, Trinity Coll.

Henry Thomas Lumsden, St. John's Coll.

Robert L. Hill, St. John's Coll.

Henry William Bates, St. Peter's Coll.

Eden Sep. Greville, Clare Hall.

John Banning, Trinity Hall.

John Forster, Trinity Hall.

Nathan Wetherell, Trinity Hall.

George Farish, Queen's Coll.

Francis Woolcock Pye, Queen's Coll.

William Barker, Catharine Hall.

John Maurice Jones, Catharine Hall.

Henry Mort, Catharine Hall.

Alfred Baldwin, Jesus Coll.

Joab Crossley, Magdalene Coll.

Ezekiel A. Rouse, Sidney Sussex Coll.

Henry Churchman Long, Christ Coll.

Charles Darwin, Christ Coll.

Chas. Wm. Henry Evered, Corp. Chr. Coll.

PHILOSOPHICAL SOCIETY.

A meeting of the Philosophical Society was held on Monday evening, May 9; Dr. F. Thackeray, the treasurer, being in the chair. There were presented to the Society a specimen of the Squacco Heron, by Mr. Price of St. John's College, and a very fine Coralline, from Madeira, by Mr. Lowe of St. John's College.—A paper, by Mr. Pritchard of St. John's College, was read, "*On a Method of simplifying the Investigation of the Figure of the Earth considered as Heterogeneous.*" The remainder of a paper by Professor Whewell was also read, "*On the Mathematical Exposition of the leading Doctrines in Mr. Ricardo's Principles of Political Economy*

and Taxation." It was shewn that Mr. Ricardo's proposition, that a tax upon wages must necessarily fall upon profits, cannot be maintained on his own principles. When stated mathematically, the question leads to an indeterminate problem, in which the rise of price and the fall of profits mutually depend on each other, and neither can be determined without some further assumption. Similar modes of investigation were then applied to the doctrine of exports and imports, and the different value of the money-metals in different countries, in consequence of their influx and efflux produced by manufacturing skill and other causes. Finally, formulæ were given on which, according to such principles, the rate of exchange will depend. Mr. Whewell concluded by observing, that he did not put forward such formulæ as applicable to practice, but as exhibiting the results of Mr. Ricardo's theories: and that if the principles were true and certain, mathematics would be the proper instrument for obtaining their consequences.

After the meeting Mr. Willis exhibited a numerous and curious series of experiments upon the subject of sound. Among these were, first, the experiment (originally made by Hooke) of the production of a definite musical sound by the impulses of the teeth of a revolving wheel upon a card; by means of which contrivance the rapidity of vibration of a given sound may be determined. This proceeding has recently been proposed anew by M. Savart.—Mr. Willis produced also an invention of Professor Robison, in which a definite sound is emitted by a stop-cock through which a stream of air passes, interrupted at regular small intervals. An invention similar to this has been put in other forms by M. Cagniard de la Tour, one of which forms is the instrument which he has called the *Syren*. A machine of Mr. Willis's invention was exhibited, (which he proposes to call a *Lyophone*;) by means of which it appeared that the sound in such cases is produced not by the periodical interruption of the current of air, but by the close recurrence of small noises; it was likewise shewn that by various dispositions of the holes through which the air passes, two or more sounds may be brought out at the same time. Mr. Willis repeated also some of M. Savart's experiments on *embouchures*, and shewed, contrary to the opinion expressed by that gentleman, that when air passes through a narrow slit against an edge, the note is not affected by the angle or material of the edge, or by the angle of the air; but only by the distance of the

edge, and its want of centrality; the effect of such *embouchures* when used in organ-pipes, and the manner in which the note appears in these cases to be determined, partly by the *embouchure* and partly by the pipe, was shewn by trial.—There were exhibited, likewise, some experiments manifesting the nature of the vibrations in the sounding-boards and bridges of violins, the office and effect of the sound-post, and the form which M. Savart, in virtue of his own views, is disposed to recommend for this instrument.

A meeting of the Philosophical Society was held on Monday evening, May 16; Dr. Haviland, one of the council, being in the chair. The last volume of the Memoirs of the Royal Academy of Sciences at Berlin was announced as having been presented to the Society. There was read a description of *Chiasognathus Grantii*, a new Lucaniceous insect, forming the type of an undescribed genus; together with some brief remarks upon its structure and affinities, by J. F. Stephens, Esq. This insect, which is remarkable in several of its characters, especially the peculiar conformation of its antennæ and the brilliance of its colours, was taken by Dr. Grant, in the island of Chiloe, off Chili. A paper was also read by Dr. Clark, Professor of Anatomy, on the subject of a human monster of the kind called semi-double, the lower parts of two individuals being separate, and the upper parts, from the umbilicus, united. The existence of two hearts, with a connected circulation, combining the two systems of blood vessels into one, and the peculiar manner in which the two heads, united by their anterior parts, exhibited two lateral faces of imperfect structure, was described and illustrated by drawings. After the meeting, Mr. Willis exhibited a repetition of Mr. Trevelyan's experiment of the rocking of a bar of heated brass placed upon a cold plate of lead. Mr. L. Jenyns gave an explanation, illustrated by drawings, of the application recently made by Mr. Vigors, of the quinary system of Mr. M'Leay to the classification of birds. Some observations were also made on the relation between the quinary subdivisions of the *mammalia* and of the *aves*, and on the manner in which the transition from one class to the other appears to take place, by means of resemblances between the structure of the order *gliræ* in the former class and *rasores* in the latter.

The anniversary meeting of the Society for the election of officers was held on Tuesday the 17th. The following officers were elected for the ensuing year:—

Professor Sedgwick, Trin. Coll. President.
 Professor Cumming,* }
 Dr. Haviland, St. John's, } Vice-Presidents.
 Mr. Peacock, Trin. Coll. }
 Dr. F. Thackerary,* Treasurer.
 Professor Henslow,* } Secretaries.
 Professor Whewell,* }
 Rev. J. Lodge, Magd. Coll. Steward of the
 Reading-Room.
 Rev. R. Willis, Caius Coll.
 Rev. H. Kirby, Clare Hall.
 W. H. Miller, St. John's Coll. } Old Council.
 Rev. J. Challis, Trin. Coll. }
 Professor Clark, Trin. Coll. }
 Professor Jarrett, Cath. Hall. } New Council.
 Rev. L. Jenyns, St. John's, }
*The officers marked with an asterick are
 re-elected.*

The Report of the Treasurer on the state of the Society's funds was read. It was also stated that the collections of the Society continued to increase, especially in the departments of birds and insects, and that it had become absolutely necessary to enlarge the space appropriated for their reception. A report was then read by the Secretary, on the scientific proceedings of the Society in the course of the past year.

Among the communications made to the Society during the past year, there have been several by Professor Airy, referring to the recent discoveries about the properties of light, and in particular a memoir (very shortly to be published) on the very remarkable phenomena belonging to quartz, which had not previously received any satisfactory explanation, and which are in this memoir shewn to follow by a very curious application of the doctrine of interferences.

The theory of undulations, which appears to be now generally received among the most eminent philosophers of England and France, as the most probable opinion, perhaps we might say the true theory, concerning light, has made its progress in this country in a manner singularly slow and undistinguished, considering that its revival indisputably began with us. The doctrine of interferences, which is one of the most important branches of this theory, was propounded and urged by Dr. Young in various publications, beginning from 1800. It does not appear, however, to have made converts. *The Edinburgh Review*, then in the pride of its youth, spoke with great severity of these speculations, in several articles attributed to the present Lord Chancellor. These reasonings were treated as "dangerous relaxations of the rules of physical logic," and the Royal Society was entreated not to lend itself to the publication of such hasty and unsubstantial

papers. Dr. Young, however, followed undismayed the track of his own thoughts: and when the discoveries of Malus on polarization in 1810 threw some fresh difficulties in the way of the theory of undulation, he contented himself with observing that in the progress of science "doubt must necessarily succeed to apparent certainty, and must again give place to a certainty of a higher order." The discovery in 1811 of the colours produced by depolarizing crystals, were speedily reduced to their proper laws by Arago and Biot, and especially by the singularly varied and beautiful investigations of Dr. Brewster; and to these Dr. Young was immediately able, partially at least, to apply the theory of interferences. The full explanation of all the circumstances of this application was completed by Fresnel; and this, with the ulterior reference of these laws to the refractive elasticity of the crystals, must be looked upon as one of the most remarkable steps in inductive science, since the establishment of the law of gravitation.

The phenomena of quartz were, however, not yet completely explained. It was seen, indeed, that they necessarily suggested the idea of a twisting of the plane of polarization to the right or left; and the direction of this twisting was shewn by Mr. Herschel, in the *Cambridge Transactions*, to depend upon certain faces of the crystal. And one of the most curious and unexpected deductions from Fresnel's theory (a deduction obtained, it may be observed, by the interpretation of an impossible expression) led that philosopher to predict that a ray twice reflected in the interior of a certain glass rhomb, would possess properties similar to those of one of the rays in quartz; which, upon trial, was found to be the case. The light so modified is said to be *circularly polarized*.

Professor Airy's explanation of the appearances in quartz, consists in supposing a ray to be divided, by the double refraction, into two rays *elliptically polarized* in opposite directions. By this hypothesis, the rings, the central colour, the imperfect cross, and, in short, all the phenomena, are exactly accounted for.

After the reading of Professor Airy's paper, it occurred to him, that if light were elliptically polarized by means of Fresnel's rhomb, it would, under certain circumstances, produce in quartz, rings of a kind hitherto unobserved; the inner ones being circles, and the outer ones being formed by two continued spirals, interrupting the circles at a certain distance from the centre. This prediction was precisely verified by trial; and the law of

the ellipticity of the rays can also be thus determined.

To complete the optical theory of quartz, it now remains to determine the law of crystalline elasticity, by which such a separation of light can be produced as Professor Airy's theory points out; a problem probably of great difficulty, but not to be despaired of after what has been already done.

During the present year, the Society has also had presented to it a very numerous and curious series of experiments by Mr. Willis, on the sonorous vibrations of bodies. The experimental determination of the laws of these motions leads to a very striking collection of phenomena, fertile in curious properties and unexpected views; and a continuation of these researches by the eminent philosophers now engaged in them will probably, in a short time, reduce them to clear analogies and general laws. It is remarkable that we are thus made acquainted with the very extensive prevalence of *transverse* vibrations among the phenomena of sound. The supposed difficulty of conceiving such vibrations in the case of light has been one of the most serious obstacles to the progress of the undulatory theory.

The Society has also had read to it a memoir, by Professor Whewell, "On the Mathematical Exposition of some of the leading Doctrines of Mr. Ricardo's Principles of Political Economy and Taxation." Such an application of mathematics is to be considered not a means of obtaining truth, so much as the best method of tracing the consequences of certain assumptions. In any science, the progress from principles down to results may be advantageously conducted by such a mode of reasoning. The progress, however, of facts up to general laws, and from those to the most general, must be duly performed before the downward deduction can be

of any practicable application. This upward progress has, in all physical sciences, been one of extreme slowness and labour, and has occupied many persons and several generations to carry it through. Indeed, physical astronomy and mechanics were lately the only sciences which could be considered as complete specimens of its execution; to these, physical optics may perhaps now be considered worthy to be added. That moral, or mixedly moral, portions of our knowledge, like political economy, should differ so much from physical knowledge, that this ascent to the first and most general principles may be supposed to have been executed almost at once and by a single effort, we may, for the present, venture to doubt. This doubt, however, does not affect the object of investigations like this of Professor Whewell, though it may diminish their permanent value.

The active and persevering researches of Mr. Lowe, concerning the natural history of the island of Madeira, and the relations of the species found there to those in the neighbouring countries, have been among the contributions of the past year, and we owe several of the additions to our collections to the same gentleman.

Among the papers on the subject of pure mathematics have been a complete discussion of lines of the second order, by Professor De Morgan, of London, and a memoir on the solution of equations, by Mr. Murphy. In the latter, the author has shewn how to obtain, in all cases, by short and simple processes, series for the root of an equation, for any function of the root, for the sum of any number of the roots, along with the solution of various other problems. He has also pointed out the relation of his researches to those recently prosecuted by various other analysts in other countries.

NOTICES TO CORRESPONDENTS.

"G. B." shall appear, though, perhaps, in another form.

"Reconciliation," in this instance, does not suit us.

We beg "E. T. G." to accept our thanks.

For an explanation of the (supposed) difficulties mentioned by "P. S." we refer him to Dr. Comber's Companion to the Temple.

"J. R." is under consideration.

We can assure "W. W." that the facts were stated from *personal knowledge*, and we defy contradiction.

The Theological List of the Bishop of London, which appears in the present Number, concludes the series in our possession; and it now remains for us to offer a digested Catalogue of our own, as promised at the outset. We shall allow a short time to pass before we proceed to redeem our pledge, in the hopes that, should any additional Lists be extant, our friends will forward them for publication. Corrections or improvements in those which have appeared will also meet with attention and acknowledgment.

THE CHRISTIAN REMEMBRANCER.

JULY, 1831.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Life of the Right Rev. Thomas Fanshaw Middleton, D.D. late Lord Bishop of Calcutta.* By the Rev. CHARLES WEBB LE BAS, M.A. Professor in the East India College, Hertfordshire, and late Fellow of Trinity College, Cambridge. 2 vols. 8vo. Pp. xvi. 502; vii. 459. London: Rivingtons. 1831. Price 1*l.* 6*s.*

THESE volumes are peculiarly valuable, not so much as containing a faithful record of the life and labours of one of the most highly gifted Prelates whom England has produced, but as a full and authentic history of the foundation of the Protestant Christian Church in the Eastern world. The appointment of Bishop Middleton to the diocese of Calcutta was identified, not indeed with the planting of Christianity in the East, but with the introduction of that pure and reformed part of it, which we profess at home, and which we were bound, as Christians, to cultivate in our possessions abroad; and the title in which his heart delighted,—connected with the scheme and extent of his truly Apostolic ministry; his own personal exertions, and the plans which he devised for the guidance of his successors,—was that of the first Protestant Bishop of all India. Wide indeed was the field of his labours, and Herculean the task which he had to perform; and it may fairly be questioned, whether any other spirit than his own would have been able to overcome the difficulties which lay before him. His successors may have done much, and the vineyard may have flourished under their culture; but it was planted to their hands, and already promising a future harvest. We do not speak this invidiously, but advisedly; and we think that the details of the first Episcopate of Calcutta, as recorded in the narrative of Mr. Le Bas, will amply justify the assertion.

The materials for a work of that high national importance, to which a life of Bishop Middleton ought to aspire, could not have been intrusted to more efficient hands, than those of the author before us. As the documents themselves, which form the basis of Mr. Le Bas'

publication, are of the most unquestionable authenticity, and replete with the most interesting information; so they have been worked up into a narrative, remarkable alike for the perspicuity of its arrangement, the elegance of its diction, and the perfect acquaintance with the state of ecclesiastical affairs in the East, which it manifests throughout. Of these materials, the principal portion consist of a regular correspondence between the Bishop and the three constant and zealous abettors of his views at home, Archdeacon and Mr. Joshua Watson, and the Rev. H. H. Norris; from which, together with the information supplied by public bodies, and the invaluable communications of Archdeacon Barnes, and the Bishop's private and most intimate friend and relative, Mr. Ward, the industrious editor has completed one of the most important biographies which have ever been given to the world. There is one point, however, upon which we are disposed to look with surprise;—we mean the somewhat meagre and hurried sketch of Middleton's early days and education. From his boyhood he displayed all those energies of character which predicted the future greatness of the man; and there are some still alive to regret the scanty memorial which has been furnished of one, whom youthful promise taught them to admire and to esteem. A chapter might well have been dedicated to the period which Mr. Le Bas has included in a single page; and from the papers in our possession, we shall endeavour, so far as our confined limits will allow, to fill up the blank which he has left in the opening of his narrative.

Thomas Fanshaw Middleton was born on the 26th of January, 1769, at the village of Kedleston, in Derbyshire, of which his father, the Rev. Thomas Middleton, was Rector. His mother was Elizabeth, daughter of John Bott, Esq. of Burton-on-Trent. On the completion of his tenth year, till which period he had remained at home under the care and tuition of his father, a man of considerable learning, he was admitted, on the 21st of April, 1779, into Christ's Hospital. Even at that early age he was remarkable for that steady firmness of purpose, and that mild decisiveness of manner, which formed the prominent feature of his character in after life. In September, 1785, he was raised to the *Grecian's*, or head class; on which he was the youngest of four companions, two of whom, Mr. Coleridge, the poet, and the Rev. Dr. Richards, still survive. At this period the excellent institution, of which he was a member, had every reason to pride herself on the promise of her sons; and among the names which are then found on her records, several have since been honourably known to the world. It may not be uninteresting to lay before our readers one of the several exercises which were written by young Middleton during his continuance at school, some of which are still in existence. In point of real merit, perhaps, the one which we have

selected is inferior to others in our possession ; but there is something in the subject, independently of the ideal image of his future usefulness, which dictated the choice. From the signature to this piece the early autograph is taken, which accompanies our Portrait :—

LITERULAS ME NON STULTI DOCUERE PARENTES.

Thrice happy he ! in childhood taught
To hear Instruction's voice !
Parental tenderness in vain had sought,
Exhausting all its stores, a gift more choice.
In vain shall Fortune, fickle power,
Pour down her blessings on the natal hour,
Or to the precipice of vulgar praise
Her minion high up-raise ;
Fair Science only shall the breast inflame
With gen'rous ardour and a thirst of fame ;
Shall aid each heaven-born impulse, and procure
Delights that never cloy, delights unmix'd and pure.

When Reason yet is immature,
Her aid Instruction lends ;
She bids to fly, if vicious dreams allure,
If deeds of praise appear, each deed commends.
And while her precepts thus imprint
Sink deep within, and rule the infant breast ;
While ripening fruits parental wonder move,
And Time conspires with love ;
To noblest deeds a tender offspring form'd,
With early love of truth and virtue warm'd,
Transport the parents' soul ; their thirst for praise,
Sure mark of rising worth, each anxious care repays.

Say, why Confusion fled amain,
When Heaven's great work began ;
If still the chaos of the mind shall reign,
And wrap in thickest gloom the inmost man ?
His barren, rude, untutor'd mind,
To narrow views of vulgar joys confin'd,
Sinks down by slow degrees, and fix'd to earth
Forgets its nobler birth.
Or should the soul yet hope to burst its sway,
And late emerge into the realms of day,
Still clouds of darkness veil the aching sight,
And life's protracted span is one long dreary night.

Yet ill the mind, with joy elate
Shall paint ideal woes ;
Declare, my soul, thy happier envied state,
And speak the source from whence each blessing flows.
Within this cloistered calm retreat,
Where sacred science loves to fix her seat,
How do my moments tranquil wing their flight,
In elegant delight !
Here now I smile o'er Terence's comic page,
Or hold high converse with th' Athenian sage ;
Now listen to the buskin'd hero's strain,
With tender Ovid love, or weep o'er Hector slain.

And while in learning's paths I tread,
 Be virtue still my guide !
 May each great lesson in my life be read !
 May human welfare be my utmost pride !
 " And if my labours ought suffice
 To check the torrent of impetuous vice,
 Or drooping merit from despair to raise,
 Be yours the praise !
 You, who first form'd my tender untaught mind,
 Who first to gen'rous views my soul refin'd :—
 Bounty and wisdom unremitting strove,
 And both in you combined to crown a parent's love.

T. F. MIDDLETON, 1787.

The sentiments of attachment and gratitude, so feelingly expressed in the above lines, were cherished with increasing ardour till the day of his death; and the friendships which he had formed at school were no less strong and permanent. With many of the companions of his early days he lived on terms of the greatest intimacy, and it was one of his chief delights to revert, in conversation, to the venerable abode of their infancy. He would frequently express a wish, as soon as his circumstances would permit, to give a more substantial proof of his sense of those benefits which he had there so liberally received; and in the correspondence which he kept up, after leaving England, with one who had been his companion both at school and college, he repeats the wish on almost every occasion. In a letter, dated Bombay, July 16, 1816, he writes:—"You know that I have a great desire to become a Governor of Christ's Hospital; it would, indeed, be no more than the payment of a debt, and I shall think of it when I am a little more at my ease: for though my income *sounds* very well, it is by no means adequate to the demands upon it, in the way of charitable subscriptions and contributions. It was not considered that I was to be not merely Bishop of Calcutta, but of every place in India, where the British have any footing. However, I hope that if I live two or three years longer, I may afford to indulge myself in an expense which would yield me the highest gratification."—Again, from Calcutta, April 11, 1818:—"I shall not lose sight, if my life be spared, of a governorship of Christ's Hospital; but at present I must wait, though reluctantly. My income, large as it may seem in England, goes here but a little way: rupees are nominally half-crowns, but they pass for little more than shillings; and as to contributions, what in England would be thought liberal, would here be contemptible. I have lately seen a quarto volume on the Public Schools, including Christ's Hospital; I wish the account of it had been better; there is an interesting extract from C. Lamb, but a great deal more might be said on such a subject. Pray request Messrs. Rivington to pack up in their next parcel for me Scholefield's Sermon before the Governors."—At length he writes to another friend:—"It would be un-

natural in me not to have a warm interest in that institution; the source, perhaps, of greater good upon the whole, than any other school in England. I have sent the requisite donation to entitle me to become a Governor: and I bless God that I have been enabled to do somewhat towards the repayment of so vast a debt."—The donation was not received till late in the year 1821; and the necessary papers for the presentation of a boy, to which he was entitled at the Easter immediately following his election, did not arrive in India till some months after his death. Such, however, was the good feeling on the part of the committee, and their respect for the deceased, that Mrs. Middleton was allowed to fill up the presentation in favour of the child of a widowed Indian friend. An extract from a letter to Mr. Ward, enclosing a bill for 400*l.* is given by Mr. Le Bas, together with the official communication to the treasurer, *in a note* at page 304 of the second volume. We shall anticipate their chronological order by inserting them here:—

I have to request that you will take an early opportunity of waiting upon the treasurer of Christ's Hospital with the enclosed, being the amount of my donation to the noblest institution in the world! and an imperfect acknowledgment of what I owe to it, as the instrument of a merciful Providence. The following is the letter in which he announced his donation to the treasurer:—

TO THE WORSHIPFUL THE TREASURER OF CHRIST'S HOSPITAL, LONDON.

Colombo, May 12, 1821.

SIR,—Without having the honour of being personally known to you, I take leave to address you as the treasurer of Christ's Hospital. My object is to make what I feel to be a very inadequate acknowledgment of the gratitude which I owe, and of the affection which I bear, to that royal foundation. I cannot be insensible that I am indebted, under Providence, for the station which I fill, and for any means which it may afford me of doing good, to the early protection and sound instruction which I received within the walls of that house; and my prayer will ever be, that the Almighty may raise up to it patrons and benefactors through all succeeding time. I remit, by this conveyance, to my friend, S. S. Ward, Esq. of the accountant-general's office, Chancery-lane, a bill for four hundred pounds (400*l.*) sterling, with instructions to pay the amount to your order. Invoking the Divine blessing on yourself, and on all who maintain and advance the interests of the institution,

I have the honour Sir, to be, with great respect,

Your most obedient servant,

T. F. CALCUTTA.

In October, 1788, Mr. Middleton was removed, on an Exhibition from Christ's Hospital, to Pembroke College, Cambridge; where he also enjoyed one of the Moses' Scholarships, appropriated to scholars from that Foundation. At the University his habits were studious, though his pursuits were of a nature rather to form the future scholar and divine, than to obtain the passing honours of academical distinction. Such, however, was his proficiency in mathematics, that at the examination for his B. A. degree in January, 1792, he stood fourth among the Senior Optimes. His companions in College were chiefly literary; and it should seem, from a paper in "The Country Spectator," a weekly

periodical of which he commenced the editorship shortly after his departure from Cambridge, that he was wont to look back, "with a pleasing fond regret," to the hours which he had spent in their society. In March, of the same year, 1792, he was ordained to the curacy of Gainsborough; which he resigned in 1794, in order to undertake the education of the children of Dr. John Pretyma, Archdeacon of Lincoln, who had been induced to seek his valuable aid by the interest with which he had read a paper in "The Country Spectator." His removal to Norwich, where Dr. Pretyma principally resided as a prebendary, was the means of his introduction to the literary society of that place; and afforded him an opportunity of displaying to advantage those talents and acquirements which had hitherto been less duly appreciated.

The sermon of Professor Scholefield, which the Bishop requested to be forwarded to him in India, was that which is annually preached on St. Matthew's-day, before the governors of the several Royal Hospitals, in commemoration of the foundation of those excellent institutions. It is always preached by one of the scholars of Christ's Hospital, and is not, unfrequently the first-fruits of his work in the Christian ministry. Mr. Middleton took his part in this interesting solemnity in the year 1795; and taking his text from Luke i. 66. he set forth in a most beautiful and affecting discourse the happy prospects of the children brought up under the same fostering care which he had himself experienced, and concluded with a fervent prayer for the permanent and increasing usefulness of a seminary which had been productive, under Providence, of such beneficial results. A copy of this Sermon is in our own possession; but we are restrained by a respect for the last solemn injunction in the Bishop's will, to extract a portion of it for the benefit of our readers.

His presentation, in 1795, to the rectory of Tansor, in Northamptonshire, by the father of his pupils, placed him in a condition to realize his hopes of domestic happiness; in 1797 he married Elizabeth, daughter of John Maddison, Esq. of Alvington, in the county of Lincoln. An attachment had long subsisted between them; and he found in her a companion fully qualified not only to promote the comforts of his home, but to assist him in the prosecution of his clerical duties, and his literary pursuits. She was his constant amanuensis in transcribing his MSS. for the press; the readiness with which she performed the task immeasurably enhancing the value of the assistance. As the care of his pupils was incompatible with residence upon his living of Tansor, he undertook the cure, in 1799, of St. Peter, Manscroft, in the city of Norwich; in which his eloquence as a preacher, and his steady and punctual discharge of the parochial duties, tended in no small degree to advance his growing reputation. In 1802 he

was instituted to the consolidated rectories of Little and Castle Bytham, to which he had been presented by his former patron, and which he held, with Tansor, by dispensation. About this time his attention was directed to the controversy respecting the use of the Greek article by the writers of the New Testament, and his leisure hours were accordingly devoted to the investigation of the subject. The result of his studies was the celebrated treatise on "The Doctrine of the Greek Article applied to the Criticism and Illustration of the New Testament." It is well known that Porson spoke of this work in terms of the highest commendation, and the opinion of the present Greek professor in the University of Cambridge (himself, by the way, a scholar of Christ's Hospital,) is recorded in his preface to the second edition. We do not hesitate to pronounce it the most perfect piece of criticism ever produced; and the little that could be added to it, either by himself or his editors, is an ample proof of the fact. In speaking of this work, it would be injustice to omit the mention of the part which Mrs. Middleton took in preparing it for the press. She transcribed it throughout; and her affectionate assiduity in performing the task is recorded in the following inscription on the blank leaf of the copy which he presented to her:—

TO ELIZABETH,
his most amiable and beloved wife,
who, with unwearied assiduity,
correctly and elegantly
transcribed the whole of this Work
for the Press,
this copy was presented
by the Author,
on the 26th of January, 1808,
on which day
he completed his thirty-ninth year.
That the remembrance of conjugal affection
so honourable, so exemplary,
may not prematurely perish,
the possessor of this volume
in future times
is conjured,
by the reverence due to the dead,
to spare,
to preserve, this memorial.

T. F. M.

Before the completion of this work the younger of his pupils, a youth of great promise, and of the most amiable disposition, died; an event which he deploras in the dedication to Dr. Pretyman in terms of feeling regret: "It is a pleasing evidence," writes Mr. Le Bas, "of the warmth of Mr. Middleton's affections, that there were some few common articles of furniture in his possession, of little intrinsic worth, and of less external elegance, which he would on no account part with, because they had formerly been used by his

favourite pupil. When he left Norwich, they were carefully packed up, and sent into Northamptonshire, and in all probability accompanied him to India." (Vol. I. p. 12.) 'This melancholy event, and the removal of his elder pupil to Cambridge, now left him without any impediment to residence on his benefice; and accordingly he determined, though his friends were still anxious to detain him at Norwich, to discharge what he considered a paramount obligation. He removed to Oundle in 1808, about two miles distant from his parish, where he remained till the spring following, when the necessary repairs at his rectorial house were completed. In the same year he took the degree of D. D. and preached the Commencement Sermon before the University. Early in 1809 he was collated to a prebendal stall in Lincoln Cathedral; and in June of the same year he was appointed to preach the sermon at the Diocesan visitation. His sermon, which was printed at the request of the Bishop and Clergy, was entitled, "Christ Divided," in conformity with the text, from 1 Cor. i. 13, and in reference to the unhappy divisions existing in the Church, which formed the subject of the discourse. He was shortly afterwards induced to act as a magistrate for the county of Northampton; but the office ill according with his professional habits, he relinquished it in about a twelvemonth. In 1811, having effected an exchange of the livings of Tansor and Bytham, for those of St. Pancras, and Pattenham in Hertfordshire, he took up his residence at the vicarage of St. Pancras, in Kentish Town; and, having been appointed Archdeacon of Huntingdon, in April, 1812, he delivered his primary Charge in the May following. A more extensive field of usefulness was now open before him; and he let slip no opportunity of exertion in the cause of religion. He became an active and zealous member of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel; and, being thus brought into constant communication with the most distinguished scholars and divines, his society was no less cultivated on their part, than theirs was a source of comfort and happiness to himself. His opinions were also regarded with deference and respect; and so great reliance was placed upon the correctness of his judgment and the soundness of his views, that he was requested to form one of the committee for the revision of the Family Bible, then publishing under the sanction of the Society for Promoting Christian Knowledge, by Drs. D'Oyly and Mant. His attention to the interest of the Society was unremitting; and in March, 1813, he was requested to deliver a charge to C. A. Jacobi, who had been appointed their missionary to the southern parts of India. About the same time, a new series of "The British Critic," appeared under his editorship; but his more important avocations would not admit of his attention to this employment, after the production of the first number.

Of all the cares which at this time pressed upon the attention of Dr. Middleton, the most fruitful source of anxiety was the deplorable condition of the parish of St. Pancras. The population under his care amounted to 50,000 souls; with no other place of worship than the ancient and small village church, and a chapel at Kentish Town, which, together, were wholly inadequate to the accommodation of even a small portion of his congregation. His exertions, however, were met by the chilling insinuation that his views were those of personal aggrandizement; and, though the necessity of a new church was pointed out by him in a most cogent and temperate address, which he circulated among the parishioners, the bill which he had introduced into Parliament for the purpose of procuring the necessary supplies, met with such decided opposition that it was thrown out on the second reading. The defeat, however, was only temporary; and it is gratifying to know that more favourable circumstances have enabled his successors to carry into effect those plans, in the realization of which the original mover had been so unhappily disappointed.

In 1813 the renewal of the East India Company's charter came under the consideration of Parliament; and the discussions to which the subject gave rise, involved, as on former occasions, the obligation under which this country lay to provide for the religious improvement of her colonial dependencies. On a similar occasion, in 1793, Dean Prideaux had urged, in pointed language, the necessity of making some arrangement for the maintenance of the national religion in the East; and it was now time that every exertion should be made to overcome the extraordinary opposition which the enemies to any measure of government, to that effect, were making. The energetic zeal of the Church Societies, aided by the powerful appeal of Mr. Wilberforce, from his place in the House of Commons, prevailed; and the Company were charged with salaries for a Bishop and three Archdeacons; Calcutta was erected into an Episcopal See; and at each of the presidencies an Archdeacon was appointed.

The salary assigned to the Bishop was fixed at 5,000*l.* a year, and that to each of his archdeacons at 2000*l.*; appointments which, according to European estimation, may perhaps appear abundantly liberal; and which, in truth, would be so, if considered in the light of so much mere personal emolument. These sums, however, must, in all justice, be compared with the necessary expensive establishments required by the climate, and by the general mode of living which custom has established in the east, among persons of high rank and station; to which should be added the numerous and irresistible demands on the liberality of a dignified ecclesiastic, more especially in India, where all appearance of parsimony is sure to excite contempt. And when thus considered, the revenue of the bishop and his archdeacons must, assuredly, appear inadequate to the importance, and it may fairly be added, to the duties of their situations. It is well known that these allowances were inferior to the salaries of many of the Company's superior civil servants. The Bishop's income was less even than that of

a puisne judge. It must further be remembered, that no provision whatever was made for the expense of an episcopal residence, although it was notorious that no house at all fit for that purpose, even unfurnished, could be obtained in Calcutta for a more moderate rent than 600*l.* or 700*l.* a year. And what was still more to be lamented, the heavy expense of his visitations to the various parts of his enormous diocese (so indispensable for the effective discharge of the episcopal office), seemed to have been altogether forgotten. Neither was any provision made for the charge of such occasional journeys as he, or his archdeacons, would find absolutely necessary for the superintendence of divine worship, or the maintenance of ecclesiastical discipline.—Vol. i. pp. 48, 49.

At the recommendation of Dr. Tomline, Bishop of Lincoln, the new Bishopric was offered to Dr. Middleton. As to the judgment displayed in the selection, but one opinion can be entertained;—the feelings of him, upon whom the choice had fallen, will be best collected from himself:—

You will easily imagine (he observes in a letter addressed to Archdeacon Bonney) that in accepting this office I have sustained a severe conflict of feelings. I *had* even declined it; but when I came to settle the account with my own heart, I really found that I had little to allege in behalf of my decision. I began to suspect that I had yielded to some unmanly considerations, when I ought rather to have counted my comfort, and my connexions, and my prospects at home, as altogether worthless, in comparison with the good of which it might possibly be the design of Providence to make me the instrument. How far, even now, I have reasoned rightly, God alone knows. But I have endeavoured to view the subject impartially, and I trust in the Almighty to bless the work in which I am to engage.—Vol. i. p. 51.

The consecration of the new Bishop took place on the 8th of May, in the chapel of Lambeth Palace; the sermon was preached by Dr. Rennell, Dean of Winchester; but from prudential circumstances it was not published. On the 17th of May he received the valedictory address of the Society for Promoting Christian Knowledge from Bishop Law; on the 19th he was elected a Fellow of the Royal Society; and on the 8th of June he sailed from Portsmouth, on board the *Warren Hastings*, for Bengal. Acutely as he felt the parting with friends so endeared to him as those he left behind, the strong sense of duty which prompted his acceptance of the appointment supported him in the trial through which he was to pass. His time on the voyage was devoted to the prosecution of theological study, and to his improvement in Hebrew, and the acquirement of Persian; and the pangs which his separation from all he held most dear, were doubtlessly soothed by the aid of mental occupation. Having landed and preached at Madeira on his passage, he arrived at the mouth of the Ganges at the latter end of November, and on the 28th of that month landed at Calcutta. Here we must break off for the present; and we cannot conclude more appropriately than with the following concise rules, which he drew up during the voyage for his future guidance:—

* Invoke divine aid—Preach frequently, and as “one having authority”—Promote schools, charities, literature, and good taste: nothing great can be

accomplished without policy—Persevere against discouragement—Keep your temper—Employ leisure in study, and always have some work in hand—Be punctual and methodical in business, and never procrastinate—Keep up a close connexion with friends at home—Attend to forms—Never be in a hurry—Preserve self-possession, and do not be talked out of conviction—Rise early, and be an economist of time—Maintain dignity without the appearance of pride : manner is something with every body, and every thing with some—Be guarded in discourse, attentive, and slow to speak—Never acquiesce in immoral or pernicious opinions—Beware of concessions and pledges—Be not forward to assign reasons to those who have no right to demand them—Be not subservient nor timid in manner, but manly and independent, firm and decided—Think nothing in conduct unimportant and indifferent—Be of no party—Be popular, if possible ; but, at any rate, be respected—Remonstrate against abuses, where there is any chance of correcting them—Advise and encourage youth—Rather set than follow example—Observe a grave economy in domestic affairs—Practise strict temperance—Remember what is expected in England—and lastly, remember the *final account*.”—Vol. i. pp. 60, 61.

ART. II.—*Sermons preached before the Honourable Society of Lincoln's Inn, from the year 1812 to the year 1819, by WILLIAM VAN MILDERT, D. D. Preacher of Lincoln's Inn, now Bishop of Durham.* Oxford : J. Parker. London : Rivingtons ; Hatchard ; and Cock. 1831. 2 vols. 8vo. Pp. 523, 523.

At a period when the lukewarmness of pretended friends, and the open assaults of declared enemies, threaten the very existence of the Established Church ; when every idle tale likely, even in a remote degree, to militate against the interests of religion, is sedulously raked up, and exposed to the malevolent gaze of infidels and deists ; and when members of the legislature, who are sworn to uphold “the Faith,” publicly avow, that the Episcopalian Jurisdiction is not required at this day, since Christianity is so well based on the rock of ages, and so universally received ;—when such are the “signs of the times,” it is the imperative duty of every one who has the interests of the Gospel and morality at heart, to stand forward, and oppose the strides of demoralization and irreligion, and to counteract, as far as practicable, the designs and intrigues of the enemies of truth and of mankind.

To effect this,—to prove that the pastoral staff has not been in vain entrusted to their hands,—to convince the world that in undertaking the sacred office of the ministry, other than worldly considerations have actuated their hearts, many of our most distinguished prelates have been instant “in season and out of season” in the faithful and conscientious discharge of their functions, and have given to the world monuments of piety and learning, rivalling the productions of Barrow and Tillotson, and those other “giants of their day,” to which the Church of Christ is so deeply indebted. It would be no difficult task to convince even the most prejudiced, that as a body the world never witnessed a more efficient set of men than the bench of

Bishops of our Established Church. Amongst them may be seen piety the most exalted, united to learning the most profound; zeal, tempered by prudence; and love of God, the first and greatest commandment, joined to love of our neighbour, which our Saviour himself pronounced to be the second, and at the same time declared that there was none other greater than these.

Generally prevalent as are these admirable qualities amongst our prelates, in no one perhaps are they more distinguished than in the highly-gifted individual whose sermons have elicited these remarks. The writings of Bishop Van Mildert may indeed be recommended to students as a text-book of divinity. The perspicuity of his style, the exact propriety of his words, and the sound orthodoxy of his doctrine, cannot fail to command the respect and rivet the attention of the reader; and when to this it is added that his Lordship's character is in full accordance with his sacred office, that his discourses are but the echo of his heart, if we may so express ourselves, the effect produced by a perusal of his works cannot but be most beneficial—beneficial to the reader individually, from the marrow of divinity contained therein—beneficial to the universal Church, from the force of argument and conclusive reasoning, by which the doctrines of the Gospel and our profession of Faith, are expounded and maintained.

The volumes before us contain five and twenty sermons each; from each of which, if our limits permitted, we might enrich our pages with most important instruction. The first discourse, upon Pilate's celebrated question to our Saviour, "What is truth?" is handled in a masterly style: and we seriously recommend both to our brethren who *preach* the Word, and their congregations who *hear* it, the following admonitory extract:—

The question, "What is truth?" is that which every *minister* of Christ's Church is more especially bound to consider, and, according to the ability that God hath given him, to propound the answer to it, for the edification of his hearers. Our Church, moreover, hath given ample security to her members, that this answer shall not be left to the precarious judgment of those who are appointed to the ministry. Her Liturgy and Articles are intended to be a standard of Scripture doctrine; a test, to try the soundness of our preaching, and its correspondence with Holy Writ. These, while they give security that the Word of God shall not be "deceitfully handled," serve also as guides to ourselves in the discharge of this part of our duty. They suggest the most important topics of discourse; they assist in framing clear and consistent expositions of Scripture; and they connect a reverence for those sacred oracles with an affectionate attachment to our Church. From this model of doctrine and discipline, he who has formed correct notions of the evangelical office, will never intentionally depart. His aim will be, to "preach the truth as it is in Jesus;" and to maintain and enforce it in unison with the pattern these rituals set before him; not wandering, on the one hand, into enthusiastic or mystical extravagancies, nor, on the other, degenerating into cold, metaphysical disquisitions; but "reasoning out of the Scriptures;" inculcating faith as the basis of practice,

and practice as the evidence of faith; endeavouring, throughout, both to convince the judgment and to gain the heart.

To the *hearers* of the word, also, these are subjects of equally momentous consideration. To know Him who is "the way, the truth, and the life," is the sum and substance of Christian *faith*; to be like unto Him who left us an "ensample that we should follow his steps," is the perfection of Christian *practice*. In this Christian country (blessed be God!) the lay-members of our Church have full opportunity of "*knowing* these things;" and "happy are they if they *do* them." In every part of this kingdom, "high and low, rich and poor, one with another," have the gospel preached to them. It is preached to them in the *Scriptures*; it is preached to them in all the forms and offices of our incomparable *Liturgy*; and, we will venture yet further to say, it is preached to them in the *discourses* of the great mass of our parochial Clergy. Countless multitudes have gone before us, we trust, in this "straight path" to heaven; and what should hinder those who follow in the same path from obtaining the same blessed recompense?—Pp. 16—18.

Of the seven following sermons, two contain an inquiry how far the success of religion is a proof that it comes from God. These are followed by cautions respecting subjects of theological discussion, continued through three Sundays; after which, man's primeval, his fallen, and his regenerated state, are severally brought under notice, and the scripture doctrine on these points explained with most convincing clearness. The opinions of those who deny that the transgression of Adam in any way affected his posterity, either with respect to the penalty incurred by it, or the depravation of their nature,—as well as the assertions of another class of reasoners, that the personal guilt of Adam has so entirely infected his posterity, that they are destitute of any perception of good, and incapable of willing any thing but evil,—are refuted, and the true doctrine stated at large. On the subject of man's *redeemed* or *regenerated* state, in which he is so far rectified and restored as to have new hopes and privileges of being reinstated in the Divine favour, the ninth sermon is at once profound and luminous. *The word REGENERATION, we are told, occurs but twice in the New Testament, and once only in reference to this subject;* but the meaning is in both instances clear and intelligible, and intended to place in a distinct light the contrast between the Christian, and a person who has no title to the hopes and privileges of the Gospel. So opposite are the characters of these parties, that our Saviour calls one "the children of this world," and the other "the children of light:" one being "born of the flesh," and the other "of the Spirit." The benefits of this latter birth, or *regeneration*, are, that by it man is restored to that filial relation to his Creator, and that assurance of a blissful inheritance, which were forfeited at the fall. Closely and intimately connected with the above great change in the position of man, is *Justification*. The doctrine of Justification by Faith was maintained in all its purity by Christians

* Titus iii. 5.

in the earliest ages of the Church; for Clement of Rome, after speaking of the Jews, says, "And we also, being called by the same will in Christ Jesus, are not *justified* by ourselves, neither by our own wisdom, or knowledge, or piety, or by works which we have done in the holiness of our hearts, but by that *faith* by which God Almighty has *justified* all men from the beginning.*" The comment of Bishop Van Mildert upon this term, which, as his Lordship observes, when applied to the Christian Covenant, evidently denotes nothing more than remitting the sentence of condemnation, so strictly coincides with our views, and the doctrines laid down in the Articles and Homilies of the Church, that we cannot, we are sure, do more acceptable service to our readers than by laying it before them.

It cannot imply a declaration of the *innocence* of the party accused; for, in that sense, as the Psalmist declares, "can no man living be justified;" and St. Paul affirms, both of Jews and Gentiles, "that they are all under sin," and are "become guilty before God." Nevertheless, with reference to man's original state of righteousness on the one hand, and to his fallen state of guilt and unrighteousness on the other, the penalty of the latter is taken off, and the benefit of the former, upon certain conditions, restored. The *immortality* also which he had forfeited, is reassured to him, though not without submitting to that previous, but temporary dissolution, which was irrevocably confirmed by the sentence passed upon Adam, "Dust thou art, and unto dust shalt thou return." Thus, though "the wages of sin is death," yet "the gift of God is eternal life." Everlasting bliss, a state of full and perfect happiness, is promised as the ultimate consequence of this justification; although the penal sentence of the Almighty fails not to be executed, in that labour and sorrow which, more or less, in this present life, is the portion of all the sons of men.

This justification, however, is not absolute, but conditional. It is bestowed by the free grace, or mercy, of God, since of right no man could demand it; and it is bestowed for the sole merits of Him "who was delivered for our offences, and was raised again for our justification." Still it is *conditional*. It does not take effect without faith in the Redeemer, without repentance of sins past, without obedience for the future. And though it is said that by faith only we are justified, this is evidently to be understood either of faith in its most enlarged acceptance; as inclusive of repentance and obedience, or of faith as the instrument of embracing the offer of salvation; by the acceptance of which offer we become pledged to the fulfilment of whatever is required of us to render it effectual.—Pp. 192, 193.

This brings us to the third great privilege of man's redeemed state, *Sanctification*. In our few observations upon this, as we cannot extract the entire Sermon, we shall draw largely upon the Bishop's stores. The injury sustained by the fall could not be altogether repaired without this additional benefit. In vain would man be "born again" to new hopes, privileges, and expectations; in vain would he be assured of remission of sins, and an inheritance in life eternal, upon those conditions which the Gospel holds out; unless he were enabled to avail himself of these privileges. "The good that I would, I do not; the evil which I would not, that I do," would,

under such circumstances, be his inevitable and distressing exclamation. For this exigency of our nature, our merciful Father has provided. By the imparted grace of God, we are "strengthened with might in the inner man;" and that natural bias to evil, which is coeval with the curse, is counteracted by the imperceptible, though certain operation of the heavenly gift. "*Sanctification*," says the Bishop, "thus stands opposed to the corruption of our nature; as justification stands opposed to the condemnation incurred by transgression. The one cancels the guilt of sin; the other subdues or restrains the propensity to it. The dread of punishment is removed by justification; by sanctification the hope of reward is excited. Both are inseparable from a state of acceptance with God. Both imply that we have "put off the old man, with his deeds; and have put on the new man, which is renewed in knowledge, after the image of him that created him."—P. 197.

Can, we would here ask our readers, any thing be more consonant to the spirit of our Church, than the doctrine above maintained? Could language be found more terse, or arguments devised of greater weight and perspicuity, than those employed by this distinguished Prelate? No dreams of human perfectibility, incongruous with nature and with fact, disfigure his Sermons. The dark and mysterious theories of speculative religionists, injurious alike to Father, Son, and Holy Ghost, find no place in the scheme of man's salvation deduced from the Scriptures. The revelation vouchsafed by God is looked upon as amply sufficient to prove, that from the foundation of the world to the present hour, man has never ceased to be the object of his Creator's eternal regard; that the measure of favour, of compassion, and of succour, has always been apportioned to his circumstances and wants; nay, that even his liabilities to the penal consequences of any dereliction of duty, are intended to operate for his good. In a word, so clearly have the professed tenets of our Reformed Church upon the subjects of Regeneration, Justification, and Sanctification, been shewn to tally with Scripture, that, we anticipate, no sectarian will, for the future, dare to launch a missile against us, upon a point of doctrine which Unitarians and Socinians have not unfrequently declared to be untenable.

With equal force of language, and like success, the other subjects in the collection are handled. Our limits compel us, however, to give merely a catalogue *raisonnée* of their contents, and an earnest recommendation to the divinity student to

"Read them by day, and meditate by night."

He will therein find a luminous review of the Design, Fulfilment, and Cessation of the Jewish Law. Our Lord's character as a Teacher is set

faith; and as a pattern of innocence and of good works; on which may be built a rule of faith and practice. Christ our Righteousness succeeds. Then our Lord's Incarnation; his divinity proved from his own declarations; his title the "Son of man;" and his authority to judge the world;—are severally treated with characteristic vigour. The Intercession of Christ, and the coming of the Holy Ghost, give our author an excellent opportunity of refuting the predestinarian doctrine, which has of late years been gaining ground in some parts of this country; indeed, we entreat those individuals who brand our articles with the stigma of being Calvinistic, to bestow an attentive perusal upon the entire series collectively. In the twenty-second sermon the subject of Sanctification is resumed, and its progressive nature delineated; and the worship of the Holy Trinity, with the rewards and punishments of a future state, close the first volume.

In the Second Volume the following subjects are treated in the same plain, nervous, and convincing style as in the preceding. Cautions against being ashamed of Christianity.—John the Baptist.—Gradual accession of evidence to the truth of Christianity.—Our Lord's Temptation and Transfiguration.—The Gadarene Demoniacs. The Parables of the Labourers in the Vineyard,—of the Lost Sheep,—and of the Unjust Steward.—St. Paul's Conversion,—his Preaching at Athens,—and his application of the history of Jacob and Esau.—God's Moral Government of the World.—Corruption of Principle.—Seeking after God.—Love to God.—Faith, Hope, and Charity.—The Christian Yoke.—Christian use of Worldly Occupations.—Love of Pleasure.—Of Praise.—Christian Discretion.—Unity.—Example.—On the occasion of the Assassination of the Honourable Spencer Perceval.

In the Fifteenth Sermon, upon Psalm lxi. 33. "*Seek ye after God, and your soul shall live,*" we have a most admirable and faithful exposé of the fallacies, which have characterized the profession of faith of sectarians of all classes, from the first institution of Christianity to the present day; and the true doctrine of 'Seeking after God,' so long a source of contention, is, to our view, set at rest for ever. On this ground, this must be pronounced a most important discourse. The corrupt philosophy, which obtained in the earliest ages of the Church, taught that evil is necessarily inherent in matter, and that consequently all the pollutions and disorders to which the soul is subject, are attributable to the body. This led to many vain attempts to disunite the one from the other, and eventually to the rejection of some of the most important articles of the Christian Faith. Among the distinguished advocates of this heresy were the Gnostics; whose visionary theories of the perfectibility of man, and immediate inspiration from on high, are thickly scattered through the pages of

ecclesiastical history. Some of these affected marvellous attainments by their intellectual abstractions. Others engrafted on this stock the possession of extraordinary spiritual gifts, by which they conceived themselves exalted above their fellow-mortals in all the graces of piety and heavenly-mindedness. And not a few have been found so far mystified by enthusiasm, as to declare that, in their seeking after God; they have been favoured, with direct communion with the Creator, and held secret and unutterable converse with the Almighty. To discuss the merits of these various fanatics, or even to enumerate the classes into which they have been divided, would be a voluminous task. One thing, however, is certain, whatever minor discrepancies may exist among them, the error, on which their creeds are based, is the same. "It is," observes Bishop Van Mildert, "the mistaken notion, that we must 'seek after God' in some other way than HE has directed us; and that we cannot have access to HIM, but by some extraordinary and preternatural means necessary to the attainment of christian perfection."

We agree with his Lordship in opinion, that errors of this nature may *sometimes* have been accompanied with the best intentions, but in the majority of instances we fear that the exterior of such sanctity has been assumed for the purposes of deception; for it is an incontrovertible fact, that the semblance of enthusiasm has too often been found to ensure success in unholy enterprises, and that under the cloak of religion, crimes of the most revolting nature have been perpetrated. Neither is the sixteenth century, which has not unhappily been styled the *age of persecution*, so remote, nor its history, as connected with the Reformation in England, and the Huguenots in France, so little read, as to require any illustration of this position. As a comment upon this fact, the Bishop says, "This renders it necessary that even the really pious and well-disposed should be careful how they adopt opinions bordering on such extravagancies; lest by giving encouragement to enthusiastic views of religion, however plausible and harmless in appearance, they should unwarily involve themselves or others in notions or practices, not reconcilable with that sober-mindedness, that well-regulated zeal and discipline, which characterizes a truly Christian life and conversation." Were we inclined to personalities, we should find no difficulty in making an application of this passage; as it is, we only express our ideas that it is good, and our hope, that it will not be thrown away upon those who may read and feel its truth.

The correct acceptance of the phrase, "seeking after God," occupies the remaining part of the Sermon. The searching of the Scriptures; prayer, both public and private; and a due attendance on the ordinances of religion, especially that highest act of Christian worship,

the sacrament of the Lord's Supper; are strongly enforced; and such practical rules of conduct laid down, as cannot but prove invaluable to the sincere "seeker after God." For his especial benefit, we shall conclude our notice of this discourse, with the peroration. In this most important part of a Sermon, the volume before us displays many instances of the talent and tact of a powerful and practised theologian, but in none more than the following:—

The practical application of the whole is this. Our spiritual life, the hope and consolation we have now within us, together with the assurance of more perfect and endless enjoyment hereafter, depends on our "seeking after God" in the way which he hath appointed, not in fanciful devices of our own. Our direct access to him is by meditation, by prayer, and by the sacraments. These are the instituted means of grace; these are the ordinary helps towards working out our salvation; and their efficacy, if diligently and faithfully applied, will, through the merits and mediation of Christ our Saviour, be certain and complete. But this effect can only be certified, either to ourselves or others, from their influence on our hearts and lives. "By their fruits ye shall know them."

Here is a plain general rule, by which all must be tried hereafter; and by which all may now prove themselves, whether their proficiency in godliness be such as to afford good ground of hope and confidence. Here, too, are ample reasons why we should "give all diligence to make our calling and election sure." Nor is any thing required towards the attainment of this end, for the neglect of which a reasonable excuse can be pleaded. That which God hath made the duty of every one, he hath made it also practicable for every one to perform. He is not the hard task-master, "reaping where he hath not sown, and gathering where he hath not strawed." It is only "the wicked and slothful servant" who will dare thus to "charge God foolishly." Our heavenly Father hath given to us all talents and opportunities sufficient for what he will require at our hands. And when he commands us to "seek after him, that our souls may live," he urges us by the strongest motive that can actuate the human heart. For "what shall it profit a man, if he gain the whole world, and lose his own soul?"—Vol. ii. pp. 322, 323.

There is one other discourse, which we do not select so much for its superiority, as its applicability to passing occurrences. Indeed, where all are so very excellent, it is difficult to choose. But the subject of Christian Unity is of such paramount importance, in these days, when infidelity and indifference, blasphemy and Unitarianism, stalk through the land, that the sentiments of such an authority as the Bishop of Durham cannot be too widely known, nor the precept, "endeavour to keep the unity of the Spirit in the bond of peace," too frequently inculcated.

Christians (it is remarked) in general, however widely scattered over the face of the earth, are called to the profession of the same faith, to a participation of the same privileges, to an acknowledgment of the same hope, to the use of the same means of grace. They are consequently one body. The same duties and obligations devolve upon all; the same terms of acceptance are open to all. The gospel is the charter declaratory of their rights and privileges, of which one tittle shall not pass away until all be fulfilled. Well, then, may we ask, How can the injunction in the text be made to consist with that endless diversity of opinions which has found its way into the Church of Christ, and the encouragement of which seems, by many, to be considered as essential to true Christian

liberty? If there be but one body, one Spirit, one hope of our calling, one Lord, one faith, one baptism, one God and Father of all, where is the dispensation to be found for cancelling this bond of unity, and setting up imaginary persuasions in its stead?—Vol. ii. pp. 467, 468.

And here we would be allowed to ask;—when we have endeavoured to act up to these principles of unity, what has been the result? Men who virtually “deny the Lord who bought them;” and others, who would rob our Saviour of his mediatorial rights, and clothe fictitious saints in the garment of his righteousness, accuse us of bigotry and intolerance. And why? because we refuse to receive as brethren in Christ those whose faith and hope admit of almost every contrariety of opinion; because we refuse to embrace and countenance those, who deny the operation, or even the existence of the Holy Ghost; because we hold no communion with men, who turn the holy Sacraments into acts of idolatrous superstitions, and the altars of God into popish mass-houses; because we refuse to admit into the great fold, those who scoff at the divinity of Christ, and scarcely pay him the reverence accorded by the followers of Mohammed; because, in a word, we cannot allow those persons, who make the law of God of none effect through their own idle fantasies, or who are driven about with every wind of doctrine, and halt between the church and the conventicle, to be sincere professors of the “truth as it is in Christ Jesus.”

Besides, how is it possible for catholic unity to consist amid such a chaos of creeds? How can the universal Church be distinguished by uniformity of faith and worship, of doctrine and discipline, when called upon to recognize every diversity of opinion, and to be amalgamated in one common mass with every device that human imagination can ingraft upon the word of God? We are disposed to view with a lenient eye, the errors of those who differ from us; but until we are convinced that the Established Church is founded on erroneous principles, and that her constitutions and canons, her Articles and Liturgy require amendment, we shall never so far turn traitors to our God and Saviour, as, for the sake of an outward appearance of unity, to sacrifice the corner-stone of our faith. What real Christian unity is, in what manner we are called upon by the Gospel to “endeavour to keep the unity of the Spirit in the bond of peace,” will be best learned from the passage with which we close this article; wherein our duty as disciples of the “great Shepherd and Bishop of our souls” is defined in the clearest and most impressive language,—in language indeed, that will not allow us to offend by inviting a contrast, or hazarding one word more in confirmation.

Doubtless it is the distinguishing mark of Christianity, that it opens the door of salvation to every one that is willing to enter; that it regards all mankind as children of one common Parent, who, though they have erred and strayed from his ways, may be restored to his paternal love and favour through the redemption

and intercession of an all-powerful Saviour. The benefits of this dispensation of grace and mercy are designed to be co-extensive with the penalties incurred by every son of Adam. We cannot, therefore, form conceptions too enlarged of the salvation here offered; nor can we render it too comprehensive as to the object, to whom it may be extended. It is no wonder, then, that every one who has imbibed the true Christian spirit should be willing to open wide the door of faith, and to welcome within it all who are desirous of admittance. Universal philanthropy, that captivating sound to modern ears, never can have a nobler field of action, than in carrying into effect the vast purpose for which this heavenly gift was imparted to mankind.

But while we are solicitous to enlarge to the utmost the boundaries of our Lord's kingdom, and "without respect of persons," would bid to the marriage feast as many as will come in; still must we remember that it is not in our power to alter the tenor of that covenant, by which all who obtain admission are necessarily bound. Over that we have no control. "As many as walk after that rule, peace be upon them, and upon the Israel of God." But no latitude being given for a departure from that rule, the privilege of Church-membership, however in other respects unlimited and universal, can only be effectual when exercised in conformity with the will of its heavenly Founder. The inference is obvious. Though we enlarge our views of Christianity to its utmost extent, though our charity be as expansive as the gospel itself, we cannot extend its benefits further than that sacred charter extends them. We cannot alter or modify that charter; we cannot dispense with any one of its conditions. We cannot commute faith for works, or works for faith. We cannot take upon us to say, that he who denies the divinity of the Redeemer, and he who acknowledges him as his Lord and his God, stand upon equal ground. We cannot, instead of one body, one spirit, one hope, one Lord, one faith, and one baptism, acknowledge many bodies of diverse kinds, many discordant spirits, many hopes growing out of dissimilar persuasions, many different objects of worship, many conflicting articles of faith, many baptisms or modes of admission into the Christian covenant. For this would be to annul the charter itself; and almost as well might we affirm that there are "gods many and lords many" of opposite wills and purposes, as that "one God and Father of all" should be the author of such contrariety and confusion.—Vol. ii. pp. 470—372.

Thus have we given a brief sketch of these most admirable discourses; and the pleasure and instruction we have derived from the perusal of them, compels us to add, that no Divine, old or young, should be without them. To the young Divine we especially recommend them, as being well calculated to give a sound direction to his theological acquirements, and his pious feelings. The volumes in our estimation want one thing only—a good index, so that reference to the various and important points in divinity, which are therein discussed, might be immediately made. With this exception, they have our sincere approval and recommendation; and we will add a hope, that they may, ere long, be succeeded by others of the same intrinsic excellence.

ART. III.—*Popular Lectures on the Prophecies relative to the Jewish Nation.* By the Rev. HUGH M'NEILE, M. A. Rector of Albury, Surrey, and Chaplain to His Grace the Archbishop of Dublin. London: Hatchard and Son. 1830. 8vo. Price 7s.

THE past history, the present condition, the future destiny of the Jewish nation, are themes of lively interest to the Christian, and have therefore deeply engaged the attention of divines. Whether we examine their origin, or trace their progress to national prosperity, or consider their present state of dispersion, we are compelled to recognise the finger of God, under whose providence they are immediately placed as “his witnesses,” to shew forth his praise. (Isaiah xliii. 10—21.) Modern professors of poetry, indeed, delighting in fiction, and attempting, therefore, to reduce *history* to the level of *romance*, may endeavour to “obliterate the prominent features of distinction between God's peculiar people, and the general mass of mankind;” yet the broad mark of the King of Israel has stamped the Jews for his “chosen race:” and whilst they afford a memorable example of the personal agency of God in the government of the world, they are a living testimony to the truth of the Gospel dispensation, of which their Levitical economy was the appointed adumbration.

Who and *what* are the Jews, is a question to which it is singularly easy to give a reply. The records of their history amply shew *who* and *what* they *have been*; and their present circumstances tell us plainly what they *now are*. But upon their *future* destiny, there rests a cloud, which has perplexed the researches of the wise, and given occasion to a multifold variety of opinions. Whether the Jews shall be restored to the promised land;—whether they shall be converted to Christianity *as a nation*, or whether their reception of the Gospel shall be a *gradual* work;—whether their conversion shall be subsequent to, or precede, their restoration to Judea;—whether they shall continue to be a *separate* and *peculiar* people till the end of the world, or whether they shall lose their distinctive marks, and become amalgamated with the universal church of Christ;—whether the Jews shall possess any national pre-eminence in the earth, and what shall be the effect of their fortunes upon the Gentile nations,—upon these difficult and curious topics, there is much diversity of judgment; and the purposes of God concerning the Jewish nation, have afforded fuel for disputes, which have been remarkable at once for the *zeal* and the *intemperance* of their respective champions. Amongst these *zealous* and *intemperate* champions, we are compelled to number the author before us. There is much powerful argument,—there is a happy perspicuity of style,—there are very many truths in his Popular Lectures,

which have won our assent, and deserve our approbation ;—but, then, we must add our persuasion, that they abound with grievous errors ; and we submit that he ought to have written with a more charitable spirit towards such as differ from him upon these nice questions ;—for the views of his opponents are *offensively* styled “ *the evasive system of figurative interpretation* ;” and our fraternity are insulted by denominating the laborious office, to which we conscientiously dedicate our talents, “ *the custom of flippant, empty, vapid, supercilious criticism*.” (P. 145.) These invectives, however, have no power to disturb the equanimity, with which we sit in judgment upon the work on our table ; and it is our anxious wish, as, doubtless, it is our solemn duty, so to pronounce our official sentences, as to avoid the disgraceful imputation of permitting our *passions* to bias our *opinions*,—ἐπισκοτεῖν τῇ κρίσει τὸ ἴδιον ἢ λυπηρόν.*

We are sensible of the vituperative outcry with which we shall be greeted by the zealous advocates of such preachers as Mr. M'Neile ; and yet we venture to hazard one preliminary remark, ere we come to discuss the details of the Lectures before us. We greatly doubt, then, the propriety of selecting such topics as “ *the purpose of God concerning the Jewish nation*,” for the theme of *popular* instruction before a mixed congregation. The *past* history of that remarkable people, indeed, was written “ *for our admonition* ;” and many are the important lessons which it is calculated to teach us, but their *future* fate, however suited to occupy the attention of the Divine in his study, or however admissible as a thesis of curious investigation before a *learned* audience, seems, in our judgment, to be little adapted for discussion before a *popular* assembly, to which *practical* exhortations to every-day duties, or *plain* expositions of evangelical doctrines are unquestionably more necessary, more edifying, and more adapted, than recondite researches into the purposes of the Deity, with regard to the future condition of any part of mankind. The puffed orator may pride himself upon the admiration of his gaping hearers, indeed, for his “ *flashy song*,” whilst

“ The hungry sheep look up, and are not fed,
But, swoln with wind and the rank mist they draw,
Rot inwardly.”

Of all the subjects, moreover, which seem thus unfitted for the pulpit, we hold *the Jewish* hypothesis to be the *most* unsuitable, as having a tendency to fill the itching ears of ignorant enthusiasts with *vague* notions upon topics which they cannot comprehend, and to call their attention from the sober points of practical Christianity, which

* Aristot. Rhet. Lib. I. c. 1.

they are ever prone to forget. But, to return to Mr. M'Neile. He has prefixed a table of contents to his Lectures; and we shall quote the arguments, with which he has *headed* them, together with the *texts*, whence he has preached, as the easiest method of making our readers acquainted with the substance of his volume. •

LECT. I. (Numbers xxiii. 9.)—"The Jews hitherto a separate people."

LECT. II. (Numbers xxiii. 9.)—"The Jews continue a separate people, till the end of the times of the Gentiles."

LECT. III. (Luke xxi. 24.)—"The times of the Gentiles."

LECT. IV. (Leviticus xxvi. 40—42.)—"The Jews shall be brought to a penitent state of mind, preparatory to their restoration."

LECT. V. (Ezekiel xxxvii. 21, 22.)—"The Jews shall be restored to their own land."

LECT. VI. (Jeremiah xxiii. 5, 6.)—"The King of the Jews."

LECT. VII. (Isaiah lii. 9, 10.)—"The Jews shall have national pre-eminence in the earth, and shall prove a blessing to all nations."

Such is Mr. M'Neile's syllabus of his Lectures; the *third* of which has been already published as a separate pamphlet, but was long out of print. The subject of the first Lecture needs no remark; for, however necessary to complete our author's plan, there is no room for any dispute upon it. Hitherto the Jews have confessedly "*dwelt alone*;" but a wide difference of opinion exists concerning them in the Christian Church.

It is alleged by some, that the peculiarities of the Jews, as a separate people, terminated with the promulgation of the gospel; since which they have been, in no sense, the peculiar people of God, but are totally cast off, in a national point of view; to be called, indeed, as *individuals*, in common with the heathen, to the true knowledge of Jesus Christ; but no longer recognised as a *separate nation*, to be distinguished from the Christian Church. . . . Now, in opposition to this, we think that the Scriptures assert a *perpetuity of separation* . . . absolutely, without limitation, *till the end of the world*.—Lect. II. pp. 40, 41.

Having shewn the national separation of the Jews till the birth of Christ, in his *first* Lecture, our author endeavours to establish the *perpetuity* of their separation, in the *second*; confining his observations, however, to the kingdom of *Judah*, and distinguishing between Judah considered *nationally*, and certain *individuals*, selected out of that nation in each succeeding age, since the promulgation of the gospel.—P. 42—49.

Mr. M'Neile assigns three reasons for his belief in the *perpetual* separation of the Jews. First, he tells us that

Proverbial reproach is a revealed characteristic of their dispersion; but proverbial reproach necessarily implies continued separation; therefore, continued separation is a revealed characteristic of their dispersion.—P. 60.

Now to this syllogism it is an obvious reply, that it proves only a *certain continuance* of separation, without demonstrating that such continuance will endure till the close of the Christian dispensation. Our author endeavours, therefore, to strengthen his hypothesis by assigning a *second* reason from the predictions of the transfer of the cup of the Lord's anger from the Jews to those who have afflicted them. "*The day of Jerusalem's recovery is the day of her enemies' ruin, whether Romans, Turks, or professing Christians.*"—P. 61.

There is no intimation (writes our Lecturer) of any gradual mixing among their oppressors, or of any the smallest mitigation of their oppression. On the contrary, in the day that judgment is executed upon Babylon, Judah is described as arising from the dust of her disgrace and shame; loosing the bands from her neck, and putting on her beautiful garments as God's holy city. Nothing can more clearly mark the separation of Judah from the nations in that day. That day of vengeance will be the termination of the times of the Gentiles; as it is written, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Then shall the holy city be trodden under foot no more, the power of the holy city shall no longer be scattered; the king of fierce countenance, and understanding dark sentences, shall be broken without hands; the dominion shall be taken away from the ten horns of the fourth beast, including that little horn which, during its appointed time, times, and dividing of a time, shall have worn out the saints; "and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, (that is, upon all the earth), shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Pp. 62, 63.

A *third* consideration, proving, in our author's judgment, the separate condition of the Jews to the end of this dispensation, is borrowed from the argument of St. Paul, that the receiving of the Jews again to God's favour, will be as life from the dead to the Gentile world.

This could not be accomplished (he says, p. 61), in any sense at all answering the magnitude of the expressions, or harmonizing with the drift of the Apostle's reasoning, if the Jews were, in the mean time, to be mixed among the Gentiles, divested of their national peculiarities, and gradually, or even miraculously, converted to the Christian faith, in common with, or subsequent to, the Gentile world. We maintain, therefore, the uninterrupted application of the language of Balaam, "Lo! the people shall dwell alone, and shall not be reckoned among the nations."

Thus far our author claims to have established the *providential* and *perpetual* separation of Judah as a nation *till the end of the times of the Gentiles*. But, then, what are we to understand by the times of the Gentiles? To this query the *third* Lecture before us purports to give an answer. *The times of the Gentiles*, according to our author, (as far as we are able to collect his meaning from his perplexed and desultory argument,) are "*the present dispensation.*" He therefore endeavours to shew us, in passing, "what is meant by this present dispensation, what are his views respecting its design, and the nature and period of its close."—Lect. III. p. 67.

How the *times of the Gentiles* can be synonymous with the *present*

dispensation of religion, we are at a loss to conceive; nor shall we admit the propriety of Mr. M'Neile's definition, till he prove that an *opportunity* of reaping the benefit of religious instruction is the same thing with the *instruction* imparted. We take the times of the Gentiles to be "the times appointed for their full conversion to Christianity," and we refer to the τὸ πληρῶμα τῶν ἔθνων of the Apostle, and to the ἄχρι πληρώθωσι καίροι ἔθνων of the Evangelist, as illustrative of our exposition of the phrase in question; and when their *conversion to Christianity* shall be proved to mean the same thing as the season-ordained for it, we shall assent to the dogma of our author touching the point before us. Against which conclusion, we should struggle, however, with more resolute pertinacity, when informed of the purpose, to which he attempts to render it subservient; for upon this weak foundation Mr. M'Neile would erect the hypothesis, forsooth, that the present dispensation is to terminate by a separation of the saints from the ungodly, accompanied with a dreadful judgment upon Christendom, and succeeded by the restoration of the converted Jews, and the introduction of millennial blessedness!

The chief ground on which our author places his fanciful system, is the delay of God's purposes under all preceding dispensations.

We see (he writes) that the antediluvian dispensation held out a prospect of the glorious promise of universal blessedness being fulfilled. But the time was not yet. That dispensation fell short of the accomplishment. We see that in like manner the patriarchal and Levitical dispensations held out, with increasing clearness, a prospect of the great promise being fulfilled. But still the time was not yet fully come. Those dispensations fell short of it. Now we see this dispensation holding out a still more animating prospect of the final promise being fulfilled. But let us take instruction from what is past. Our dispensation also may fall short of the glorious consummation; and another change may take place, similar to the destruction of the world—similar to the rejection of the Jews.—P. 71.

The question at issue between those who maintain our view of the subject and those who adopt Mr. M'Neile's, is simply this;—Is the dispensation under which we are living the *final* dispensation? or, is it another *introductory* dispensation, such as those which have preceded it? We contend that this point cannot be determined by the nature of any previous revelations, which at sundry times and in divers manners it has pleased God to make of his will; and that our author's argument drawn from such analogies is wholly inconclusive. We therefore save ourselves the toil of discussing it in detail, though we must assume the privilege of remarking, by the way, that it is founded upon *data*, which Divines would refuse to grant, and involves within itself a gross *petitio principii*. We deny that any preceding dispensations have fallen short of their promises, when rightly understood; and we deny that the promises of previous dispensations were what our author represents. He would persuade us, indeed, from

Acts xv. 14, that the design of Christianity is, not the conversion of all the families of the earth, but "*to take and save a people out of the Gentiles,*" and "*to provoke the Jews to jealousy.*" (pp. 78, 86.) In proof of which opinion he adduces "*the experience, the number, and the character of the real disciples of Jesus Christ, as largely described in the New Testament.*" We venture to remark that his reasoning is built upon the *literal* interpretation of prophetic passages, which are undoubtedly *figurative*; for that when we read predictions of *universal* holiness, (such as Isaiah xi. 9; Jer. xxxi. 34; Zech. xiv. 20.) to insist upon their *literal* accomplishment is to forget the nature of prophetic language, and to confound declamation with argument.* Upon comparing, moreover, Acts xv. 14, with Acts xv. 7, 8, our author may perceive that "*to take out of the Gentiles a people for God's name,*" which he contrasts with the conversion of the Gentiles, is synonymous with "*their hearing the word of the Gospel,*" and "*receiving the gift of the Holy Ghost,*" even as the Jews. But what is this, save their conversion? The design of Christianity, then, was not the partial election of a peculiar people out of the *Gentiles*, but the salvation of the "*whole world,*" it being the express object of our Redeemer $\sigma\omega\sigma\alpha\iota\ \tau\omicron\ \alpha\pi\omicron\lambda\omega\lambda\omicron\varsigma$,—(ALL that which was lost, in the concrete,) Gentiles as well as Jews. Then again, to say, that it was the design of Christianity to "*provoke the Jews to jealousy,*" is to confound the *secondary effect* of that dispensation with its *primary purpose*.

As to the *termination* of the existing dispensation, which, Mr. M'Neile judges, "*will be a separation of the saints from the ungodly,*" similar to the separation of Lot from the men of Sodom, accompanied with a dreadful judgment upon Christendom, similar to that upon the cities of the plain," (p. 92.) we confess ourselves unable to trace the slightest evidence for it in the oracles of truth, whether we examine "*the ancient Prophecies,*" "*the Parables of our Lord,*" or "*the Apostolical Epistles,*" to which three sources our author has appealed in support of his untenable fancy. We know assuredly, and it is our anxious prayer to God that he would impress the awful truth yet more deeply upon our hearts! we know assuredly that the end of this Christian dispensation shall synchronize with *the Day of Judgment*; but we utterly reject the notion that the termination of the times of the Gentiles will be immediately succeeded by *the Coming of the Son of Man*, in Mr. M'Neile's sense of the phrase, or that this existing dispensation will be followed by such a state of immaculate righteousness as ULTRA-Millenarians would teach us to anticipate. Nay, more than this; we see Christianity every where described as *the last dispensation*, to which no other revelation of the divine will shall

* See Héy's Lect. B. IV. Introđ. to Pt. II. § 9.

succeed. We see but two advents of Christ mentioned in Scripture, (besides his *figurative* and *typical* coming at the destruction of Jerusalem;)—the *first*, when “*he came to visit us in great humility* ;”—the *second*, “*when he shall come again in his glorious majesty, to judge both the quick and the dead.*” And we are firmly persuaded with Bishop Horsley, that “the phrase of our Lord’s coming, wherever it occurs in his prediction of the Jewish war, as well as in most other passages of the New Testament, is to be taken *in its literal meaning*, as denoting his coming in person, in visible pomp and glory, *to the general judgment.*” We believe the unspeakable gift of the gospel to be the *last* largess from the treasury of heaven to fallen man ; for the times of Christianity are described in Holy Writ as “*the last days* ;”—“the last, not as importing the speedy end of this material world, but only that God had *no subsequent dispensation in reserve.*” * We mean no discourtesy towards our author ; but his exposition of the parable of the Tares and the Wheat is so miserably wretched, and puts so forced a construction upon it, and his special pleading with regard to the words τοῦ αἰῶνος τούτου has been so well shewn up by the pen of Bishop Horsley, that we must beg leave to adopt that learned theologian’s words to convey our ideas upon the topic under discussion. “You are told,” says his Lordship, “that by the end of the world,” (the words of the Evangelist are τῆς συντελείας τοῦ αἰῶνος,) “the Apostles meant the end of that particular age during which the Jewish Church and State were destined to endure. *Such puerile refinements of verbal criticism* might better become those blind leaders of the blind, against whose bad teaching our Saviour warned the Jewish people, than the preachers of the Gospel. . . . It is not to be believed, that the end of the world, (τοῦ αἰῶνος,) in the language of the Apostles, may signify the end of any thing else, or carry any other meaning than what the words must naturally convey to every one who believes that the world shall have an end, and has never bewildered his understanding in the schools of the Rabbins.”

That the Jews will, in God’s appointed time, be *converted*, and *restored to their own land*, and that *thence* a large accession of Gentile converts will be made to the Christian Church, we are, indeed, firmly persuaded ; and, therefore, we pass over our author’s *fourth* and *fifth* Lectures upon these interesting points without a comment ; especially as our limits forbid us to expatiate upon those parts of his discussion in which there is, happily, no occasion for dissent. But the *sixth* Lecture, in the volume upon our table, calls for our particular notice. We utterly reject our author’s hypothesis, that our blessed Redeemer, in his human nature, and “*beaming in the glory of God,*” (p. 167.)

* Faber’s Dissert. Proph. vol. i. p. 89 ; and Jenkins’s Reasonableness of Christianity, vol. ii. c. xxiv. § 3.

shall return to this earth, and reign as King of the Jews, "executing judgment and justice, restoring Judah and Israel to peace and safety in their own land, and being acknowledged and proclaimed by them, with joy and gladness, Jehovah their Righteousness." (p. 158.) What! is He, who hath led captivity captive, and now sits enthroned at the right hand of God, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;"—Is He, who, "because he humbled himself, hath therefore been highly exalted;"—is He, who now intercedes for us in heaven,—to intermit that blessed ministration,—to be mulct of his glorious honours in the immediate presence-chamber of the King of kings,—to revisit "*this opacous earth, this punctual spot*;"—and to descend to a poor throne in Palestine, and to rule *personally* over the nation of the Jews? We venture to say, with Dr. More,* that "*the personal reign of Christ upon earth is a very rash, and groundless, and unsafe conceit.*" We do not hesitate to declare with Dr. Burnet,† that the hypothesis of Christ's presence for the space of a thousand years is utterly false; and we quote his language to convey our final decision upon this much agitated question;—"That Christ should leave the right hand of his Father, to come and pass a thousand years here below, living upon earth in a heavenly body;—this, I confess, is a thing I never could digest." —

We are sensible, after all, that *our* belief on this point is very contemptible; yea, we are willing to acknowledge that the authority of *man* (though we could adduce a huge army of commentators to support our doctrine,) is comparatively worthless, and that recourse must be had to *Holy Writ*, for "*that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith.*" To the Word of God, then, we appeal for the refutation of Mr. M'Neile's view of the *personal* reign of Christ. There we read that the kingdom of our Redeemer "*is not of this world*;" (John xviii. 36.) there we read that "*the kingdom of God cometh not with observation*; for, behold, *the kingdom of God is within you*;" (Luké xvii. 20, 21.) there we may see, comparing Matt. xvi. 28, with Mark ix. 1, that the "*coming of the kingdom of God*," and "*the coming of the Son of man*," are phrases employed by the Evangelists as synonymous expressions, and that the latter is used *where* it cannot possibly signify Christ's *personal* advent; there we read that "*the heaven must receive Christ until the times of restitution of all things*,"‡ (Acts iii. 21.) "*when He shall be*

* Mystery of Godliness, p. 181.

† Theory of the Earth, vol. ii. p. 308.

‡ "Ἀχρι χρόνων ἀποκαταστήσεως πάντων, i. e. quamdiu tempora N. T. durant, quibus per religionem Christianam omnia in meliorem statum sunt redigenda:—usque dum omnia eventum habeant, quæ sunt prædicta a prophetis."—*Schleus. Lex. Græc. apud verbum*—Ἀποκατάστασις.

revealed from heaven with his mighty angels" (2 Thess. i. 7.) to judge the quick and the dead; there we see, that Christ is gone "*to prepare a place for his disciples,*" and that when he shall "*come again*" he will receive them unto himself, "*that where he is, there they may be also,*" (John xiv. 1—3.) a reception, which will take place, unquestionably, at the general resurrection, before which era our Redeemer, therefore, will make no personal advent amongst us; for as, at his *first* coming, he offered himself as a sacrifice to take away our sins, so, "*unto them that look for him shall he appear THE SECOND time without sin unto salvation:*" (Heb. ix. 28.) Indeed, we see the Scriptures uniformly connecting *these two advents* of Christ, to the exclusion, we submit, of any other *personal* coming; and we cite the words of the Apostles' Creed as fairly conveying the same notion, when we are taught to profess our belief, that "*he sitteth at the right hand of God the Father Almighty, and from thence he shall come to judge the quick and the dead.*" If there be mention made of a *presence*, or an *advent*, or a *reign* of Christ between these his *first* and *second* coming, (and that there is, we readily allow,)—it is quite certain that they must be of a *different* nature; and, as his *first* and *second* advent are *personal*, what can the *others* be but *spiritual*? There will, doubtless, come an hour when the earth shall be full of the knowledge of the Lord; but ~~the reign of~~ Christ will not be *personal*, for we are expressly told by the Prophet, that, at this auspicious era of universal righteousness, "*the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given,*"—to Christ? No; but "*TO THE PEOPLE OF THE SAINTS OF THE MOST HIGH!*" (Dan. vii. 27.) It should be remembered also, that the word *Christ* is frequently used in the sacred writings for the *doctrine* of Christ; in which sense we are said to "*put on Christ,*" to "*grow in Christ,*" and to "*learn Christ.*" And, therefore, we are supported by the strongest *analogy*, when we interpret all those passages which seem to predict a *personal* reign of Christ upon earth, *spiritually* and *figuratively*, rather than in their *literal* acceptance.

Upon the whole of this question, we ask, whether the *spiritual* presence of Christ be not infinitely more *advantageous* than his *personal* advent could be? We ask whether the hypothesis touching Christ's carnal rule over the Jews be not a rebuilding of the wall of partition, which was thrown down by Christianity, and a restoration of the temple, the vail of which was rent in twain? We ask, again, whether to adopt Mr. M'Neile's creed on this point, be not to forget that the great purpose for which the Jews were chosen of God as his people, having been accomplished by the establishment of the faith of the cross, the *personal* reign of Christ at Jerusalem would not be the restoration of a system of favouritism, when the reason for it had ceased,

and which, therefore, would seem to be incompatible with the wisdom of Him, who regards neither Jew nor Greek, but mercifully counts *all* men his seed, who partake of the faith of Abraham, and are consequently to be blessed with him as being his children? (Gal. iii. 7—9.) We ask, still further, in what sense our Redeemer could declare that he had *finished* the work, which God gave him to do (John xvii. 4.) on earth, if he were destined at some subsequent period to come again and assume the character of the *personal* monarch of the Jews? If Christ's *spiritual* kingdom be succeeded by a *carnal* presence, we ask whether the course of the Divine dispensations will not be *retrograde*? "*Are ye so foolish? Having begun in the spirit, are ye now made perfect by the flesh?*" We ask whether the *literal* interpretation of the prophecies relating to our Redeemer's *first* advent was not palpably erroneous, and one chief cause of the rejection of our blessed Redeemer by the Jews? We ask, yet again, whether the memorable prediction of Malachi, concerning the advent of Elias, (iv. 5.) by its *figurative* accomplishment in the person of the Baptist, (Mark ix. 13.) is not an unanswerable refutation of every thing urged by our author against the *evasiveness* of that mode of interpretation, of which we avail ourselves in discussing the several texts which foretel the glories to be realized, in the blessed days of universal righteousness and peace?

In discoursing on Jer. xxiii. 5, 6, Mr. M'Neile says that Christ was the King spoken of by the prophet. Be it so: we ask, then, whether he was a king in the *literal* sense of the word, or merely a *spiritual* monarch? And if he was a *spiritual* ruler, whose "kingdom was not of this world," we further ask whether the other portions of the prophecy are not to be construed figuratively too? We ask whether Christ did not "*spoil principalities and powers, triumphing over them in his cross?*" (Colos. ii. 15.) How, then, can our author state, for the purpose of his argument, that Jesus did not "reign and prosper," and "*that instead of having the victory over his enemies, his enemies had the victory over him?*"—(Lect. VI. p. 150.) Is it not quite manifest that his error arises from construing the prediction *literally*, when a *figurative* interpretation is unquestionably called for? If this part of the prophecy be *figurative*, are not the *remaining* portions equally *figurative*? It is pleasant enough to hear Mr. M'Neile talk of his inability "*to diverge from his main argument to contend with those who persevere in asserting, that when the inspired prophets of Jehovah wrote Jews, they intended their readers to understand Gentiles,*" (Lect. VI. p. 153); and yet it happens that an inspired Apostle has contended for the very interpretation, which hath raised Mr. M'Neile's contempt, when he says,—"*He is not a Jew, which is one outwardly, neither is that circumcision which is outward in the flesh: but*

he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter."—(Rom. ii. 28, 29.)

The *corollaries*, which our author draws from his premises,—those premises being denied, (not "*dogmatically*," we hope,) we leave to fall of themselves. As we reject the doctrine of the *personal* appearance of Christ to reign in Jerusalem,—what "*the appearance of the king's person shall be in that day*," (p. 163,) we forbear to inquire. Nor can we afford room for a detailed account of our author's concluding Lecture, from Isa. lii. 9, 10, in which he endeavours to prove that the Jews shall have national pre-eminence in the earth, and be a blessing to all nations.

The glory, the kingdom, the pre-eminence, of the restored Jewish nation, shall consist (it is written, Lect. VII. p. 178)—in their nearness to God, and his nearness to them. His sanctuary in the midst of them will cause all the nations of the earth to do them honour; and their holy superiority shall be exercised in perfect national and individual righteousness, in universal and uninterrupted peace.

We sincerely adopt the fervent petition of the Apostle; "our heart's desire and prayer to God for Israel is, that they might be saved;" (Rom. xi. 1.) yea, doubtless, they will be restored to their own land, and be converted to the Christian faith: but we deny that Christ will become their king *in person*; and of the highly-coloured picture, which the glowing imagination of our author has induced him to make, of the pre-eminence and glory of their restored state, we again beg leave to say, that it is incompatible with the legitimate principles of scriptural interpretation, and decidedly at variance with what Mr. M'Neile has recognised as the best possible method of soberly anticipating events from the language of unfulfilled prophecy; viz. the observation of the connexion between the language and the event in those predictions, which have already found their fulfilment. (Lect I. p. 15.) And thus we bid him heartily farewell!

LITERARY REPORT.

The Moral Efficacy of the Christian Ministry, how best secured: a Charge to the Clergy of the Protestant Episcopal Church, in the State of South Carolina, delivered in St. Michael's Church, on the 10th February, 1831. By NATHANIEL BOWEN, D.D. Bishop of the Protestant Episcopal Church in South Carolina. Charleston: Miller. 8vo. 1831. Pp. 30.

As we have reason to believe that our own is the only copy of the Charge

before us, which has yet been received in England, it may not be unacceptable to our readers, if we lay before them a brief analysis of its contents. In introducing his subject, Bishop Bowen remarks, that although the Christian ministry are frequently discouraged by the comparatively little fruit which their most strenuous exertions seem to produce, and the immorality of many who are most zealous in professing a form of godliness, still

there is enough in that quiet influence of religious faith, which must be the occasional result of ministerial labour, to animate them in their endeavours, and lead them to inquire into the most probable means of insuring their success. As the principal means of educating a moral influence from the Christian ministry, he recommends a strict adherence "to the scriptural doctrines of Christianity, in all periods alike unchangeably the same; and especially the prominent feature of human sinfulness, and its consequences." Adverting briefly to the neological reveries of foreign schools, and the careless speculations which have lately characterized the theological researches of the continental divines, he points out the danger of admitting the principles of a doubtful innovation into religious belief, and maintains that there must be a distinctness in the faith which will have power to command a practical assent of the understanding. Hence the necessity of just notions respecting the state of mankind by nature, and the method of redemption; but the reverend Prelate's language is so involved and intricate, that we have had some difficulty in following his argument; nor are we altogether satisfied that we have attained a right comprehension of his statement of these important doctrines. He concludes, however, in these words:—

"Forego not, I beseech you, my brethren, for any unpalatableness it may have for those whom any newly invented imaginative theories of human nature and of human happiness have deluded, the constant enforcement of the sober truth of Scripture; nor forbear to defend, to the utmost that your exertions can effect, the minds of your people from the vain presumption, that they can be good enough to please their Maker, without faith in his revealed counsel to them as sinners. Bring constantly before them, as according to the Word and Church of God is your bounden duty, the whole consistent 'truth as it is in Jesus;' and strive unweariedly to make them aware of the unspeakable importance of the difference between their attention given, on the one hand,

to principles of divine truth lying open to the view of all, on the face of the Scriptures, and inferences plainly and naturally deducible from those principles demanding their reverent and unshaken regard; or, on the other, to general and vague representations of the doctrine of Christianity, of which nothing is indispensably requisite to be received, nothing of too high and sacred necessity, as matter of religious faith, to be waived."—P. 15.

The Bishop then proceeds to suggest, as a further means of moral efficacy, that sound doctrines should be ministered by those, "at once well enough instructed to vindicate and maintain it, and holy enough to adorn and exhibit it, in all its proper influence, by their own example." For while, on the one hand, the insufficiency of the advocate will be imputed to the insufficiency of the cause; so, on the other, a want of personal holiness in the guide will tend to invalidate the lessons of virtue which are not exhibited in his own life and actions. But besides sound doctrine, it is further necessary to inculcate, in all its particulars, the *practical* obligations of Christianity.

"*The faith of Christ*, as a principle of salvation, involves inseparably the *obedience of Christ*. We can never be too fearful that men should 'believe in vain.' We are unweariedly to inculcate that they 'who believe in God, be careful to maintain good works.' 'These things,' St. Paul tells us, 'we must speak and exhort; rebuking with all long-suffering and doctrine.' He had himself exemplified what he would thus convey, most impressively, for all who, in after generations, should follow him in the work he was fulfilling, when called into the presence of the Roman governor, that *he might hear him concerning the faith of Christ*, he so reasoned of *righteousness, temperance, and judgment to come*, as to make his conscious guilty hearers 'tremble.'—P. 21.

A few observations on the necessity and efficacy of *catechetical* instruction conclude the Charge. The style in which it is written is peculiarly unwieldy; but the matter is important, and the tone earnest. As a pulpit

discourse, it would have been scarcely tolerable; and we doubt whether a clerical audience could have followed the delivery; but in print, the necessary attention is not ill-bestowed upon the perusal.

Sermons on the principal Festivals and Holidays of the Church. By the Rev. ARTHUR T. RUSSELL, B.C.L. of St. John's College, Cambridge. Cambridge: Stevenson. London: Hatchard. 1830. 12mo. Pp. xii. 190. Price 4s.

THERE are nine Sermons in this little volume, containing a considerable mass of matter in a small compass, and applied with effect to the inculcation of practical holiness. Two of them are adapted to Good Friday, and the remainder to Christmas Day, St. John the Evangelist's Day, Easter, Low Sunday, Whit Sunday, Trinity Sunday, and the First Sunday after Trinity. The works of Bishops Butler, Huntingford, and Jebb, as they have been consulted by the author himself, are recommended to the further consideration of the theological student in his Preface; and, doubtless, sermons like those before us, digested from the rich stores of our standard English divines, are by no means the least effective of modern pulpit discourses.

Plain Parochial Sermons, preached in the Parish Church of Bolton-le-Moors. By the Rev. JAMES SLADE, A.M. Vicar of Bolton, and Prebendary of Chester. London: Rivingtons. 1831. 12mo. Pp. xii. 421. Price 6s.

SOME of the most interesting events, as well as of the most important doctrines, of Scripture, are illustrated in this volume, and in a manner well adapted to advance the interests of spiritual edification. The Sermons are twenty-two in number, of which the running titles are as follow:—1. Awake, thou that sleepest, &c. 2. The unsearchable Riches of Christ. 3. The Destruction of the Flood. 4. The Preservation from the Flood. 5. Great Wickedness and Sin against God. 6. On the Journey to Emmaus. 7. If

they hear not Moses, &c. 8. Perfect Love casteth out Fear. 9. Humble yourselves under the mighty hand of God. 10. Thou art the man. 11. The Way of the Lord equal. 12. The New Man. 13. The Wedding Garment. 14. Walk worthy of the Lord, &c. 15. The Word of the Lord precious. 16. Distinctions to be made on the Day of Judgment. 17. God made Man upright—Man makes himself miserable. 18. The Knowledge of God revealed to them that fear him. 19. Resist the beginnings of evil Temptations. 20. The Love of Christ for them that do the Will of God. 21. On seeking out the Works of the Lord, and praising him. 22. Diligence and Perseverance in the Christian Race.

Most of these sermons are written for particular Sundays, in reference to some portion of the service of the day. They are, however, easily rendered generally applicable either to private reading or family use; and the simplicity with which they are written, and the tone of earnestness in which the great duties of Christianity are enforced, can scarcely fail of producing the desired effect upon the mind.

1. *A Letter to His Grace the Archbishop of York, on the present Corrupt State of the Church of England.* By R. M. BEVERLY, Esquire. Eighth Edition. Beverly: Johnson. 1831. 8vo. 1p. 39.

2. *A Reply to a Letter addressed by R. M. Beverly, Esquire, to His Grace the Archbishop of York, on the present State of the Church of England.* By the Rev. WILLIAM TAYLOR WILD, of St. John's College, Cambridge, and Curate of Newark-upon-Trent, Nottinghamshire. Newark: Ridge. 1831. 8vo. Pp. 42.

THE arrival of the first of these pamphlets at the eighth edition, is, indeed, a melancholy proof of the avidity with which any thing in the shape of an attack upon the Church is devoured in the present day. Well may the voice of all we meet be raised in lamentation, when such a tirade of ignorance, of falsehood, of malignant abuse, and of gross obscenity,

addressed to the second dignitary of the National Church, is allowed to pass current in the world, as this self-refuting, demi-atheistical libel upon all that is good and holy in the land, by Mr. Beverly, of Beverly. For all that deserves an answer, we refer our readers to the temperate and manly reply of Mr. Wild; though, in fact, the harm which this Bedlamite meant to do, is neutralized by the lunacy exhibited in every sentence, and the monstrous Munchausenisms which the most credulous goblin-hunter would never admit within the limits of his belief. There is only one word of truth in the whole pamphlet, and it occurs in the very first page, wherein the author trumpets forth his "attempt" as an "attack upon the Established Church, without the slightest care for the consequences."!!!! But the man is wild, that's certain. He vomits out a whole page of ribaldry against Bishops, because they are called "My Lord;" while he writes himself down *ESQUIRE* at full length in his title-page. *Risum teneatis, amici!*

A Familiar Introduction to the Christian Religion, in a Series of Letters from a Father to his Sons. By a SENIOR. London: Rivingtons. 1831. 12mo. Pp. xi. 118. Price 7s. 6d.

It is the object of these Letters to draw the attention of the young to the important concerns of religion, by developing the scheme of Christian redemption, and by laying down the principles on which the doctrines of the gospel may be applied to the promotion of personal holiness. With this view, the writer directs his first inquiries to the state of mankind by nature, and, keeping clear, on the one hand, of the exaggerated position, that we are totally lost and corrupt, yet enforcing, on the other, the melancholy truth, that we are "very far gone from original righteousness," induces, from thence, the necessity of exertion in the attainment of virtue. Having adverted to the subject of original sin, he proceeds to the consideration of the fundamental doc-

trines and the entire system of Christianity; of faith and its objects, involving the Arian and Socinian heresies; of human merit; of the Holy Spirit, the Trinity, and the operations of a superintending Providence; of baptism, baptismal regeneration, conversion, and repentance; and of the Lord's Supper. From these *practical* considerations, he turns to others of a *speculative* character, and examines some of the more prominent of those *Scripture difficulties*, by which the youthful inquirer is apt to be perplexed, and led into discussions, of which the experienced sceptic is ever ready to take advantage against him. Having placed these points in their proper light, he points out the advantage of applying for instruction to those parts of Scripture which are most easily intelligible; and concludes by inculcating the important lesson, that it is only by *practice*, founded on *principle*, that the Christian character is formed and completed.

A feeling of the most ardent affection, and sincere interest, in the present and eternal welfare of those whom he addresses, pervades the truly parental advice contained in this little volume. There can be no doubt that the writer stands in that relation under which he represents himself; and we trust that by the admonitions which he has given them, he may prove to others also, if not a *parent by nature*, at least a *father by advice*.

The Atonement and Sacrament of the Lord's Supper, considered with reference to certain Popular Objections. London: Rivingtons. 1831. 12mo. Pp. viii. 133. Price 3s. 6d.

THERE are many professing Christians, whose belief in revelation is the result rather of habit than of conviction. Hence they regard the Eucharist, not as a *positive* ordinance, so much as an unessential ceremony; and the mysterious nature of the atonement cancels in their mind the obligation and importance of the doctrine.

"It is the object of the present little work to facilitate to such people the cordial reception of these important parts of Christian doctrine and

institutions; by strengthening their general belief in revelation; by exposing the unreasonableness of giving an unequal assent to doctrines resting upon one common authority; by removing difficulties in the way of the doctrine of the atonement in particular; and by shewing that the Sacrament of the Lord's Supper (which alone the Author had immediately in view) is, in fact, instituted with a high moral aim; one intimately connected with the improvement and happiness of man."—Pp. vi. vii.

The author apologizes for the colloquial style in which his little tract is written, from the circumstance that it forms the substance of an actual conversation with a young friend, who was about to receive the Sacrament for the first time. We are rather disposed to regard the easy and familiar method in which the doctrines are stated, and objections answered, as a considerable addition to the value of an otherwise useful publication, inasmuch as the persons, for whom it is more expressly intended, are generally more capable of appreciating a plain argument, conducted in popular language, than the many intricacies of a studied composition.

Selections from the Works of the learned and judicious Richard Hooker. By the Rev. HENRY CLISSOLD, M. A. Minister of Stockwell Chapel, Lambeth. London: Rivingtons. 1831. 12mo. Pp. xvi. 117.

THERE can be little doubt that the deplorable variety of sects into which the Church in this kingdom is divided, and the evils thence resulting, are materially produced by the prevailing ignorance of the real principles upon which Christian society is founded. The student is well aware that the writings of the judicious Hooker contain a most complete and sufficient remedy for this ignorance; but his reasonings lie, in general, too deep for the apprehension of an ordinary reader. At the same time, the most important truths are frequently developed in them in the plainest manner; and (as in the Scriptures themselves, where all that is necessary to

salvation is so manifest, that "he may run that readeth,") shine forth amid the more recondite discussions which involve them. These *aurea dicta* are selected and arranged in the useful manual of Mr. Clissold; and we have seldom met with a more unpretending little work, with more just pretensions to utility. It is divided into three parts; of which the first, after proving the existence and the attributes of God, investigates the necessity of law and obedience in order to the constitution of every civil and religious society; the second relates to the Church of England exclusively, in respect to her discipline, Liturgy, rites and ceremonies, and vindicates the authority of her institutions; and the last is occupied with the principles of Christian faith and practice, as maintained in the Established Church, in perfect accordance with Holy Writ. We are of opinion that an unbiassed investigation of the tenets advanced in his work will tend to a realization of the editor's hope, and that a conviction will be produced on the mind of the reader, that "the form of government adopted by our Church is truly apostolical; her Liturgy conformable to God's holy Word; her rites and ceremonies fit and becoming his sacred temple; and that if the worshippers themselves, in humility of soul, in warmth of devotion, and in spiritual mindedness, did but respond to her Collects, Confessions, Litanies, and Scripture readings, the voice of adoration from the Church below would harmonize with that of the Church above, and the fulfilment of our daily supplication be hastened, 'Thy kingdom come; thy will be done in earth as it is in heaven.'"—P. x.

A Treatise on the Nature and Causes of Doubt in Religious Questions, with a particular Reference to Christianity. With an Appendix on some common Difficulties, Lists of Books, &c. London: Longman and Co. 1831. 12mo. Pp. xiii. 191. Price 5s.

It is no uncommon occurrence to meet with men of vigorous and independent thought, in whose minds there exists a numerous and serious class of

hindrances, which it is desirable should be removed, before we can expect them to apply to the study of formal treatises on the authority and obligations of religion, and especially of revealed religion. To such persons the anonymous author of this well-compiled treatise (which forms a suitable companion to "The Nature of the Proof of the Christian Religion," &c. noticed in p. 353 of our last number) modestly offers himself "as a pioneer," through the various difficulties which impede their progress. The following outline of the causes of religious doubt will shew how well he has studied this particular case. Part I. treats on the *Intellectual Causes*; viz. 1. Misconceptions as to the Nature of the Proof in Religious Questions; and, 2. Inadequate acquaintance with the facts of the Christian Evidence. In Part II. are considered the *Moral Causes*; which are, 1. Excess in some legitimate Propensities; 2. Pride; 3. Want of adequate Seriousness; and, 4. Fear of Ridicule. An Appendix of extracts from various writers, treating on different topics adverted to in the course of his discussion, closes this useful and instructive volume, which deserves, and we hope will receive, an extensive circulation.

The Canon of the Old and New Testament ascertained. By ARCHIBALD ALEXANDER, D.D. London: Miller. 1831. 12mo. Pp. xxii. 417.

A VERY neatly executed reprint of a truly valuable treatise, which was originally published at Princeton, in New Jersey, in 1826. Though published by Dr. Alexander as a supplement to his excellent Compendium of the Evidences of the Christian Religion, it forms an independent work, which has been compiled from the labours of various learned authors, some of which are too voluminous, and others too costly, to be accessible to ordinary Bible students. The following are the subjects discussed by Dr. A. Part I. Early import and use of the word "Canon;"—Constitution and Integrity of the Canon

of the Old Testament;—Apocryphal Books;—Testimonies of the Fathers, and of other learned men, down to the Council of Trent, respecting the Apocrypha;—Internal Evidence that these Books are not canonical;—Proofs that no Canonical Book of the Old Testament has been lost;—The Oral Law of the Jews without foundation. Part II. Method of settling the Canon of the New Testament;—Catalogues and Order of the Books of the New Testament;—Canonical authority of the several Books and Epistles of the New Testament (the Refutation of J. D. Michaelis's Objections to the Canonical Authority of the Gospels of Mark and Luke is particularly excellent);—Proofs that no Canonical Book of the New Testament has ever been lost;—Rules for determining what Books are Apocryphal;—some account of the Apocryphal Books which are lost, and of those which are still extant;—Proofs that no part of the Christian Revelation has been handed down by unwritten tradition. The Romish doctrine of tradition is, in this last section, exposed, and triumphantly refuted.

This volume will be found a valuable accession to the libraries of those who have not leisure or opportunity to purchase or to study larger treatises on the canon of Scripture.

The Scripture Doctrine of the State of the Departed, both before and after the Resurrection. By JOHN PEERS, A.M. London: Hatchard. 1831. 12mo. Pp. 58.

REALLY a very sober, judicious, and withal a very entertaining little work. Plain statements, supported by positive Scriptural proof, place the important doctrine upon which it treats in a very clear and comfortable light. With this before him, the "Whately" controversy will fade into nothing with the unprejudiced reader; and the logical inductions of the Oxford Platonist will vanish before the simple truths of Holy Writ, arrayed in the simple garb of religious confidence.

SERMON

FOR THE FIFTH SUNDAY AFTER TRINITY.

1 SAM. xv. 22.

Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

THIS is an important question; and as it has been answered by the holy Spirit of God, it concerns us to be attentive to that reply, and not increase the account of our responsibility by devising new solutions of our own. But before we proceed to examine the immediate subject of the text, it will be well to enter a little into the transaction out of which it springs, and which the first lesson for the morning service has more immediately brought before us.

When the Israelites were commanded to occupy the land of Canaan, and expel the ancient inhabitants, it is probable that this intention on the part of God was generally known to the sinful nations who were the subjects of it. Rahab, we know, expressed the most perfect knowledge of what God had done for the Israelites, and of his design to settle them in her native country. "I know," she says to the spies, "that the Lord hath given you the land;" and to shew that, whatever others might think of the subject, they still knew the facts which ought to have proved that the Israelites were advancing under the immediate guidance of God, she adds, "Your terror is fallen upon us, and all the inhabitants of the land faint because of you: for we heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side of Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you, for the Lord your God, he is God in heaven above and in the earth beneath." The miraculous passage of the Red Sea was sufficient proof that the Israelites trusted for victory to something more than their own conceit; and no nation, hearing and believing such an event as the Canaanites did, would ever have ventured to resist an enemy thus guided and defended, unless, as was here the case, that people, for their monstrous wickedness, had been given up to their own blindness by Him who alone is the Father of light. But if the sin of the Canaanites in resisting the people of God was great, that of the Amalekites was much greater. They were nearer both in point of time and of situation to some of the great miracles by which it pleased God to signify his peculiar presence with his chosen people. They could not be ignorant of what was well known at Jericho, a place so much further from the scene of action. Yet they had not the excuse of the Canaanites, that they fought in defence of their native land. There was no commission of God to destroy *them*;—*they* might have remained altogether without molestation;—*they* might have stood still and seen the glory of the Lord.

But this they chose not to do. What their motive was, matters little, and the sacred historians have not recorded it. It could not possibly be one which reflected honour on the nation; but, with whatever feeling, without even waiting to see whether the Israelites had any hostile intentions, the Amalekites crossed the desert and engaged battle with the people of God. So open a defiance of the Lord of Hosts might well expect a signal judgment, and accordingly "the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven." And the same sentence was afterwards renewed more at full: "Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt: how he met thee by the way and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it."

We shall all readily admit (God grant we admit it not to our own confusion) that if a nation fears not God this is sufficient reason why it should be visited with the rod of his vengeance. We can all readily discern also, that a nation sending forth an army without even the pretext of self-defence, to stop the way against God's chosen people,—against a people known to be such, and known to be marching under his conduct and authority, could not have feared God. We shall therefore have no difficulty in understanding that the Amalekites were most justly liable to the divine judgment. But to some minds there may be a difficulty in perceiving how this act of theirs could affect them 400 years afterwards, and that for this reason that terrible charge should have been delivered to Saul, "Go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."

Now to explain this difficulty, if such it should appear, a few considerations will be sufficient. Nations, being judged in this world only, differ therein from individuals. As long as a nation is in existence, it is the same nation, though composed of different individuals. Hence we pray in the service for the martyrdom of King Charles, that the atrocities of the great rebellion may not be visited on ourselves: "O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood (the shedding whereof, nothing but the blood of thy Son can expiate) lay it not to the charge of the people of this land, nor let it ever be required of us or our posterity." But there is this great consolation,—the sins of past times are never visited on a nation, except when the generation itself is sinful. Thus, though the reason assigned for the command to Saul is the conduct of the Amalekites in resisting Israel, yet this sin was visited when there were abundance of others, for Saul is expressly charged to destroy "THE SINNERS, the Amalekites." But the sins of their ancestors were more connected with their own than might at first sight

appear. What could be expected from a nation which knowingly, wilfully, deliberately and publicly had set itself to oppose the declared will of God? Before that time some hope might have been entertained; afterwards, humanly speaking, there was none. What lessons could such a generation teach their children? They had, as a nation, committed the sin against the Holy Ghost, and were nationally unpardonable, unless indeed a future generation should repent, which was most unlikely. The grace of God was outraged and withdrawn; they fell from one wickedness to another. God, in whose hand are the times and the seasons, saw that it had reached that height beyond which his providence could not endure it, in the days of Saul. He therefore decreed to punish it by the hand of the Captain of his inheritance. In this destruction the innocent were to perish as well as the guilty: but this is nothing more than what happens in all national visitations, whether by earthquake, famine, or pestilence. All this could be abundantly adjusted beyond the grave. It is probable, however, that the only innocent persons were the children, and they were mercifully removed to a scene of happiness, to which they would never have attained had they lived to witness the vices of their parents. There appears also to have been another object in the views of Providence when this tremendous judgment was appointed. The people of God were called upon to execute his justice, in order that they might see what might be expected by themselves when they followed the example of Amalek. This was the lesson taught them by Moses: "It shall be if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord your God destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God."

The sum of the matter, therefore, is this. The Amalekites were a very sinful people; they had committed, indeed, the most deliberate act of sin; they had gone out of their way to oppose the designs of Providence, when they were perfectly well aware what those designs were; God therefore determined to abolish the nation. All the divine threatenings of this kind are, however, conditional. This we are taught by God himself, speaking in his prophet Jeremiah, "At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil which I thought to do unto them." But the Amalekites did not repent. They were sinners 400 years after; that is, not merely had they broken the law of God individually (for this the chosen people themselves had done), but they were collectively, and as a nation, wilful and obstinate opponents of the designs of God. This must be the meaning of the passage which affirms them to be sinners, because there is no nation, any more than any person, without sin. They had filled up the measure of their wickedness, and God was now about to perform all that he had threatened against them. His people were now settled in the promised land; and nothing now remained but to remind them of the commandment before given,

and to charge the new monarch, Saul, with the duty of obliterating Amalek from off the earth.

As therefore the Israelites are not to be condemned, but quite the contrary, for exterminating the nations of Canaan, so neither is Saul to be censured, nor is he censured in Scripture, for obeying the command of God to go out against Amalek. It is because he did not *entirely* obey,—because he chose to *limit* God's commands to his own opinions and desires, that he is so severely reprobated in the text. Saul neither doubted, nor could doubt, the reality of that authority by which he was commissioned to destroy the ancient foe of Israel. Samuel had already successfully appealed to miracle to support his claim to the office of a Prophet of God. Where once the command of God is clear, no thoughts, no desires of our own have any further demand on our regard. It was not for Saul to reason, but simply to obey. But instead of this safe, wise, pious and easy course, he chose to improve, as he conceived, on the commandments of his God. "Saul and the people spared Agag, and the best of the sheep and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but every thing that was vile and refuse, that they destroyed utterly." And (what deserves to be particularly remarked) Saul had either the self-deceit to believe, or the hypocrisy to avow, that he had performed the commandment of the Lord; and he seems to take some credit to himself for what he appears to consider his amendment of the literal orders of his God. "Yea," says he, "I have obeyed the voice of the Lord." "But the people took of the spoils, sheep and oxen, the chief of the things which should have been destroyed, to sacrifice unto the Lord thy God in Gilgal." Then Samuel uttered the affecting and interesting reproof in the text: "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold! to obey is better than sacrifice, and to hearken than the fat of rams."

If the circumstances attending this transaction have been at all clearly explained, we shall now be prepared to derive full benefit from the admonition of the text; and a very awful admonition it is. It is one in which every Christian, every accountable creature is concerned, either in the way of warning or reproof. The commands of God are not grievous; but the corruption of the heart too often thinks them so. Few men, indeed none but the most abandoned, have the audacity to act, like Amalek, openly and avowedly against the will of God; but very many, like Saul, endeavour to persuade themselves and others, that they may safely make slighter alterations in the plain terms of obedience; and sometimes would make it appear that they made these very alterations with a view of more faithfully performing the commandments of God. Strange and most hollow delusion! But after all their boasted sacrifices, they are an abomination to the Lord. The Lord hath rejected them—he will have obedience, not sacrifice; he will not share his honour with men's vain imaginations.

Under the law of Moses, sacrifices were required—neither people nor individual was held to be sanctified without them. They were the sign of a better sacrifice, and they were accepted for the sake of that which they represented. Under the Gospel, prayer and thanks-

giving have taken their place. But God delights not in the sacrifice or the prayer, as the form only; he values them as the proofs of an obedient heart, sincerely desirous to perform all his commands, and further than this he values them not. They can never sanctify sin, nor make rebellion acceptable. "Rebellion is as the sin of witchcraft;" or, as it is in the margin, the sin of divination; that is, disobedience to the will of God is as bad as though a man should take counsel of a pretender to future knowledge, rather than of the oracles of God. "Stubbornness is as iniquity and idolatry." A head-strong resolution to bend the will of God to our own inclinations, is as hateful in his sight, as worship paid to an image. It is not, then, that we read our Bible, or that we offer, on all stated occasions, our prayers to God, that we are therefore accepted by Him. It is not that we acknowledge Him our Lord to the exclusion of every other. These things may impose upon men,—they may even impose upon ourselves, and make us believe that we have performed the commandment of the Lord. But, let us, my brethren, if we feel ourselves inclined to these deceits, remember the language of our Lord on this very point:—"Wo unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone."

Our dispositions vary considerably; but in God there is "no variableness, neither shadow of turning." His word endureth for ever—it is the same to all persons—to all generations. Some of us may perform some duties with pleasure, which others regard as tiresome and irksome. Yet the obligation of all these duties is the same to all men—and of all will they all be required. "What is vile and refuse," the sin to which education or disposition has given us disgust, *that* we can destroy utterly—but "the chief of the things which should be utterly destroyed," the dear and favourite sins to which our habits attach us, these we can find excuse to spare, though the command is as positive against them as it is against the rest. Most unhappy, most blinded, if we can persuade ourselves, like Saul, that we return these abominations for the service and glory of Him, who has positively forbidden them, and commanded their extermination! Yet, such delusion is not without precedent; and we may find, perhaps, its counterpart in our hearts, and there read how, while we have been clearly violating the prohibitions of God, we have persuaded ourselves we were advancing his glory.

To deny ourselves, and take up our cross, and follow Christ, is what Christ himself describes as the common daily duty of his disciples. Here Scripture is positive. What then? Shall we limit where Scripture, either in terms or by inference, has placed no limitation? Shall we determine how far this command is to be followed, how far neglected? Shall we appoint the cases in which it is lawful or advisable to deny ourselves, and crucify our spiritual foes?—Alas! my brethren, if this be once permitted, we shall be found at once most partial, and yet most injurious to ourselves. An affectionate Saviour would take us from beneath our own treacherous power. He has laid down the rules of our pilgrimage; and though his yoke be easy

and his burden light to those whose faces are set resolutely Zion-ward, yet the daily renunciation of ourselves for Him, and the daily crucifixion of the flesh, with the affections and lusts, are the appointed, the indispensable conditions. Every day will bring along with it circumstances which render a partial obedience easier to the flesh than a total. There are the active duties as well as the contemplative. In prayer, if we are serious, we find refreshment and comfort; if less so, at least we find the ease which results from the sense of duty performed;—the requirement is to some so pleasurable, and to all so easy, that thus far we may be very ready to comply. But thus far we have not proved our discipleship. “Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice.” Not that God will accept our duties without our prayers—prayer itself is a duty, an important one;—prayer itself is an act of obedience, and if omitted, would render our services as imperfect as Saul’s;—prayer is indispensable to procure that grace, without which our endeavours would be fruitless, or stifled in their birth. But prayer is not all duty, nor is it the highest duty. All its value depends on the use we make of the grace we receive, and the sincerity with which we are seeking to be doers of the word. The same remark applies to all the acts of Christian devotion, whether public or private. The word of God doeth good to him that walketh uprightly, and the prayer of a just man is his delight. But the Gospel is hid to them that are lost; and “he that turneth away his ear from hearing the law, even his prayer shall be an abomination.”

We, my brethren, in professing ourselves Christians, profess the glory of God as our object and our motive. May he grant that we may have grace and guidance, steadiness and sincerity to keep this object in view, and by our mutual prayers for each other, with the mutual reflection also of duties performed, build each other up in the way of righteousness and salvation! But, this being our profession, how careful should we be lest partial insincerity, scarcely suspected by ourselves, deprive us of our duty and of our reward! God leads us forth to the battle, and we cheerfully advance against his enemies and ours. But have we duly considered the terms of our commission? Are we sure that, while we have zeal to God, it is a zeal according to knowledge? Are our means, our endeavours, such as He would approve? Let us remember, that if a man strive for masteries, yet is he not crowned except he strive lawfully. The laws of our warfare are laid down in our Bible, and the weapons placed in our hands. If we fight not according to the terms of command, and if we fight not with the weapons wherewith we are intrusted, we must not hope to gain the victory, or to share the triumph. These considerations are most important in directing our conduct; but they may be very readily and satisfactorily used. No Christian, well-read in his Bible, and sincere in his intentions, can lightly fail to know what God requires of him. This once known, let him not travel out of the path which the word of God has marked out, in the vain hope that he can promote the Divine glory better than by the fulfilment of the Divine will. Let him not say, “I have obeyed the voice of the Lord, and have

gone the way which the Lord sent me;" for though this may be true in part, still, if the whole command of the Lord has not been obeyed, where it was plain and express, such a man's Christianity is imperfect; and even though we go the way which the Lord sent us, though we seek heaven, not by our own merits but by the blood of Jesus, still, if we seek not in obedience, our faith is dead and vain, and our devotion fruitless. Once knowing the will of God, let us, with all meekness, readiness and confidence, submit ourselves thereto; assured that no other way, however apparently pleasant, can guide to aught but confusion and perdition; while this, whatever courage and stability it may require to tread it, will be found, amidst all its difficulties, a way of pleasantness, and a path of peace, infallibly conducting to glory and to God.

Θ.

MISCELLANEOUS.

NEW MONTHLY MAGAZINE.

MR. EDITOR,—A friend lately asked my opinion of an article in the last number of the *New Monthly Magazine*; and while the work was in my hands, I was tempted to extract the following passages.

P. 502. In Worcestershire Colonel Lygon, aided by a great company of pluralist parsons.

Ibid. Despite of . . . the great company of preachers.

Ibid. In Essex . . . all the clergy of the county, faithful to their principles, voted for Mr. Tyrell.

P. 501. Lords Althorp and Milton had nothing . . . to oppose . . . to an intriguing clergy.

Ibid. The nation is decided for reform,—the churchmen of Cambridge are decided for the rotten boroughs. . . . The nation will not forget this favour. . . . If churchmen are against the people, they cannot be surprised if the people are against them. . . . In the University of Oxford the anti-national party prevailed without a struggle. . . . The College of Dublin was not behind her English sisters in testifying her animosity to the people.

P. 505. We see their (the Beresfords') unrelaxing animosity to the people, in the conduct of the primate. . . . Armagh, a borough belonging to that prelate, and always at the service of some individual whose principles make it dangerous for him to show his face at a popular meeting.

P. 506. The ecclesiastics appeared in great force at the hustings (of Drogheda); no fewer than forty of that estimable order supported the vacant declaimer, who presumes to talk of himself and Burke in the same breath. Nor has the University of Dublin done herself any disparagement by preferring such a person as Mr. Lefroy to the Irish Solicitor-General. The former is the natural representative, by his dulness and his bigotry, for a constituency of churchmen and pedants. Old metaphysics and scholastic theology are just the studies to make anti-reformers and liberalists. A little more useful knowledge and practical christianity (if by any means they could be infused into our colleges) would materially improve their politics, as well as their minds and morals.

All these passages are from the first article, entitled "The late Elections ;" they are followed up in another article, entitled "Will the Lords pass the Bill, the whole Bill, and nothing but the Bill?"

P. 513. "When reason is against men," to quote Hobbes' 'quaint antithesis,' "men will be against reason," is more frequently predicable of the Barons of Britain than perhaps any other equally numerous body,—the Church of course excepted.

Ibid. The monkish bigots of Cambridge.

P. 514. As the noble and right reverend members of their Lordships' House are, after all, but human beings, and, as such, less likely, as a body, to be influenced by an abstract love of truth and right, than what they deem a sense of their own interests and privileges.

P. 515. From such a doctrine (that reform is not necessary), and from such an advocate (the Duke of Wellington), there is but little ground for apprehension,—the rather as, except in the Bench of Bishops, there are but very few of even the Duke's late subs who are hardy enough to stand godfather to it.

P. 518. They (the moderate reformers) count on the Bishops' Bench to a man, on the votes of the anti-reformers of every shade and party, &c.

P. 519. The evangelical party will also vote for the Bill, as a means of revolutionizing the Bench of Bishops,—and, indeed, the Church at large; that is, of confining the Lords spiritual to their clerical duties, if they have any, and of making the non-resident pluralist contribute a little of his superfluity to the support of the working clergymen, with whom at present it is short commons and primitive christianity, in the regard of stipend.

Ibid. Of the right reverend Bench we will not say more than that it is the sincerest wish of the bitterest foes of the Church of England that the Bishops may vote in a body against the Bill.

From the "Soliloquy of an Ex-Member."

P. 526. The country rector of my parish, especially about Whitsuntide, or during the venison season, has often plainly hinted to me that I was a good man.

From the Appendix.

P. 251. It is melancholy to find the Church, which should be ever on the side of purity and morality, leagued, in too many cases, with the borough-mongering system. The two English Universities, and that of Ireland, have allied themselves at once imprudently and scandalously, with the enemies of the people. The Universities, and the ecclesiastical institutions, and the feelings of the Church, as a body, may fairly enough be judged of from their conduct. Besides, the clergy came forward, in a great majority of the contested elections, with numbers and zeal, on the anti-reform side.

P. 242. Were we enemies to the Church we should devoutly pray that they might still continue in their course of blind unyielding bigotry; but we respect the Church, though we cannot be blind to its defects, and would earnestly desire to see its foundations laid deep in the affections of the people, and not in the sand which every wind and tide has power to influence.

I have not selected these passages as a thesis for a discourse on parliamentary reform,—for the discussion of which I consider any place more suitable than the pages of the *Christian Remembrancer*. My object in drawing them together, in their naked deformity, is to demonstrate the spirit in which advantage has been taken of a late occasion to incite the public mind against the Church and the Clergy. Who may be the conductors, or the readers, or the purchasers of the *New Monthly Magazine*, I profess not to know; of their temper and disposition, these accumulated extracts leave too little doubt: but as

there are men who will loathe a dram, though they cannot refuse the temptation of a drop, I am willing to hope that, when the poison of these extracts is condensed, in a form separated and detached from the context, the bane may be counteracted, and made the antidote of its own pernicious operations. Nothing less than a paroxysm of spleen could move a public writer to betray so many signs of morbid acrimony in so few pages; and he must either suppose the readers of his work to be as splenetic as himself, or they would take no pleasure in this reiteration of vulgar abuse; or assume their general carelessness and insensibility to be such as a less repeated attack would not move, and that there is an object which renders it necessary to stimulate them to a certain point. These remarks proceed, as I apprehend, not from the dissenters, but from a more formidable party, of which the dissenters are the dupes, and which, in the pride of indifferentism, affect to be of no religion, and are in fact above, or rather below, all religion. Their obvious design, on the present occasion, is to separate the clergy from the people, under the false and insidious pretext that the clergy are opposed to the people; and to make their conduct in the late elections, and especially in that of the University of Cambridge, the ground of a charge against the whole ministry of the Established Church.

But, I ask, do the facts sustain the charge? In Northamptonshire, where Mr. Cartwright polled 2,019 votes, and Lord Milton 2,135, there was such a division, the public opinion of the county was so nearly balanced, the support given to both parties was so strong, as to be beyond the efforts of "an intriguing clergy." In Essex, 1,518 single votes were recorded in favour of Colonel Tyrell, of which but 183 were those of clergymen; so far are "all the clergy of the county,"—a county containing considerably more than 400 parishes,—from being subject to the alleged imputation: and I am justified in saying that there was a large body of the laity with whom a large body of the clergy concurred, and that over these men the clergy could exercise no improper influence, especially in a contest in which the minds of the people were prepared to refuse their votes to *the Parson's man*. In the University of Cambridge the clergy naturally possess a numerical majority in the convocation; and this majority was, I think, considerably greater than the majority in the poll book. In the University of Oxford it is not usual to change the Members; but it may be recollected, that at the time of the election of Sir R. H. Inglis, the gentlemen who supported him were not, at that crisis, of the *anti-national* party; the voice of the people, which is now so highly cherished, was with them, though it was then despised, and held to be a "vox et præterea nihil."

But I am not content to dwell upon the misrepresentation of facts, from which it is inferred "that if the clergy are against the people, they cannot complain if the people are against them." If the constitution has invested the clergy with the right of voting in elections, are they not as free as other men to use this privilege? Are they alone to have no discretion in the choice of their representatives? Are they, above all men, to bow the knee to the will of the minister,—to be subject to the arbitrary and insolent dictation of the press,—and to "be infected with every epidemic phrenzy of the people?" It is a

question in which I will not express what I think or what I feel; but in opposition to the effusions of the radical press I have pleasure in reciting the sentiments of a writer whose knowledge of the law and history of the constitution will hardly be called in question. Mr. Palgrave, in his letter to Mr. Spring Rice, on the means of reconciling Parliamentary reform to the interests and opinions of the different orders of the community, and in conformity with the principles and precedents of the Constitution, suggests,—

The number of the representatives of the two Universities should be increased, because, at present, there are no other bodies in which all the constituents can be said to be gentlemen. They are either persons directly connected with the aristocracy, or educating for those liberal pursuits which lead the lower and middling classes into the higher and highest classes of society. Hence the value, and deservedly, placed upon the representation of the two universities. For the same reason, consider whether it may not be desirable to bestow the same privilege upon the Inns of Court, the Colleges of Physicians and of Surgeons, and the clergy of London, Southwark, and Westminster, to whom, united for parliamentary purposes under the name of the "Three Faculties of London," the right of parliamentary representation should belong. . . . The *three united faculties*, whatever may be the political character of their representatives, will never return any man by whom the tone of Parliament can be lowered; whether they vote for government, or for the opposition, or for neither, good will equally result from their presence in the assembly. I consider these bodies, like the universities, merely as the machinery for bringing in men, belonging to the aristocracy, of *respectability* and talent. An elective franchise cannot be given to men of science or men of literature, upon a *qualification* of acquirement or knowledge; but eminence in science or in literature would afford a proper ground for a candidate canvassing the votes of a community which would not include any person destitute of education or acquirements.—Pp. 18, 19.

This is the language of an educated gentleman, far removed from the low ribaldry concerning the dulness and the bigotry fit for "a constituency of churchmen and pedants." The obloquy which it is attempted to excite against the clergy for what has been done, is further applied with a view of intimidating the Peers, and especially the Bishops, in what remains to be done;* and on this point there is a most remarkable coincidence of sentiment between the different writers who address themselves to the different classes of the community. The writer who takes upon himself to offer *Friendly Advice to the Peers* is not perhaps ambitious of being placed in the same rank with the conductors of the *New Monthly Magazine* or the editor of the low journal, called *Bell's Life in London*; but in the *Advice*, and in the *New Monthly Magazine*, there is the very same profession of respect for the Church, the same insidious hypotheses, and the same practical excitement of the dangers, which are ostensibly deprecated; and the *New Monthly Magazine* and *Bell's Life in London* agree to a word in anticipating a *reckoning* with the Church. I transcribe the passages as I find them:

If, indeed, the right reverend Bench should unhappily pursue the course now repented of at the University,—if they should set themselves in hostile array against the whole nation's wishes, then indeed would our fears wax great,—not for the fate of the reform bill, but for the fortunes of the English Church; and we verily believe the Establishment, with all its imperfections and even abuses,

to be the best, because the most learned, tolerant, and beneficent which has been settled any where in the world. Of the Irish sister we say nothing, except that her unbending resistance to all improvement, when so much is wanted, bids fair to produce, in Church reform, the consequence which so many anti-reformers now deplore, as the result of their votes upon Penryn and Retford.—*Friendly Advice to the Peers.*

Compare the preceding extracts from the *New Monthly Magazine* and the following passage, which is given without abridgment :

The Tories have their victories in the county of Buckingham and the University of Cambridge. The result of the latter contest is known to every one, and the vast accession which it has made to the cause of ecclesiastical reform has been the theme of general remark. The nation is decided for reform,—the Churchmen of Cambridge are decided for the rotten boroughs; and they reject Lord Palmerston and Mr. Cavendish for Goulburn and Yates Peel. The nation will not forget this favour. When they come to revise their Church Establishment, and look with the keen eye of a popular House of Commons into every branch of their ecclesiastical institutions, they will not visit their abuses with a more sparing hand when they remember the part which the University of Cambridge has acted in this election. If Churchmen are against the people, they cannot be surprised if the people are against them. That the defeat of the popular interest is justly laid at the door of the ecclesiastics, there can be no doubt. In the University of Oxford the anti-national party prevailed without a struggle. There beamed not from all her schools one solitary ray of liberality to attract a popular candidate. The College of Dublin was not behind her English sisters in testifying her animosity to the people." But a day of reckoning is at hand.—*New Monthly Magazine*, p. 591.

The election at Cambridge shows that the Church of England is still faithful to her character—of the most inveterate and implacable enemy to the people's rights; and if the people, when they obtain the ascendancy, do not "count and reckon" with the Church for its misdeeds, their weakness and stupidity will richly merit contempt.—*Bell's Life in London*, May 29, 1831.

The latter remark of Bell is subjoined to an extract from the *Black Book*, placing in the most offensive form the extravagant and exaggerated statements of that publication concerning the wealth of the Church. I have put these passages together; I charge them with proceeding, if not from the same pen, at least from the same spirit; I do the writers no wrong in saying that they are

Et cantare pares, et respondere parati :

I say that in their insinuations there is the same want of candour, and justice, and truth; and in their menaces, the same want of that true nobility of spirit, which, in the knowledge that its own strength cannot be intimidated, scorns to intimidate the weakness of others. I have no fear that the Bishops or Barons of Britain will deliberately do wrong, or that they will compromise their conscience and their duty to any views of political expedience; but when I consider the freedom with which danger is denounced, and the subtlety that invites a temporizing policy,—and when I further consider the futility of many past concessions, the illusory promises by which they were solicited, and the stern unthankful spirit in which they have been received,—I must think it no neglect of prudence to walk warily where nothing can be clearly seen. It is now too late to raise the cry that the Church is in danger; but, in the hope of calling forth the energies which the exigencies of the crisis demand, it may be truly said that the Church

s now put upon her trial and defence. If, with the same zeal that has been lately manifested, the press shall be employed in maligning the Church and the Clergy, in denouncing her opposition to the assumed will of the people, in delighting to anticipate the political errors of her Bishops, and in tempting the spoiler to her wealth, I fear that the Church has too small a portion of the periodical press devoted to her interests to enable her to compete with the multitude of her adversaries, and that there is an honourable and holy simplicity belonging to her advocates which unfits them to contend with the ignorance, and the temerity, and the art, and the rancour, with which they are opposed. The Church has champions endowed with learning, and talents, and virtues, worthy of a righteous cause,—the cause of true religion; and as every good cause has a security in its own merit, and in the powerful protection of God's good providence, the triumphs of the enemies of the Church may yet be doubtful, especially if they are opposed with the meekness of wisdom and earnestness of zeal, and with that stedfastness of faith and fervency of prayer, without which no religious effort can be expected to succeed.

M.

DR. FRENCH AND MR. SKINNER'S TRANSLATION OF THE
PSALMS.

MR. EDITOR,—Your note, attached to the Review of the New Translation of the Psalms, by Dr. French and Mr. Skinner, will have informed the readers of the *Remembrancer* that these gentlemen have felt themselves *personally* aggrieved by several expressions contained in that review. As the writer of the article, I beg you will permit me to state, that on reconsidering the language used, I perceive several passages, more particularly the expression pointed out in your note, which I am most willing to allow are capable of giving personal offence, and of being construed as containing much more than I intended to express. On this score I do not hesitate to acknowledge that they may fairly call for some apology, nor do I hesitate to offer the apology to which they are entitled. I am very sorry if I have in any way wounded the feelings of these gentlemen, or excited a suspicion that they are not themselves sincere Christians, and conscientiously endeavouring to investigate the truth of God's word. The real charge brought against them, and which I mean to maintain, is that of having, to an alarming extent, overlooked the only authoritative interpreters of the Old Testament, and thereby thrown much obscurity over certain parts of the book of Psalms. But in maintaining this position I regret that any language should have escaped me calculated to give pain; and I confess that, had I now to revise the article, I should draw the pen over those passages which have proved offensive. I remain, Mr. Editor, your most obedient Servant,

THE WRITER OF THE REVIEW,

Sidney Sussex College, Cambridge.

CHRISTIAN OBSERVER *cum* THE LATE ROBERT HALL.

MR. EDITOR,—May I be permitted, through the medium of your Magazine, to express both the surprise and pain which I feel on seeing the pages of a publication, avowedly “conducted by members of the Established Church,” devoted, month after month, to the dissemination of dissenting principles? I allude to the insertion, in the *Christian Observer*, of sermons by the late Robert Hall, of Bristol;—a man avowedly opposed to the Church of England. Has it been forgotten by these *professed* “members of the Established Church” that Mr. Hall wrote and published the “Apology for the Freedom of the Press,” in which he reviles, with unchristian sarcasm, and even impugns the moral conduct of such men as Pitt, Horsley, &c., while he commends such Deists as Priestley, Wolstoncraft, &c.? And when the *Christian Guardian*, another *professed* “Church of England Magazine,” took the liberty of reviewing that pamphlet,* and to point out the impropriety of republishing it, the contemptuous language used by Mr. Hall and his coadjutors in disseminating the principles of civil and religious anarchy, clearly showed what spirit he (Mr. H.) was of. In a Leicester journal, Feb. 15, 1822, appeared a letter from Mr. Hall to the editor of the *Christian Guardian*, in which letter he applies to that periodical such terms as “falsehood,” “malignity,” “gothic barbarity,” “wretched bigotry,” “reptile meanness,” &c.† Such is the language of a person held up by the *Christian Observer*, as a model of a minister of the Gospel of Christ, and as a pattern of christian excellency.

What had the *Christian Guardian* done to provoke the ungovernable ire of Robert Hall? It contained a cool and able review of his mischievous production, and in that review exhibited the inconsistency and evil tendency of such publications as Hall’s “Apology.” And for discharging a conscientious duty to the reading public, and to the religious public especially, the editor must be subjected to the frowns of Robert Hall!!! A tolerably good specimen of the “civil and religious liberty” which this country would enjoy under the dominion of such men as Hall and his fraternity.

But to return to the *Christian Observer*. That periodical not only recommends the sermons of R. Hall,—in which sermons, by the way, I can see nothing striking or worthy of notice, especially when compared with the sermons of divines of *our* own Church,—but it also places on its gratuitous list of new publications such works as “Ecclesiastical History, by W. Jones,” a work designed to point out the (supposed) evils of Church Establishments.

The conductors of the *Christian Observer* are either what they profess to be,—“Members of the Established Church,”—or Dissenters in disguise, assuming a false title for the purpose of clandestinely infusing dissenting and democratical principles among unsuspecting Church-people. If the latter, the public should determine the amount of confidence due to a publication conducted under such false pretences: if the former, “the members” must be either cleric or lay, or a mixture of both; and if there be any clergymen among “the members,”

* Vol. for 1822, pp. 23—26.

† Pp. 118, 119.

I would respectfully ask, whether they have forgotten all their ordination vows and engagements, and whether, while eating the bread of the Church, they feel themselves altogether reconciled to the practice of lifting up their heels against it? I presume that, even in these lax times, they were not admitted to the ministry of the Church without the usual solemn form of engagement; and it would be well for the Church if candidates for holy orders were examined as to their knowledge of, and attachment to, the principles of our ecclesiastical constitution. I shall, perhaps, take the liberty of forwarding to you a few remarks on this point at some future time.

I am, Sir, yours very respectfully,

AN INCUMBENT.

MONTHLY REGISTER.

INCORPORATED SOCIETY, *for* PROMOTING *the* ENLARGEMENT, BUILDING, *and* REPAIRING *of* CHURCHES *and* CHAPELS.

THE following Annual Report of the Incorporated Society for promoting the Enlargement, Building, and Repairing of Churches and Chapels, was read at the Annual General Court of that Society, held on Monday, the 16th May, 1831, at the house of the Society for Promoting Christian Knowledge, in Lincoln's Inn Fields.

The object of this Institution is so definite, and its operations are so uniform, as was stated on the last occasion, that the Reports, made annually to the General Court, cannot be expected to present much novelty or variety. The last year does not form an exception in this respect, to those which have gone before it. The Society has proceeded with the same steady pace in the accomplishment of the purposes for which it was established, receiving applications for assistance, and making grants of money proportioned to the exigency of the different cases. None however exhibit those strongly marked features, which would point them out as proper to be particularly noticed in this Report.

The applications for aid in the last year amount to 123. The new and additional grants to ninety-eight. To these has been voted the sum of 15,976*l.*; there have been provided 24,265 additional sittings, of which 18,567 are free and unappropriated.

Such has been the demand for assistance, and such has been the assistance granted, during the last year. Looking back to the first institution of the Society, the total amount of sittings obtained, compared with the total amount of grants, will be found to present a most satisfactory result. In different places of worship, belonging to the Church of England, 207,991 additional sittings have been procured, of which 153,003 are free and unappropriated; and in aid of the funds raised for this important object, the sum of 137,471*l.* has been granted by the Society.

There are two circumstances in the proceedings of this year, which the Committee are unwilling to pass over without notice.—The first is, that a greater quantity of accommodation has been obtained, and at less cost to the Society, than in the preceding year.

In the year ending March, 1830, the grants voted amounted to 16,200*l.* The increased accommodation was for 20,967 persons. In the year ending March, 1831, the grants have amounted to 15,976*l.*; the accommodation gained has been for 24,265 persons.—The other circumstance is, that notwithstanding the large sum which has been granted, the disposable balance is not proportionably diminished. In 1830, the balance was 26,992*l.* 18*s.*; but grants of former years, to the ex-

tent of 9,435*l.* having since been liberated, the present disposable balance of the Society is 22,161*l.* 15*s.* 3*d.*

It will be heard with pleasure, that in thirteen instances, the intended improvements have been carried into effect, without any call upon the Society for its promised assistance, amounting to 4,120*l.*; and it will be heard with regret, that in other cases, grants have been relinquished to the amount of 5,315*l.* because the applicants found themselves unable to do their part towards the execution of the plans submitted to the Committee.

It is evident, from the numerous applications for assistance, which continue to be received, that there is still much work to be performed; and as the efficiency of the Society has been demonstrated by what has already been

accomplished, it has as strong a claim as ever upon the liberality of those who are interested in its welfare, and anxious to promote its designs.—Those designs more particularly call for encouragement at this time, when most active endeavours are made to root out of the minds of men, all religious and moral principle, by the dissemination of blasphemous and infidel publications.

To such friends of the Society, as may be desirous of promoting its objects by bequests, towards the building, enlargement, or improvement of Churches and Chapels, in any particular neighbourhood, it may be proper to suggest, that the Society, being now incorporated, can act as trustees, to carry into effect the desired application of any funds intrusted to its charge.

BARBADOS.

Society for the Education of the Coloured Poor, and for other Charitable Relief.

FROM the Fourth Annual Report of this Establishment, it appears that the Society have been enabled, through God's blessing, and the aid given them by a generous public, to continue their labours of instructing the children committed to their charge, and to contribute to the support and relief of the indigent and distressed, whether native or stranger.

Although the completion of the Asylum mentioned in their last Report, is not yet announced, it is expected that they will be enabled to effect their intentions as regards this much required building, in a short period.

The income of the Society for the last year, ending 11th September, 1830, is 222*l.* 11*s.* 6*d.*—expenditure, 186*l.* 10*s.* 5*d.*—balance in favour of the Society, 36*l.* 1*s.* 0*d.*

The number of children on the books of the school, are—76 free boys, and 84 slaves; total, 160:—36 boys have quitted the school for employment.

It is hoped that the next Report will state an increase in the attendance

of the children both at Church and at the school. The Society still clothes some of the more indigent children; and it is much to be regretted that the state of the funds will not admit of their extending their assistance to a still larger number. In the Sunday school, the number has increased since the last Report.

Within the same period, nine individuals have been buried at the Society's expense; and there are at present four male and five female pensioners at the Asylum, who daily receive two dressed meals. Nineteen out-pensioners have such monthly allowance as the funds will admit.

It further appears from the Report of the Ladies' Branch Association, that there are now on the books of the school, 122 girls, 49 free and 74 slaves. Attention having been directed to the small and irregular attendance both at Church and at school, a very great improvement is visible both in the conduct and attendance of the children, and several new scholars have been admitted.

A boarding system has been established in the school, though, from their contracted means, necessarily on a limited scale. The end in view

is not only to afford maintenance to such as stand in need of such support, but to induce better habits of order, cleanliness, and decency, and to accustom them to household work. From these boarders also, when otherwise qualified for it, the teachers of the school may be selected. Five free girls are at present received as boarders, two of whom are orphans, and the other three children of indigent parents. It is expected that the sum of 15*l.* currency, per annum, will be fully adequate to the maintenance and clothing of each child; who is also supplied with a deal bedstead, and with such other articles as were found to be essentially necessary. It was likewise requisite at the outset to sup-

ply them with several articles of wearing apparel of which they stood much in need; in addition to sundry articles of kitchen furniture and crockery for the use of the children. Endeavouring throughout their arrangements, to unite the strictest economy, with a due regard to the comfort of the children, the Society, in making this important addition to their establishment, look with much confidence to the liberal support of a generous public; more especially, as there has been a falling off of subscriptions in the last two or three years.

The income of the Association to the 11th of last September, amounted to 63*l.* 2*s.*—Expenditure to 27*l.* 2*d.*—Balance, 36*l.* 1*s.* 10*d.*

POLITICAL RETROSPECT.

DOMESTIC.—ON Tuesday, June 14th, the new Parliament assembled, according to His Majesty's Proclamation, and having re-elected Mr. Manners Sutton to be their Speaker, he proceeded to administer the oaths to the Members.

On the 21st the King went in state to open the session, and having taken his seat on the throne in the House of Peers, and the Commons being in attendance, he addressed them, stating that,

Having resolved to take the sense of the people on the subject of Reform, he had dissolved the former parliament, and took the earliest opportunity of meeting the new one—that he recommended them, in the consideration of this question, to keep constantly in view the great principles of the Constitution, as existing in the prerogative of the Crown, the authority of both Houses of Parliament, and the rights and liberties of the people.—He then reported the expressions of friendly feeling he had received from foreign powers, and his determination to cultivate these,—that the affairs of Belgium are not settled, and that the greatest harmony prevails on this subject between the five great powers, proceeding on the principle of leaving the internal policy of the country to the disposal of their own government, and only interfering so far as the security of the neighbouring states might be affected by their

measures,—that the government of Portugal had complied with his demands of reparation of injuries received by certain of his subjects, but that he had not been able to restore the usual diplomatic intercourse with that power,—that the repeal of certain taxes had not been productive of so great a diminution of the revenue as had been anticipated,—that he is engaged most actively in endeavouring to prevent the admission of the cholera morbus from eastern Europe into this country,—that he has employed the means at his disposal for the relief of the peasantry in Ireland, suffering under starvation and pestilence, and commends to their grave consideration how the future recurrence of these miseries may be prevented, and states that the vigorous execution of the existing laws in the disturbed parts of that country has been already attended with such success, that to arm the executive with any additional power is unnecessary.

The new Bill for reforming the representation of the Commons was brought forward on the evening of the 24th, when the second reading was fixed for the 11th of July.

The disorders referred to in our last, as existing on the banks of the Tyne, have been entirely suppressed; so have others in various parts of the country, though we regret to say not without bloodshed. The discontent in

all these cases arose from local causes, and was entirely separate from political feeling.

The cholera morbus has reached the shores of this country (in three distinct cases) in vessels from the Baltic. On board one of these, bound to Montrose, two instances have occurred, and the other instance at Shields. Each of these ships was under quarantine at the time; and a third case on board a vessel bound to Hull, and before she had finished her voyage. In each of these the quarantine has probably saved the country.

The distress and disorders of Ireland form a melancholy item in our monthly record; the former arising from the failure of the last year's potatoe-crop in the south-western counties. The crops now in the ground in those counties are promising beyond remembrance, and supplies which should preserve them from perishing for six or seven more weeks would again see them in the enjoyment of plenty.

In the counties of Clare and Limerick a special commission has been sitting, to try those who have been guilty of disturbing the peace of their country. The administration of justice (especially to those convicted of administering unlawful oaths) has been most prompt, and the influence salutary.

FRANCE.—The King is still on his tour. He is every where received with great demonstrations of joy. The state of Paris must be regarded as one of greatly agitated political feeling. That any organized plan of farther Revolution exists, is very doubtful; but almost every class of people seem to act as if they believed the highest exercise of liberty was only to be enjoyed in opposing and insulting the constituted authorities. The places of public amusement are frequented by numerous political orators, whose abuse of government attracts multitudes of hearers; songs of a turbulent spirit are sung; the courts of justice are filled with persons whose expressions of sentiment are unequivocally uttered; and if the court is ordered to be cleared, it is immediately re-filled by a mass precisely of the same sort. The judges are firm; but in any political affair it seems impossible to find a jury that will not instantly decide

against the government. The National Guard is orderly and obedient; and upon their continuance to be so the internal peace of France, and perhaps the external repose of Europe, depends.

THE PENINSULA.—The same unvarying exercise of royal despotism, through the help of an unfeeling priesthood and a corrupted church, prevails through these unhappy countries. The intercourse between Gibraltar and Spain has been restored since the departure of the Spanish Refugees to Algiers.

POLAND.—We can only refer to facts as they are established by the consent of all parties, the reports of each being so contradictory that these only can be relied on. We recorded, in our last, the defeat of General Dwernicki, who had been detached by the commander-in-chief to support the insurgents in South Poland, and his final capture by the Austrians; and that the Generalissimo had fallen back upon Warsaw. Neither of these events appears to have repressed the spirit of the gallant Poles. Immediately after the defeat of Dwernicki, General Skrzynecki advanced to Ostrolentia, where he came in contact with Marshal Diebitsch and his concentrated forces. The latter attempted to cross the river between them, to attack and repel the former; the attempt was defeated every where, except where made by the imperial guards. These on the second day (27th of May) made good their position, and could not be driven thence by the utmost efforts of the Poles, who at every other point remained masters of the field of battle; but during the night these were withdrawn, and Marshal Diebitsch, who had advanced from Siedlee to meet General Skrzynecki, fell back to his former position, and the latter returned to Praga.

These operations present an appearance of a sanguinary contest for no beneficial purpose whatever; but that is not the case. Whilst the main armies were thus employed, Skrzynecki sent detachments both to the right and left of the scene of action, with the supplies of arms and ammunition, to the patriots on the flanks and in the rear of the enemy; and these have effected their march without interruption, and are actively employed (as

they have been gladly welcomed) in raising formidable auxiliaries to the Polish cause. Lithuania, Volhynia and Podolia, are risen so generally that Russia can only be considered as possessing the space actually occupied by her armies.*

BELGIUM.—The provisional government have offered the Belgic crown to Prince Leopold, of Saxe Cobourg. His acceptance of it is clogged with the condition of their acceding to the terms imposed by the five great powers, which can only be regarded as a refusal.

TURKEY.—The Pacha of Scutari has been completely defeated by the sultan's troops—the latter seems likely to restore his authority over the European provinces of his empire, without delay. The Turkish fleet has appeared off the coast of Albania, and declared it in a state of blockade.

SOUTH AMERICA has presented another instance of Revolution, and one quite unexpected. The dislike of the Brazilians to the Portuguese has long been manifest, and was known to be increasing; yet, from the activity and energy of the character of Dom Pedro, his removal from his high station was not anticipated. On the 4th of April he formed a new administration, which created great excitement, the members of it being partly Portuguese, and believed to be inclined to the emperor's measures, whose birth being also Portuguese made him always

the subject of great jealousy. When he returned from the country to Rio de Janeiro, on the 7th of August, he found that the military in the metropolis had united themselves with the populace. He addressed his guard, telling them that if they wished to leave him, they had his permission. About one half of them left him; the remainder escorted him to his palace. Arrived there he sent for the British *Chargé d'Affaires*, and the British and French admirals, to whom he announced his determination to abdicate the throne; and on the following morning he signed the deed of abdication, and with the Empress repaired on board the *Warspite*, the Queen of Portugal, Maria de Gloria, going on board the *Seine*, a French frigate; a few days after the Emperor and Empress passed over to the *Volage* (a British frigate); and these ships have since landed their illustrious passengers at Cherburgh. It is said that the Emperor intends to reside in Bavaria as a private gentleman. He wished to bring all his family with him, but he was not permitted to do so; the four younger ones were claimed and detained as the children of the state. His eldest son, four years old in December last, has been proclaimed Emperor of Brazil by the style and title of Dom Pedro II. Two days after he held his court, and received the precarious homage of his new subjects.

ECCLESIASTICAL INTELLIGENCE.

NEW CHAPEL.

The new Chapel at Ilford, Essex, has been consecrated by the Bishop of London, who preached on the occasion. It stands on the south side of the road, in an inclosure of about five roods of ground, given by John Thompson, Esq. It contains sittings for 851 persons, including 413 free seats for adults, and 72 for children.

ORDINATIONS.—1831.

<i>Bath & Wells</i> .. Apr. 3.	<i>Hereford</i> May 12.	<i>Peterborough</i> ... May 29.
<i>Chester</i> Mar. 27.	<i>Lincoln</i> May 29.	<i>Rochester</i> Apr. 10.
<i>Chichester</i> June 5.	<i>Norwich</i> June 5.	<i>Salisbury</i> Mar. 27.
<i>Gloucester</i> June 5.	<i>Oxford</i> May 29.	<i>Worcester</i> Mar. 25.

DEACONS.

Name.	Degree.	College.	University.	By Bishop of
Alford, Walter	B.A.	St. Edmund H.	Oxf.	Bath & Wells
Allen, William Birkett	D.C.L.	Fell. St. John's	Oxf.	Oxford
Baker, George	B.A.	Corpus Christi	Camb.	Norwich

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Barker, Frederick	B.A.	Jesus	Camb.	Rochester
Barlow, Peter	B.A.	Queen's	Oxf.	Chichester
Bartlett, Robert John	M.A.	St. John's	Camb.	Bath & Wells
Bayly, Charles Henville	B.A.	Fell. of New	Oxf.	Hereford
Bayly, Francis Turner James	B.A.	Pembroke	Oxf. •	Salisbury
Billingsley, John Richard Frederick .	M.A.	Lincoln	Oxf.	Gloucester
Bird, Henry	B.A.	Corpus Christi	Camb.	Norwich
Biscoe, William	B.A.	Queen's	Camb.	Worcester
Boulton, William	B.A.	Christ Church	Oxf.	Worcester
Bowden, Henry Joseph	B.A.	Queen's	Camb.	Bath & Wells
Broadhead, George	B.A.	Trinity	Camb.	Lincoln
Brocklebank, William	B.A.	Queen's	Camb.	Chichester
Brown, James R.	B.A.	Emmanuel	Camb.	Hereford
Browne, George Augustus	M.A.	All Souls'	Oxf.	Oxford
Burnett, John Castle	B.A.	St. John's	Camb.	Chichester
Bywater, John	B.A.	St. John's	Camb.	Chester
Calvert, Raisley	B.A.	Queen's	Camb.	Peterborough
Champneys, William Weldon	M.A.	Brasenose	Oxf.	Oxford
Chandler, John	M.A.	Corpus Christi	Oxf.	Oxford
Chapman, Charles	B.A.	Corpus Christi	Camb.	Norwich
Chawner, Charles Fox	B.A.	Corpus Christi	Camb.	Gloucester
Clayton, George	B.A.	Christ Church	Oxf.	Rochester
Clifton, George Hill	B.A.	Worcester	Oxf.	Worcester
Conyns, J.	B.A.	Trinity	Dublin	Norwich
Cookson, Edward	M.A.	Trinity	Camb.	Lincoln
Dawson, Frederick Ackers	M.A.	Brasenose	Oxf.	Oxford
Donnison, James Watson Stote	B.A.	University	Oxf.	Lincoln
Doveton, John Bazett	B.A.	Downing	Camb.	Bath & Wells
Dowell, Henry	B.A.	St. Peter's	Camb.	Gloucester
Drake, Richard	B.A.	Clare Hall	Camb.	Rochester
Draper, William Yorke	B.A.	Wadham	Oxf.	Bath & Wells
Duell, Thomas		St. Bees		Chester
Duncan, Francis	B.A.	Trinity	Camb.	Worcester
Eagles, John King	B.A.	St. John's	Camb.	Bath & Wells
Ekins, Jeffrey	B.C.I.	Fell. of New	Oxf.	Hereford
Emly, Frederick Septimus	M.A.	Wadham	Oxf.	Peterborough
Evans, Frederick	B.A.	Corpus Christi	Camb.	Norwich
Evans, William P.	B.A.	Trinity	Dublin	Hereford
Fitzroy, Frederick Thos. Wm. Coke .	B.A.	Fell. of Magd.	Camb.	Chichester
Good, Thomas	B.A.	Queen's	Camb.	Norwich
Gray, Henry	B.A.	Christ Church	Oxf.	Gloucester
Harper, Henry John Chitty	B.A.	Queen's	Oxf.	Rochester
Heurtley, Charles Abel	M.A.	Corpus Christi	Oxf.	Oxford
Hoare, Richard Peter	B.A.	Trinity	Camb.	Salisbury
Holland, Erskine William	B.A.	Worcester	Oxf.	Rochester
Hore, William Strong	B.A.	Queen's	Camb.	Bath & Wells
Hunt, Charles Agar	B.A.	Queen's	Camb.	Bath & Wells
Hutton, Rufus	B.A.	Exeter	Oxf.	Bath & Wells
Irving, William	B.A.	Jesus	Oxf.	Bath & Wells
Jackson, Joseph Marshall	B.A.	Lincoln	Oxf.	Chichester
James, Charles Thomas	B.A.	Exeter	Oxf.	Bath & Wells
James, John Boot	B.A.	Queen's	Camb.	Norwich
Johnson, Arthur	B.A.	Christ Church	Oxf.	Bath & Wells
Kaye, John	M.A.	Brasenose	Oxf.	Worcester
Kelk, William Hastings	B.A.	Jesus	Camb.	Lincoln
Kitchingman, Philip	B.A.	Pembroke	Oxf.	Rochester
Langshaw, George	B.A.	Fell. St. John's	Camb.	Chichester
Laxton, Charles Waring	M.A.	Christ Christ	Oxf.	Oxford
Leach, Thomas	B.A.	Queen's	Camb.	Gloucester
Lewis, Robert George	B.A.	Wadham	Oxf.	Norwich
Lloyd, C.	B.A.	Jesus	Oxf.	Norwich
Lloyd, William	B.A.	Jesus	Oxf.	Rochester

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Machell, Robert	B.A.	St. John's	Camb.	Rochester
Madan, George	B.A.	Stud. of Ch. Ch.	Oxf.	Oxford
Maurice, Thomas	B.A.	Merton	Oxf.	Salisbury
Meade, Edward	B.A.	Wadham	Oxf.	Worcester
Morgan, James	B.A.	Trinity	Camb.	Bath & Wells
Morrell, Henry Cox	B.A.	Christ Church	Oxf.	Gloucester
Murphy, Robert	B.A.	Fell. of Caius	Camb.	Chichester
Naylor, Thomas Beagley	B.A.	Magdalen Hall	Oxf.	Bath & Wells
Newnham, George William	M.A.	Corpus Christi	Oxf.	Bath & Wells
North, William	B.A.	Jesus	Oxf.	Oxford
Nurse, John		Merton	Oxf.	Bath & Wells
Orme, George Cave	B.A.	Jesus	Camb.	Lincoln
Osborne, Sidney Godolphin	B.A.	Brasenose	Oxf.	Lincoln
Page, Luke Flood	M.A.	Corpus Christi	Camb.	Norwich
Partington, Henry	B.A.	Stud. of Ch. Ch.	Oxf.	Oxford
Patteson, Thomas	B.A.	Exeter	Oxf.	Norwich
Phillimore, George	B.A.	Stud. of Ch. Ch.	Oxf.	Oxford
Phillips, George	B.A.	Fell. of Queen's	Camb.	Chichester
Phillott, Edward	B.A.	Pembroke	Oxf.	Bath & Wells
Phillipotts, William John	B.A.	Oriel	Oxf.	Bath & Wells
Pidsley, Sydenham	B.A.	Worcester	Oxf.	Bath & Wells
Pinhorn, George	B.A.	St. Edmund II.	Oxf.	Hereford
Pitcher, John Earl	M.A.	Oriel	Oxf.	Gloucester
Pooley, Thomas	B.A.	Jesus	Camb.	Norwich
Purvis, William Pyc	B.A.	Catharine Hall	Camb.	Peterborough
Ramsay, Alexander	B.A.	Clare Hall	Camb.	Norwich
Rhodes, Francis William	B.A.	Trinity	Camb.	Norwich
Rimell, Edgcombe	B.A.	St. John's	Camb.	Gloucester
Robinson, John Travers	B.A.	Jesus	Camb.	Lincoln
Rodd, Charles	B.A.	Exeter	Oxf.	Bath & Wells
Rodwell, John Meadows	B.A.	Caius	Camb.	Norwich
Rolles, Robert John	B.A.	Fell. of New	Oxf.	Hereford
Romney, Francis Henry	B.A.	Worcester	Oxf.	Gloucester
Sampson, Daniel Dod	B.A.	Trinity Hall	Camb.	Bath & Wells
Sampson, Lewis William	B.A.	Fell. of King's	Camb.	Chichester
Say, Thomas Henry	B.A.	Caius	Camb.	Norwich
Scott, Robert Allan	M.A.	Balliol	Oxf.	Bath & Wells
Sergeant, James	B.A.	Queen's	Camb.	Bath & Wells
Severne, William	B.A.	Queen's	Oxf.	Peterborough
Sims, Henry	B.A.	Pembroke	Oxf.	Norwich
Smith, Henry Cupper	B.A.	Christ	Camb.	Norwich
Stapleton, J. F.	M.A.	Trinity	Camb.	Norwich
Starkey, Samuel	B.A.	Trinity	Camb.	Bath & Wells
Stewart, Alexander	B.A.	St. Alban Hall	Oxf.	Hereford
Stranger, Richard	B.A.	Pembroke	Oxf.	Bath & Wells
Street, John Challise	B.A.	Queen's	Camb.	Chester
Strong, Clement Dawson	B.A.	Magdalen Hall	Oxf.	Gloucester
Sturmer, Frederick	B.A.	Queen's	Oxf.	Bath & Wells
Sunderland, Thomas Lister Joseph ..	B.A.	Caius	Camb.	Lincoln
Sutcliffe, William	B.A.	Trinity	Dublin	Chester
Sweeting, Henry	B.A.	Queen's	Oxf.	Bath & Wells
Taylor, John Pierrepont		Lincoln	Oxf.	Hereford
Thackeray, George	B.A.	Fell. of King's	Camb.	Chichester
Thackeray, Joseph	B.A.	Fell. of King's	Camb.	Chichester
Thexton, Joseph	B.A.	Trinity	Dublin	Rochester
Thompson, William Thomas	B.A.	Jesus	Camb.	Norwich
Thornton, William	B.A.	Corpus Christ	Camb.	Peterborough
Tinkler, John	M.A.	Fell. Corp. Chr.	Camb.	Chichester
Tollemache, Hugh Francis	B.A.	St. Peter's	Camb.	Chester
Vigne, George	B.A.	Trinity	Oxf.	Rochester
West, John Thomas Eliot	B.A.	Christ	Camb.	Norwich
Wethered, Florence James	B.A.	Fell. of King's	Camb.	Chichester

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Wheeler, William.....	M.A.	Magdalen	Oxf.	Oxford
Whitmore, Ainslie Henry.....	B.A.	Christ	Camb.	Worcester
Wigram, William Pitt.....	B.A.	Trinity	Camb.	Rochester
Williams, John Meredith.....	B.A.	Christ	Camb.	Norwich
Wilson, Rowland.....	B.A.	Emmanuel	Camb.	Norwich
Wingfield, George.....	B.A.	Emmanuel	Camb.	Lincoln
Wood, William Alison.....	B.A.	Queen's	Camb.	Chichester
Worsley, William.....	B.A.	Magdalen Hall	Oxf.	Chester
Wynter, James Cecil.....	B.A.	St. John's	Oxf.	Lincoln

PRIESTS.

Adams, William.....	B.A.	Queen's	Camb.	Peterborough
Airy, William.....	B.A.	Trinity	Camb.	Norwich
Aldrich, John Cobbold.....	B.A.	Lincoln	Oxf.	Norwich
Almack, Henry.....	B.A.	Fell. St. John's	Oxf.	Chichester
Amos, Frederick.....	B.A.	St. Peter's	Camb.	Peterborough
Armitage, Robert.....	B.A.	Worcester	Oxf.	Hereford
Askew, John.....	B.A.	Emmanuel	Camb.	Gloucester
Atkinson, Robert Moulton.....	B.A.	St. John's	Camb.	Peterborough
Baring, Charles.....	B.A.	Christ Church	Oxf.	Oxford
Barneby, Richard.....	B.A.	Brasenose	Oxf.	Worcester
Bateman, John Bateman.....	B.A.	Balliol	Oxf.	Peterborough
Battiscombe, Robert Samuel.....	M.A.	King's	Camb.	Peterborough
Bayliss, John Crump.....	B.A.	Queen's	Oxf.	Worcester
Beechey, St. Vincent.....	M.A.	Caius	Camb.	Rochester
Benson, Thomas.....	B.A.	St. John's	Camb.	Peterborough
Betts, John.....	B.A.	Queen's	Camb.	Bath & Wells
Bevans, Thomas.....	B.A.	Balliol	Oxf.	Bath & Wells
Bigsby, Charles.....	B.A.	Trinity	Camb.	Lincoln
Bland, William Handley.....	B.A.	Caius	Camb.	Lincoln
Bloom, J. H.....	B.A.	Caius	Camb.	Norwich
Boodle, Thomas.....	B.A.	Trinity	Camb.	Bath & Wells
Bowles, Charles Bradshaw.....	B.A.	Exeter	Oxf.	Norwich
Boyer, John.....	B.A.	Emmanuel	Camb.	Lincoln
Bradley, Richard Beadon.....	B.A.	Exeter	Oxf.	Bath & Wells
Brown, Abner William.....	B.A.	Queen's	Camb.	Peterborough
Bulteel, Countenay James Cooper.....	B.A.	Balliol	Oxf.	Bath & Wells
Campbell, Colin.....	B.A.	Trinity	Camb.	Salisbury
Capper, Daniel.....	B.A.	Queen's	Camb.	Lincoln
Cartwright, John Hockin.....	B.A.	Exeter	Oxf.	Bath & Wells
Chafey, William Lucas.....	B.A.	Sidney	Camb.	Norwich
Chesshyre, William John.....	M.A.	Balliol	Oxf.	Bath & Wells
Clark, William Henry.....	B.A.	Catharine Hall	Camb.	Norwich
Coles, Henry Apiece.....	B.A.	St. John's	Camb.	Lincoln
Cookesley, John Sparke.....	B.A.	St. John's	Camb.	Bath & Wells
Cornthwaite, Tullie.....	M.A.	Trinity	Oxf.	Chichester
Courtenay, Francis John.....	B.A.	St. Peter's	Camb.	Bath & Wells
Crick, Frederick Charles.....	B.A.	St. John's	Camb.	Norwich
Crowley, James Campbell.....	B.A.	Wadham	Oxf.	Bath & Wells
Curtois, Peregrine.....	S.C.L.	Trinity Hall	Camb.	Norwich
Dainty, Thomas.....	B.A.	Catharine Hall	Camb.	Lincoln
Deane, Henry.....	B.A.	Exeter	Oxf.	Norwich
Dupuis, George John.....	B.A.	Fell. of King's	Camb.	Chichester
Durnford, Richard.....	M.A.	Fell. of Magd.	Oxf.	Oxford
Dusautoy, Frederick.....	B.A.	Fell. of Queen's	Camb.	Chichester
Dyke, Henry.....	B.A.	Wadham	Oxf.	Peterborough
Evans, John.....	B.A.	Worcester	Oxf.	Oxford
Fiske, John Robert.....	B.A.	Catharine Hall	Camb.	Norwich
Flamank, James.....	B.A.	Fell. of King's	Camb.	Chichester
Fosbrooke, Philip.....	B.A.	Clare Hall	Camb.	Lincoln
Furlong, Charles Joseph.....	B.A.	Sidney	Camb.	Bath & Wells
Gardiner, George Gregory.....	M.A.	Exeter	Oxf.	Bath & Wells

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Gould, John Nutcombe	B.A.	Wadham	Oxf.	Bath & Wells
Gorle, James.....	B.A.	Clare Hall	Camb.	Worcester
Griffith, William	M.A.	Jesus	Oxf.	Oxford
Grimmet, Edward	B.A.	Magdalen Hall	Oxf.	Oxford
Grueber, Arthur	B.A.	St. Edmund H.	Oxf.	Bath & Wells
Harrison, Richard Hopkins	B.A.	Trinity	Oxf.	Oxford
Hawker, Robert Stephen	B.A.	Magdalen Hall	Oxf.	Bath & Wells
Heath, George	B.A.	Corpus Christi	Camb.	Norwich
Holder, William Charles	B.A.	Emmanuel	Camb.	Gloucester
Horlock, Holhed Darrell Cave Smith .	B.A.	Magdalen Hall	Oxf.	Salisbury
Howes, Thomas George Francis	B.A.	Oriel	Oxf.	Norwich
Jacobson, William	M.A.	Fell. of Exeter	Oxf.	Oxford
Jenkins, Edward Charles.....	B.A.	Trinity	Camb.	Peterborough
Jones, Morgan	B.A.	Jesus	Oxf.	Hereford
Kerrich, Richard Edward	M.A.	Christ	Camb.	Chichester
Kershaw, George William	B.A.	Worcester	Oxf.	Norwich
Ladds, Thomas.....	B.A.	Caius	Camb.	Lincoln
Lang, Dashwood	B.A.	St. Alban Hall	Oxf.	Bath & Wells
Laurence, Robert French.....	M.A.	Stud. Ch. Ch.	Oxf.	Oxford
Leech, William.....	B.A.	Queen's	Oxf.	Norwich
Leighton, Francis Knyvett	B.A.	Fell. All Souls'	Oxf.	Oxford
Le Mesurier, Henry.....	B.A.	Fell. of New	Oxf.	Hereford
Leonard, Francis Burford	B.A.	Wadham	Oxf.	Peterborough
Ley, John	M.A.	Exeter	Oxf.	Bath & Wells
Lloyd, John Daniel	B.A.	Queen's	Oxf.	Worcester
Longhurst, Charles	B.A.	Queen's	Camb.	Lincoln
Lushington, Charles.....	M.A.	Stud. Ch. Ch.	Oxf.	Oxford
Lyall, William Godden	M.A.	Christ	Camb.	Lincoln
Lysons, Samuel	B.A.	Exeter	Oxf.	Gloucester
Macguire, Walter	B.A.	Trinity	Dublin	Hereford
Mainwaring, John	B.A.	Caius	Camb.	Norwich
Maltby, Frederick William	B.A.	St. Peter's	Camb.	Lincoln
Marsham, George Frederick John ..	M.A.	Christ Church	Oxf.	Rochester
Martin, Richard Fienes Wykeham .	B.A.	Trinity	Camb.	Rochester
Millett, William	B.A.	Corpus Christi	Camb.	Norwich
Mitchell, Moses.....	B.A.	Magdalen Hall	Oxf.	Peterborough
Monkhouse, William	B.A.	Queen's	Oxf.	Oxford
Outram, Edmund Henry.....	B.A.	St. John's	Camb.	Lincoln
Paddon, Thomas Henry	B.A.	Trinity	Oxf.	Bath & Wells
Park, William Waldegrave	B.A.	Balliol	Oxf.	Rochester
Parker, William	M.A.	Fell. of New	Oxf.	Oxford
Parry, Thomas.....	B.A.	Wadham	Oxf.	Worcester
Purton, John	B.A.	Trinity	Oxf.	Hereford
Raven, Wodehouse B. Atkyns.....	B.A.	Trinity	Camb.	Norwich
Rawlings, William	B.A.	Magdalen Hall	Oxf.	Peterborough
Ray, W. Philip.....	B.A.	Clare Hall	Camb.	Norwich
Roberts, Robert	B.A.	Corpus Christi	Camb.	Peterborough
Rolph, Thomas	B.A.	St. John's	Camb.	Gloucester
Sanders, Henry	M.A.	Christ Church	Oxf.	Oxford
Scaplehorn, Robert	M.A.	Corpus Christi	Camb.	Chichester
Scott, Thomas	B.A.	Fell. of Queen's	Camb.	Oxford
Selwyn, William	B.A.	Fell. St. John's	Camb.	Rochester
Sharpe, Lancelot Arthur	B.A.	Fell. St. John's	Oxf.	Oxford
Shattock, William John	B.A.	St. Edmund H.	Oxf.	Gloucester
Sheard, William David	B.A.	Sidney	Camb.	Oxford
Slade, James.....	B.A.	St. Alban Hall	Oxf.	Norwich
Smith, Rowland	B.A.	St. John's	Oxf.	Norwich
Stimson, J. H.	B.A.	Caius	Camb.	Norwich
Stockham, John Henry	B.A.	Pembroke	Oxf.	Bath & Wells
Storer, Thomas	B.A.	St. John's	Camb.	Lincoln
Stuart, William Henry.....	B.A.	Queen's	Camb.	Bath & Wells
Syer, William Henry	B.A.	Jesus	Camb.	Norwich

<i>Name.</i>	<i>Degree.</i>	<i>Collge.</i>	<i>University.</i>	<i>By Bishop of</i>
Tebbutt, Francis	S.C.L.	Trinity	Camb.	Peterborough
Tomkins, William	B.A.	Catharine Hall	Camb.	Lincoln
Valentine, George Meaker	B.A.	Trinity	Camb.	Bath & Wells
Walford, W.	B.A.	Trinity	Camb.	Norwich
Waters, Mark	B.A.	Emmanuel	Camb.	Norwich
Watts, John William	B.A.	Magdalen Hall	Oxf.	Bath & Wells
Weddall, William L.	B.A.	Catharine Hall	Camb.	Norwich
Wells, William	M.A.	Corp. Christi	Camb.	Salisbury
Whitear, William	B.A.	St. John's	Camb.	Norwich

Deacons, 136—Priests, 122—Total, 258.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Edkins, R. P.	Third Mast. of Proprietary Grammar School, Kensington.
Hamilton, Henry Parr	Chapl. to H. R. H. the Duke of Sussex.
London, William Penny	Domestic Chapl. to the Earl of Normanton.
Lider, Robert	Domestic Chapl. to the Earl of Winterton.
Otter, William	Principal of King's Coll. London.
Theed, Edward R.	Domestic Chapl. to Lord Sondes.
Wodsworth, Charles	Chapl. to Lord Palmerston.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Allen, Wilham	Bosherston, R.	Pemb.	St. David's	Earl Cawdor
Basnett, R.	Gorton, C.	Lancaster	Chester	Coll. C. of Manchest.
Botcher, Edward	Sandwich, St. Clement, V.	Kent	Canterb.	Archd. of Canterb.
Curtis, J.	Smisby, C.	Derby	Lichfield	Marq. of Hastings
Davidson, John Noah	East Harptree, V.	Somerset	B. & W.	{ Preb. of E. Harptree, in Cath. Ch. of Wells
Dugard, George ..	{ Manchester, St. Andrew } at Ancoats, C.	Lancaster	Chester	{ Coll. Ch. of Man- chester
Ellicombe, R.	Alphington, R.	Devon	Exeter	Rev. R. Ellicombe
Elwes, Frederick ..	Whixo, R.	Suffolk	Norw.	{ C. H. Hallet, Esq. & W. Payne, Esq.
Fosbrooke, Philip ..	Lockington, V.	Leicester	Lincoln	{ Trustees of the late Rev. P. Story
French, Wm. D. D.	{ Mast. of Jesus Coll. Camb. to Preb. in Cath. Ch. of Ely			Bp. of Ely
Halke, James	{ Weston-on-Wolland, V. } with Sutton Bassett, V.	Northam.	Peterboro'	Lord Sondes
Hall, Samuel	Middleton-Cheney, R.	Northam.	Peterboro'	Brasen. Coll. Oxf.
Hawkesworth, J. ..	Wore, C.	Salop	Lichfield	Bp. of Lichf. & Cov.
Jacob, Philip	{ Chapl. to Bp. of Winchester to Crawley, R. with Hutton, C.	Hants	Winchest.	Bp. of Winchester
Lawson, ———	Moseley, P. C.	Worcester	Worcester	V. of Bromsgrove
Leach, Francis George	Stackpole Elidu, sin. R.	Pemb.	St. David's	Earl Cawdor
Leak, J. Custance ..	Barmingham Parva, R.	Norfolk	Norw.	{ G. D. Graver, Esq. and others
Lee, Samuel	{ Professor of Arabic in the University of Cambridge to Preb. in Cath. Ch. of Bristol			Lord Chancellor
Millard, Charles	Sedgeford, V.	Norfolk	Norwich	D. & C. of Norwich
Millner, William ..	{ Minor Can. in Cath. Ch. of Bristol to St. Augustine, V.	Bristol	Bristol	D. & C. of Bristol
Pearce, George	Minor Can. of Cath. Ch. of Norwich			Dean of Norwich
Pearse, George	{ Henley, V. and Norwich, St. Martin- at the-Oak, P. C. and St. Saviour, R.	Suffolk } Norfolk }	Norwich	D. & C. of Norwich

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Pellaw, Hon. Edw. . .	Great Yarmouth, P. C.	Norfolk	Norwich	D. & C. of Norwich
Pilkington, Charles. .	Winchester, St. Laurence, R.	Hants	Winchester	Lord Chancellor
Sandby, Geo. jun. .	{ Southelmham, All Sts. and St. Nicholas, R.	{ Suffolk	Norwich	Alex. Adair, Esq.
Selwyn, William . .	Branston, R.	Leicester	Lincoln	Duke of Rutland
Theed, Edw. Rutter	{ Fletton, R. to Selling, V.	{ Hunts	Lincoln	Earl Fitzwilliam
Twisleton, Chas. Sam.	Ashow, R.	Kent	Canterb.	Lord Sondes
Wharton, Hen. Jas. .	Babraham, V.	Warwick	Lichfield	Chandos Leigh, Esq.
		Camb.	Ely	Lord Chancellor

CLERGYMEN DECEASED.

Allsop, Charles . . .	Sheephead, V.	Leicester	Lincoln	Sir W. Gordon, Bt.
Clowes, John	Manchester, St. John, R.	Lancaster	Chester	E. Byrom, Esq.
Churton, Ralph . .	{ Archd. of St. David's & Middleton Cheney, R.	{ Northam.	Peterboro'	Bp. of St. David's
Dampier, Henry T.	{ Preb. in Cath. Ch. of Ely and Crawley, R.	{ Hants	Winchest.	Brasen. Coll. Oxf.
Hamond, Robert . .	{ with Hutton, C. Great Bircham, R.	{ Norfolk	Norwich	Bp. of Winchester
Holmes, William . .	{ and Harpley, R. Normanton-on-Soar, R.	{ Notts	York	C. Spurgeon, Esq.
Houson, Henry . . .	{ and Thimbleby, R. Southwell, V.	{ Lincoln	Lincoln	J. Harryman, Esq.
Jones, John	{ Preb. in Cath. Ch. of St. David's and Bosherston, R.	{ Notts	Lincoln	John Hotchkin, Esq.
Middleton, Barthol.	{ & Stäckpole Basher, R. and — Elidu, sin. R.	{ Lancast.	Lincoln	Preb. of Normanton
Randolph, F. D.D.	{ Vic. in Cath. Ch. of Chichester and Singleton, R.	{ Notts	Lincoln	{ P. of Southw. { in Coll. Ch. of Southwell
West, George	{ with Eastdean, V. and Westdean, V.	{ Notts	Lincoln	{ Bp. of St. David's
	{ Preb. in Cath. Ch. of Bristol and Banwell, V.	{ Notts	Lincoln	{ Bp. of St. David's
	{ & Westminster, St. Paul, Covent Garden	{ Notts	Lincoln	{ Bp. of St. David's
	{ Seal, P. C.	{ Notts	Lincoln	{ Bp. of St. David's
	{ & Stoke, near Guilford, R.	{ Notts	Lincoln	{ Bp. of St. David's
	{ and Domestic Chapl. to the Earl of Orford	{ Notts	Lincoln	{ Bp. of St. David's

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

The Rev. B. P. Synnott, D. D. has been unanimously elected Warden of Wadham College, in the room of Dr. Tournay, resigned.

On the first day of Act Term, the Rev. Henry Duke Harrington, M.A. Fellow of Exeter College; the Rev. Robert Biscoe, M.A. Student of Christ Church; and the Rev. Edward Higgins, M.A. of Brasenose College; were nominated Masters of the Schools for the year ensuing.

The Examiners appointed to decide the Mathematical Scholarships, have elected the Rev. George Henry Sacheverell Johnson, B.A. and Taberdar of Queen's College.

The Rev. William Henry Robinson Michell, M.A. has been admitted Actual Fellow of Trinity College.

The Rev. Isaac Williams, B.A. Scholar of Trinity College, has been admitted Fellow, and Mr. John Thomas, Mr. William

Shepherd, and Mr. Edward Cane, Scholars of that Society.

Mr. Richard William Higgs, Mr. William Hunter, and Mr. Thomas Penny, have been elected Probationary Fellows of St. John's College, from Merchant Tailors' School.

Mr. Spranger, Commoner of Exeter College, has been elected a Scholar of that Society.

Mr. Levy, of Exeter College, and Mr. Jackson, of Queen's College, have been elected Scholars on the Old Foundation; and Mr. William Scott, an Exhibitioner on Mr. Michel's Foundation, at Queen's College.

PRIZES.

The following Prizes have been adjudged:—

The Chancellor's Prizes.

Latin Verse.—"Numantia." Roundell Palmer, Scholar of Trinity College.

English Essay.—"On the Use and Abuse of Theory." Charles Page Eden, B.A. Oriel College.

Latin Essay.—"Quænam fuerit Orationum Atticorum apud Populum auctoritas." Charles Wordsworth, B.A. Student of Christ Church.

Sir Roger Newdigate's English Verse.—"The Suttrees." Percy Macauley Ashworth, Commoner of Wadham College.

Theological Prize.—"The Evidence deduced from Prophecy in Support of the Truth of Christianity." Benjamin Harrison, B.A. Student of Christ Church.

Prize Subjects for the ensuing year:—

The Chancellor's Prizes.

For Latin Verse.—"Attila."

For an English Essay.—"The Study of different Languages, as it relates to the Philosophy of the Human Mind."

For a Latin Essay.—"De Stoicorum Disciplina."

Sir Roger Newdigate's Prize.—"Staffa."

Theological Prize.—"On the Fulness of Time at which Christ appeared on Earth."

The names of those candidates who are admitted by the Public Examiners into the four classes of *Disciplina Mathematicæ et Physicæ*, according to the alphabetical arrangement in each class prescribed by the statute, stand as follow:—

In the First Class of Disc. Math. et Phys.
Acland, Thomas Dyke, Christ Church.
Balston, Charles, Corpus Christi Coll.

Boyd, William, University Coll.
Browne, Robert, St. John's Coll.
Perkins, Algernon, Oriel Coll.
Sincox, Thomas, Wadham Coll.

In the Second Class of Disc. Math. et Phys.

Kempe, George, Exeter Coll
Randall, Henry, Queen's Cr'l.
Wilson, Robert, Oriel Coll.

In the Third Class of Disc. Math. et Phys.

Moncrieff, Henry, New Coll.
Richards, John, Corpus Christi Coll.

In the Fourth Class of Disc. Math. et Phys.

Goslin, Edward, Magdalen Hall.
McGeachy, Forster A. Balliol Coll.

B. POWELL,
R. WALKER, } Examiners.
A. P. SAUNDERS }

The number of the Fifth Class, namely, of those who were deemed worthy of their Degree, but not deserving of any honourable distinction, was ninety-two.

DEGREES CONFERRED.

DOCTOR IN DIVINITY.

Rev. Benjamin Parsons Symons, Warden of Wadham Coll. Grand Comp.

HONORARY DOCTORS IN CIVIL LAW.

The Right Hon. Wm. Sturges Bourne.
Sir Thomas Dyke Acland, Bart.
Sir Robert Wigram, Bart.
Sir Harford Jones Brydges, Bart.
Captain Basil Hall (the celebrated traveller in America.)
Washington Irving, Esq. (Chargé d'Affaires from the United States of America.)

DOCTORS IN CIVIL LAW.

The Hon. Edwin Lascelles, Fellow of All Souls' Coll.
Wm. Elliott Marsh, Fell. of St. John's Coll.

DOCTOR IN MEDICINE.

John Mitchinson Calvert, Oriel Coll.

BACHELORS IN DIVINITY.

Rev. Richard William Jelf, Canon of Christ Church, Grand Comp.
Rev. Gilbert Gilbert, Wadham Coll. Grand Comp.

BACHELORS IN CIVIL LAW.

William Jaques, St. Alban Hall.
Rev. Benjamin R. Perkins, Christ Church, Head Mast. of the Grammar School of Aylesbury.
Stephenson Villiers Surtces, University Coll.
Rev. Wm. G. Bayly, Fell. of New Coll.

HONORARY MASTER OF ARTS.

John Davies Gilbert, Esq. Gentleman Commoner of Pembroke Coll.

MASTERS OF ARTS.

Rev. John Clemson Egginton, Exeter Coll.
 Grand Comp.
 Rev. Henry Danvers Clarke, Exeter Coll.
 Grand Comp.
 Adolphus Kent, Exeter Coll.
 Rev. R. Brindley Hone, Brasenose Coll.
 Rev. William Tolloway, Lincoln Coll.
 Rev. Fitz Henry Hele, Queen's Coll.
 W. C. Davies, Jesus Coll.
 Rev. W. Mayo, Magdalen Hall.
 Rev. H. Ware, Magdalen Hall.
 Rev. D. Umbleby, St. Edmund Hall.
 Rev. H. Thompson, St. Edmund Hall.
 W. W. Ellis, Brasenose Coll.
 S. Whiddon, Lincoln Coll.
 Rev. G. S. Escott, Lincoln Coll.
 Rev. J. Maistry, Lincoln Coll.
 Rev. G. Bellamy, Lincoln Coll.
 Rev. E. Dix, Exeter Coll.
 Rev. G. T. Hudson, Trinity Coll.
 G. E. W. Jackson, University Coll.
 E. V. Steade, Magdalen Coll. Grand Comp.
 G. A. Browne, All Souls' Coll.
 Rev. E. H. Orme, St. Mary Hall.
 Rev. H. T. Dyke, Oriel Coll.
 Rev. T. Mozeley, Fellow of Oriel Coll.
 Rev. J. Guard, Oriel Coll.
 E. T. Daniell, Balliol Coll.
 Rev. J. Twigger, Pembroke Coll.
 Rev. W. Browel, Fellow of Pembroke Coll.
 R. Guppey, Pembroke Coll.
 Rev. J. Wood, Christ Church.
 J. Matthews, Christ Church.
 Wm. Gray, Magdalen Coll. Grand Comp.
 Sir Stephen Richard Glynn, Bart. Christ
 Church, Grand Comp.
 Rev. Wm. Thomas Wyld, Christ Church.
 F. K. Leighton, Fellow of All Souls' Coll.
 John A. Giles, Schol. of Corpus Christi Coll.
 Rev. John James, Queen's Coll.
 Rev. Charles Buckner, Wadham Coll.
 Rev. Charles S. Twisleton, Balliol Coll.
 Horatio Nelson Goddard, Brasenose Coll.
 Rev. Isaac Williams, Fell. of Trinity Coll.
 Thomas Frederick Dymock, Balliol Coll.
 Grand Comp.
 John James Scott, Exeter Coll. Gr. Comp.
 Hill Dawe Wickham, Exeter Coll.
 Alfred Charles Bridge, Exeter Coll.
 Thomas John Heming, Christ Church.
 Richard Greenall, Brasenose Coll.
 Thomas Jacob Birch, Brasenose Coll.
 Rev. J. F. E. Warburton, Brasenose Coll.
 Rev. James Fletcher West, Brasenose Coll.
 Henry Doyle Sewell, Trinity Coll.
 Rev. John O. W. Haweis, Queen's Coll.
 Rev. Thomas Octavius Foley, Queen's Coll.
 Rev. William Syms, Wadham Coll.
 Rev. John Sutton, Oriel Coll.
 John Williamson, New Coll.
 William Nettleship, Merton Coll.
 John Gregson, University Coll.

John Upton Gaskell, Magdalen Hall.
 Rev. James Armitstead, Wadham Coll.
 Rev. Richard Morris, Wadham Coll.
 Rev. Robert Geo. Lewis, Wadham Coll.
 Rev. John Meredith, Christ Church.
 William Boulton, Christ Church.
 John F. Christie, Fellow of Oriel Coll.
 Rev. Wm. Yarnton Mills, Trinity Coll.
 Thomas Lewin, Trinity Coll.
 William Nicholson, Trinity Coll.
 Rev. Humphreys T. Parker, Balliol Coll.
 Rev. Dr. Dobree, Pembroke Coll.
 Edward E. Villiers, Fellow of Merton Coll.
 Edward Eyre, Merton Coll.
 Rev. H. Lemesurier, Fellow of New Coll.
 Rev. Joseph E. Riddle, St. Edmund Hall.
 Rev. Edward Power, Magdalen Hall.
 Rev. Wm. W. Johnson, Brasenose Coll.
 Rev. John Bateman Bateman, Balliol Coll.
 Rev. Charles B. Pearson, Oriel Coll.

BACHELORS OF ARTS.

W. J. Coope, St. Mary Hall.
 H. Carcy, Worcester Coll.
 E. W. Hughes, Worcester Coll.
 T. Goodson, Worcester Coll.
 J. P. Cox, Magdalen Hall.
 J. K. Glazebrook, Magdalen Hall.
 G. Abbot, Magdalen Hall.
 A. Hewlett, Magdalen Hall.
 P. J. Newell, Magdalen Hall, Grand Comp.
 A. S. Lendon, Christ Church.
 W. A. Vaughan, Christ Church.
 C. S. Green, Christ Church.
 T. B. H. Browne, Jesus Coll.
 W. Etwell, Trinity Coll.
 F. G. Burgmann, Trinity Coll.
 A. W. Wykeham, Trinity Coll.
 J. P. Taylor, Lincoln Coll.
 Joseph Birch, Pembroke Coll.
 J. Gaskin, St. Edmund Hall.
 T. Garrett, Queen's Coll.
 C. L. Parker, Wadham Coll.
 S. F. Wood, Oriel Coll.
 R. F. Wilson, Oriel Coll.
 E. Cookson, University Coll.
 John Williams, Jesus Coll.
 Francis L. Popham, University Coll.
 Frederick C. Polhill, University Coll.
 Joseph Dudley, Worcester Coll.
 Charles Vaughan, Wadham Coll.
 J. W. Richards, Schol. of Corp. Chr. Coll.
 W. H. Whitworth, Schol. of Corp. Chr. Coll.
 G. E. Deacon, Schol. of Corp. Chr. Coll.
 C. Balston, Schol. of Corp. Chr. Coll.
 Fred. Holme, Schol. of Corp. Chr. Coll.
 Richard E. Tyrwhitt, Brasenose Coll.
 James H. Swainson, Brasenose Coll.
 Wm. Edward Partridge, Brasenose Coll.
 William John Groves, Trinity Coll.
 John Lloyd Crawley, Trinity Coll.
 Edward Stephens, Exeter Coll.
 George Henry Kempe, Exeter Coll.

Charles Penny, Pembroke Coll.
 John Nurse, Merton Coll.
 John Evans, Jesus Coll.
 John C. Robertson, University Coll.
 James Norton, University Coll.
 A. C. Tarbutt, Schol. of Wadham Coll.
 Henry C. Brooksbank, Wadham Coll.
 Theophilus Clive, Christ Church.
 Henry Walker, Christ Church.
 Charles Lloyd, Christ Church.
 Walter Wrottesley, Christ Church.
 William Vincent, Christ Church.
 George N. Simmons, Trinity Coll.
 John A. Morshead, Exeter Coll.
 Wm. Frogatt Bethell, Brasenose Coll.
 Henry George Surtees, Brasenose Coll.
 Arthur Edward Knox, Brasenose Coll.
 William Graham, Christ Church.
 Francis Moore, Christ Church.
 Edward Langton Ward, Wadham Coll.
 Joseph Todd, Queen's Coll.
 William Gatty, Trinity Coll.
 William Moncy, Oriel Coll.
 Simon Thomas Adams, Fell. of New Coll.
 James Roydon Hughes, Fell. of New Coll.
 H. Wightwick, Schol. of Pembroke Coll.
 Sir Walter B. Riddell, Bart. Christ Ch.
 Henry Moncreiff, New Coll.

Richard Leigh, Brasenose Coll.
 James Fred. S. Gabb, Jesus Coll.

BACHELOR IN MUSIC.

Stephen Elvey, Organist of New Coll.

Admitted *ad eundem*.

The Lord Bishop of Gloucester, James
 Hen. Monk, D.D. of Trinity Coll. Camb.
 Rev. William Lowfield Fancourt, D.D. of
 Clare Hall, Camb.
 Morgan Thomas, M.A. of Trinity Coll.
 Camb.
 J. H. Hawkins, M.A. of Trinity Coll. Camb.
 Rev. Edward Lockwood, M.A. of Jesus
 Coll. Camb.

MARRIED.

At Mitcham, the Rev. Charles Douglas
 Beckford, M.A. Fellow of All Souls' Col-
 lege, to Charlotte Maria, second daughter
 of the late John Charles Middleton, Esq.
 of Hildersham, Cambridgeshire.

At Henley-on-Thames, by the Rev.
 Matthew Gibson, the Rev. Philip Henry
 Nind, M.A. Student of Christ Church, to
 Agnes, fourth daughter of the Rev. John
 Garriett Bussell, of the above place.

CAMBRIDGE.

ELECTIONS.

Professor Henslow, of St. John's College,
 and the Rev. Henry Calthrop, M.A. of
 Corpus Christi College, have been ap-
 pointed Deputy Proctors.

The following gentlemen have been ap-
 pointed Barnaby Lecturers :

Mathematical.—Rev. Professor Henslow,
 St. John's Coll.

Philosophical.—Rev. Richard Wood,
 Corpus Christi Coll.

Rhetorical.—Rev. George G. Carrihan,
 St. John's Coll.

Logical.—James Packe, Esq. King's Coll.

GRACE.

A Grace has passed the Senate, to re-
 appoint the Syndicate to inquire whether
 any and what alterations can be made with
 advantage in the present mode of examin-
 ing the candidates for mathematical hon-
 ours, and to report to the Senate before
 the end of next term.

PRIZES.

The following prizes have been ad-
 judged :

Sir William Browne's Medal for :

<i>Greek Ode.</i>	} James Hildyard,	
<i>Latin Ode.</i>		Christ Coll.
<i>Epigram.</i>		

Subjects :

Greek Ode.—*Granta Illustrissimo Regi
 Gulielmo Quarto gratulatur quod in Solium
 Britanniae successerit.*

Latin Ode.—*Magicas accingitur antes.*

Greek Epigram.—*Magnus inter opes inops.*

Latin Epigram.—*Pudens simplicitas.*

PORSON PRIZE (for the best translation
 of a passage from Shakspeare into Greek
 verse)—George Kennedy, St. John's Coll.

Subject :

As You Like It. Act II. Scene I.

Beginning—"To-day, my Lord of Amiens
 and myself," &c.

And ending "Native dwelling-place."

MEMBERS' PRIZE for Bachelor of Arts :
 James Spedding, Trin. College.—Subject :
*Utrum boni plus an mali hominibus et civi-
 tatibus attulerit dicendi copia ?*—No second
 prize awarded.

Undergraduates.—1. W. H. Thompson,
 Trinity Coll. 2. H. Alford, Trinity Coll.
 Subject, *Utrum fides Punica ea esset qualem
 perhibent scriptores Romani ?*

THE CHANCELLOR'S MEDAL for the best
 English poem : George Stovin Venables,
 Scholar of Jesus College.—Subject, *The
 attempts which have been made of late years
 by sea and land to discover a North-west
 Passage.*

DOGRELS CONFERRED.

BACHELORS IN DIVINITY.

Rev. Charles Porter, Caius Coll.
 Rev. W. H. Walker, Fell. of Queen's Coll.
 Rev. Alfred Veasey, Fell. of St. Peter's Coll.
 Rev. T. Tylecote, Fell. of St. John's Coll.
 Rev. H. John Rose, Fell. of St. John's Coll.
 Rev. R. Andrews, Fell. of Emmanuel Coll.

BACHELORS IN PHYSIC.

J. Armitage Nicholson, Trin. Coll. (Comp.)
 Richard Greenup, Queen's Coll.
 John Barr, Emmanuel Coll.
 Henry Lee, Caius Coll.
 Joseph William Noble, Trinity Hall.

BACHELOR IN CIVIL LAW.

Samuel Hobson, Catharine Hall.

BACHELORS OF ARTS.

Edward Guille, St. John's Coll.
 Thomas George Kidd, Caius Coll.
 Wm. Oxley, Pembroke Coll.
 William Marsh, Pembroke Coll.
 J. Armitage Nicholson, Trin. Coll. (Comp.)
 Court D'Ewes Chauville, Trinity Coll.

Admitted ad eundem.

T. L. Curshon, D.C. L. Lincoln Coll. Oxon.
 W. D. Conybeare, M.A. Christ Ch. Oxon.
 Charles Lyell, M.A. Exeter Coll. Oxon.

Addition to the Report of the Cambridge Philosophical Society.—There are some circumstances so remarkable in the recent history of that portion of optical science to which Professor Airy's paper on the phenomena of quartz refers, that a short notice of them may be added. Three entirely different lines of speculation, independently pursued by Fresnel, by Dr. Brewster, and by Professor Airy, have led to a conception concerning a particular modification of the rays of light, which is of the most complex and recondite character, and is yet apparently irresistibly established by the phenomena. The *elliptical polarization* of the rays of light is the modification of which

we here speak. The term is employed by Dr. Brewster in his memoir which appears in the number of the *Philosophical Transactions* recently published; and has been at the same time applied by Professor Airy, without any knowledge of Dr. Brewster's observations, under circumstances, which, at first sight, promise no connexion between the two sets of laws. Dr. Brewster's observations were made on the light reflected by metals: Professor Airy's on the colours produced by the transmission of polarized light nearly along the axis of the quartz. There can be no doubt, however, that the modification is the same in the two cases, the phenomena being complicated in the latter instance by the co-existence of two rays elliptically polarized, one to the right hand and the other to the left, and moving with different velocities. In both cases the conception and the term were suggested by the researches of Fresnel, which were verified by a still different set of phenomena, the reflexion of light from the surfaces of transparent bodies. It adds to the singularity of this coincidence to observe, that though Fresnel's formulae were notified in 1821, the investigations by which they are established have not yet been published, nor, so far as we are aware, *divulged* by any succeeding philosopher. Even the principles on which he proceeded are in some measure unknown, one of his results having been obtained by what he describes as "une solution mécanique mais fondée sur une hypothèse empirique," and another deduced by a conjectural interpretation of an expression which is self-contradictory. The confirmation of this interpretation by the successful construction of an entirely new optical instrument (*Fresnel's rhomb*) is one of the curious facts in the modern history of science: and the application of this instrument to the verification of the new views of elliptical polarization, the cases being quite different from those which suggested it, has succeeded in the most remarkable manner as far as it has been tried.

NOTICES TO CORRESPONDENTS.

We beg to thank a "Reader" for his kind intentions, and refer him to page 289.

The young friend of "An Old Subscriber" shall have his deserts next month.

We delivered "Popular Dialogues" as requested, but have not heard the result of the deliberations upon them. We will look carefully at Heylin.

The request of "W. C. W." came in time. The article he refers to would, we know, gratify our Clerical readers, and would, therefore, give us much pleasure to insert it.

"Q in the Corner" may remain there.

The depth of research necessary for the *Life of Irwin* compels us to defer our remarks until next month. We are in no hurry for Allen. No objection to a double portion.

THE ANTI-SLAVERY REPORTER.

No. 82.]

JUNE 25, 1831.

[Vol. iv. No. 10.]

THE WEST INDIAN MANIFESTO EXAMINED:—

Abstract of Ameliorating Laws, viz. 1. On Religious Instruction, Observance of the Sabbath, Baptism, Marriage; 2. Food, Clothing, Lodging, &c.; 3. Labour, Exaction of; 4. Arbitrary Punishment; 5. Separation of Families (Mr. Burge's Misrepresentations); 6. Manumission; 7. Slave Evidence; 8. Right of Property; 9. Legal Protection.

THE following Address to the People of Great Britain and Ireland has been of late most extensively circulated throughout the United Kingdom by the West India Body in this country. When we say *extensively*, we mean by hundreds of thousands.

"Fellow Countrymen! We, the undersigned persons, possessing property in the West India Colonies, have seen with regret and astonishment an Address to the People of Great Britain, put forth by a body of persons styling themselves the 'London Anti-Slavery Society,' and signed on behalf of that Society by Messrs. T. F. Buxton, S. Gurney, W. Wilberforce, W. Smith, Z. Macaulay, D. Wilson, R. Watson, S. Lushington, calling on all the people of this kingdom who prefer 'humanity to oppression,'—'truth to falsehood,'—'freedom to slavery,'—to support those candidates only to represent them in Parliament, who have determined upon adopting measures for 'the speedy annihilation of slavery;' and in that Address they proceed to assure you that 'none look with greater horror on the shedding of blood, or the remotest chance of occasioning such a calamity, than themselves; but that they are in their consciences convinced, after investigation most careful and scrupulous, that, from the emancipation recommended, no risk to the white inhabitants could arise.'

"Fellow Countrymen! We also prefer humanity to oppression, truth to falsehood, freedom to slavery; but we possess, with our property in the West India Colonies, the means of *correctly ascertaining* the actual state of the Negro population. We know, and are ready to prove, that the general condition of the Slaves has been most grossly misrepresented by the London Anti-Slavery Society; and we assert, in the face of our country, our well-founded conviction, that the 'speedy annihilation' of slavery would be attended with the devastation of the West India Colonies, with loss of lives and property to the white inhabitants, with inevitable distress and misery to the black population, and with a fatal shock to the commercial credit of this empire.

"We deny the injurious slander that 'the holders of Slaves have proved themselves unfit and unwilling to frame laws for the benefit of their bondsmen;' on the contrary, out of the various measures suggested by the British Government, for ameliorating the condition of the Slaves, the far greater proportion of them are now in force under laws enacted by the Colonial Legislatures. We have desired, we still desire, and will more actively promote, any investigation on oath which Parliament shall be pleased to institute, for the purpose of ascertaining what is the real condition of the Negro population—what laws have been passed for their benefit—what progress has been made, and are now making, towards civilization—and what further measures are best calculated 'to prepare them for a participation in the rights and privileges which are enjoyed by

other classes of his Majesty's subjects'—and this 'at the earliest period compatible with the well-being of the Slaves themselves, with the safety of the Colonies, and with a fair and equitable consideration of the interests of private property.'

Simon H. Clarke, Bart.	John H. Deffell.	Neill Malcolm.
Henry W. Martin, Bart.	James B. Delap.	William Manning.
W. Windham Dalling, Bart.	John Fuller.	John P. Mayers.
William H. Cooper, Bart.	Alexander Grant.	Philip John Miles.
William Fraser.	Alexander Hall.	John Mitchell.
Wm. Max. Alexander.	Robert Hibbert.	Rowland Mitchell.
J. L. Anderdon.	George Hubbert.	G. H. Dawkins Pennant.
David Baillie.	Thomson Hapkey.	William Ross.
John Baillie.	Isaac Huggin.	George Shedden.
J. Foster Parham.	Hugh Hyndman.	A. Stewart.
Encas Barkly.	John Innes.	George Watson Taylor.
Andrew Colville.	William King.	Robert Taylor.
John Daniel.	Roger Kynaston.	John Watson.*
Henry Davidson.	David Lyon.	

London, April 29th, 1831.

"The Anti-Slavery Society declare—

"That the experience of the last eight years has demonstrated incontrovertibly, that it is *only* by the direct intervention of Parliament that any effectual remedy can be applied."

"And one of the Resolutions proposed to the House of Commons at the close of the last Session, by Mr. T. F. Buxton, also declared—

"That, during the eight years which have elapsed since the Resolutions of the House of Commons in 1823, the Colonial Assemblies have not taken adequate means for carrying those Resolutions into effect."

"As it is, therefore, on the express ground of the alleged refusal of the Colonial Assemblies to take adequate measures for carrying into effect the Resolutions of 1823, that the Anti-Slavery party invoke the interference of Parliament, it has been thought fit to show what are the existing laws of the several Colonies, and which laws (with one exception, p. 12,)† are either entirely new, or have been re-enacted with great improvements, *within the last eight years.*"

These *forty-one* gentlemen then proceed to give, what they call, an "Abstract of the existing laws of our West India Colonies" compiled, they say, from Parliamentary documents. The correctness of this abstract thus vouched, and the value of the enactments it boasts of, it shall now be our business to examine.

1. The "Abstract" commences with a view of the measures said to have been adopted in Jamaica for the benefit of the slaves, in pursuance of the suggestions of His Majesty's Government; and the first point which they select in proof of the compliance of the legislature of this island is that of "*Religious Instruction and the Observance of the Sabbath.*" Now, we should be quite willing to rest the whole merits of this controversy on the truth or falsehood of the alleged compliance. The recommendation of the British Government was that Sunday markets and Sunday labour should be abolished, and a day in lieu of the Sunday given to the slaves for those purposes. But in what respect has the legislature of Jamaica complied with this suggestion? It has given the slaves no day in lieu of Sunday, nor do its present

* We have inserted the *forty-one* names subscribed to this paper by way of securing a lasting record of them. They are names which ought not to be forgotten.

† We shall hereafter show how unfounded is this statement.

advocates pretend that it has done so. Neither has it abolished Sunday markets. On the contrary, it has given them, as the "Abstract" itself admits, the express sanction of law, by permitting them to be held and kept open till eleven o'clock. The legislature of Jamaica, these *forty-one* gentlemen gravely tell us, has passed a law for the observance of the Sabbath; and yet that law, on their own shewing, makes Sunday markets lawful, permitting them to be kept open till eleven o'clock. The enactment in question, therefore, instead of providing for the *observance* of the Sabbath, actually provides, (as if in mockery of the recommendation of Government and of the wishes of the parliament and people of Great Britain,) for the *non-observance*, for the *desecration* of that sacred day. The markets may now by positive law (a law that had no previous existence in the Statute book of Jamaica) be kept open for nearly half the Sunday. But even the having thus legalized Sunday markets for so large a part of the day is only a small part of the evil consequent on this pretended act of compliance. The slaves, be it remembered, who bring their produce to be sold in the Sunday market, kept open by a new and express law till eleven o'clock in the forenoon, must previously have travelled with their loads from their residences in the country; and having consumed half of the Sunday in this labour, and in effecting their sales and their purchases, must again retrace their weary steps, under a noontide sun, to their respective plantations, at a distance of five, ten, fifteen, or perhaps twenty miles from the market-place. Can Sunday, under such circumstances, be designated with any truth as a day of rest and religious observance? Is it not rather absolutely converted, by the pretended ameliorating enactment itself, into a day of toil and fatigue, into a day devoted to the most secular of all employments, into a day of peculiar hurry, and distraction, and dissipation? What period of such a day, so spent, would it be possible to appropriate with any effect to the work of religious instruction? What, then, is it that we have to contemplate in the statement made to us under the solemn asseverations and the formal attestation of these *forty-one* gentlemen? Is it not something which very much resembles a deliberate attempt to impose on the public by a representation, not which slightly varies from the truth of the case, but which stands in direct opposition to it? Those must have formed a strange idea of the gullibility of that public who could boldly venture to stake their credit on such a statement, a statement so notoriously contradicted by the very words of the Act, that they themselves, if they opened their eyes, could not but know, at the very time they affixed their signatures to this paper, that it was destitute of even the shadow of truth.

And let it not be here forgotten that the West Indians generally, say that many of these very gentlemen themselves, have told us repeatedly, and in the strongest terms, that, in their opinion, it is only by means of religious instruction the slaves are to be improved, or fitted for freedom; a consummation which they further profess to desire as ardently as we do ourselves. And yet, the grand proof they give of the sincerity of these opinions and these professions, and which proof they render peculiarly prominent by placing it in the very front of their

present laboured defence, is an enactment which, instead of abolishing Sunday marketing and Sunday labour, and allotting other time in lieu of Sunday for these purposes, so as to afford to the slaves their only opportunity of religious instruction, confers for the first time a legal sanction on the gross and systematic violation of the Sabbath, by recognising it as *the* day, the exclusive day of traffic for the slaves, and thus imposing upon them, as an inevitable effect of the law, the necessity of undergoing on that day much severe and exhausting toil.* We put it to the understanding of every impartial man, nay, we put it to the consciences of the *forty-one* subscribers to the paper before us, whether this be a fair, open, ingenuous, and honest course; and whether, therefore, both the enactment of the Jamaica legislature on the subject, and their own attempted vindication of it, do not wear an air which in the case of less honourable men would be deemed somewhat akin to imposture? We dwell on this point the more intently and explicitly, not only because these gentlemen have made this point a prominent part of their case, but because they have uniformly chosen to represent the religious instruction of their slaves as an indispensable preliminary to improvement and ultimate emancipation. The legislation however, of Jamaica, of which they boast, and for which they claim credit with the public, is manifestly so far from tending to promote religious instruction, that it seems to have been skilfully adapted to retard, if not wholly to frustrate, that object.

These *forty-one* gentlemen charge the Anti-Slavery Society with having most grossly misrepresented the general condition of their slaves. It is obviously impossible for us to reply to so vague and indefinite a charge; and on that very account, we doubt not, they have found it convenient to avoid all specification. We, on the contrary, in dealing with their statements, wish to avoid mere generalities, and to grapple with their assertions on the ground of fact and evidence. Such is our course in the present instance. We have proved by the best of all testimony, namely, by their own, that their defence is invalid; and that, notwithstanding their bold affirmations to the

* The *forty-one* gentlemen who have affixed their names to this paper, will probably allege that we deal unfairly with the legislature of Jamaica, in not admitting that it has passed an act, which relieves slaves from arrest for their master's debts, not only on Sunday but also on Saturday, and this with the *professed* object of facilitating their attendance on a Saturday market. But of what use is this pretended indulgence to the slave, while the same legislature who passed this clause (the only purpose of which seems to be to furnish an argument against the abolitionists,) has not chosen to appoint the market to be held on Saturday, or to give Saturday to the slave on which to go to that market. To the slave, therefore, it is obviously of no use.

Again, what benefit does it confer on the slave to pass a law that he shall not be required to perform plantation work on the Sunday, when not only, as we have shewn, the state of the law respecting the Sunday market compels him to toil and fatigue and secularly on that day, but when the refusal to allot time to him in lieu of Sunday for cultivating his provision grounds, (which grounds furnish to him and his family their means of subsistence) drives him to the alternative that he must either labour on that day, or starve?

contrary, Jamaica has not complied with the suggestions of the Government on this most vital point of religious instruction and the observance of the Sabbath. By the very evidence, therefore, which they themselves have adduced, and which stands foremost in their defence, they "have demonstrated incontrovertibly" the truth of our position, "that the holders of slaves have proved themselves unfit and unwilling to frame laws for the benefit of their bondsmen; and "that it is only by the direct intervention of Parliament that any effectual remedy can be applied" to the admitted evils of Colonial slavery; being the very point, by their own statement, at issue between us.

Now if we have established in this single instance, avowedly one of the prime importance and of peculiar solemnity, that this "Abstract," deliberately framed as it has been, and sanctioned by so many high names, is nevertheless a deceptive document, calculated to mislead the public, and to convey false views of West Indian improvement, we might well be spared from proceeding farther with our inquiry, and might be justified in at once calling on the public to refuse any longer to listen to representations so wholly undeserving of regard.—These *forty-one* gentlemen lay claim to public attention on the ground that their possession of West India property affords them the means of *correctly ascertaining* the truth. If we were to concede to them this claim, the concession would neither disprove facts that are incontrovertible, nor convert truth into falsehood, though it might add to the discredit of those whose authority, grounded on the claim of superior knowledge, should be exerted to that unhallowed end.

But we must not omit to remind the public that the very misstatements which we have now held up to merited reprehension, have been already, over and over again, exposed in our pages, in terms similar to those which we have now employed. And yet the very same misstatements have continued to be repeated, by nearly the same parties, without a single attempt to disprove those direct charges of deliberate misstatement we had preferred against them; those charges, too, being supported by evidence which they themselves (the West Indians) had supplied. We might refer, indeed, in order to confirm this heavy imputation, to the three volumes of the Anti-Slavery Reporter already published; but we will only point out at present, to those who wish (in addition to the statements given in our very last number) to satisfy themselves of the fact, the Anti-Slavery Reporters, No. 37, and No. 60. No. 60 especially, contains an unanswered and unanswerable exposure of an attempt, under the same title of an "Abstract," in many respects similar to the present, and from which, indeed, the present has evidently, in great part, been borrowed. And this circumstance, coupled with the uniform and determined policy adopted by these parties, cautiously to avoid all notice of the *specific* proofs we adduce of their deliberate misrepresentations, furnishes, of itself, no light presumption of the correctness of our statements. These gentlemen, naturally enough, prefer, in such a case, general and vague abuse to any thing like distinct refutation.

With respect to the points of *baptism* and *marriage*, comprised under the general head of religion, it will be sufficient to observe, that

baptism can be considered of little value if disjoined from the religious instruction which is, to a great degree, unattainable under the system which prevails in Jamaica, in regard to the Sabbath;—and that the law of this Island, relative to marriage, instead of promoting, serves rather to obstruct and discourage that institution, though it be the necessary foundation of all domestic and social improvement. (See *Anti-Slavery Reporter*, vol. iii. No. 60, p. 193—195.)

The above statement with respect to Jamaica may be considered as applicable, in one most material respect, to all the Colonies, whether Crown or Chartered. In none of them, even where Sunday markets have been abolished, as in the Crown colonies and in Grenada and Tobago, has a day been given in lieu of Sunday. But even the entire abolition of the Sunday market, and the appointment of another day for holding markets, will be of no value to the slave unless the day so appointed shall be made *his* by law, and unless the slave be also protected, by law, on that day, from arrest for the debts of his master. A slave going to market on any day but Sunday may now be seized and sold for his master's debts. How, then, can he go to market on any day but Sunday? Jamaica, indeed, has exempted him from arrest on the Saturday, but has dexterously contrived to nullify that provision by refusing to give him the Saturday for the purposes of marketing and labour.

In the case of the mere limitation of the Sunday markets to nine o'clock as in Barbadoes, or to ten as in St. Vincent, or to eleven as in most of the other chartered colonies, the case is equally disadvantageous to the slave as we have shewn it to be in Jamaica. They are in fact only different modes, under the hypocritical shew of a compliance, of depriving the slave population of the benefit intended for them by the Government and legislature of this country, in requiring that Sunday markets and Sunday labour should cease.

The remarks respecting baptism and marriage are also with slight variations equally applicable to the other chartered Colonies as to Jamaica; the regulations respecting marriage being, in general, calculated to discourage rather than to promote that institution.

2. The next topic on which these gentlemen choose to insist as establishing their claim to humanity, and their fitness to legislate for their bondsmen, bears this title:

“ Food, clothing, lodging, general treatment.”

Now the highest scale they give us of their estimate of the sufficiency of the essential articles of food and clothing, on which so much of human comfort necessarily depends, is contained under the head of Demerara, and is as follows—

“ Weekly Allowance of Food and of Clothing, to be given to Slaves in the United Colony of Demerara and Essequibo.”

“ Adult working male or female, to have of salt fish, herrings, shads, mackerel, or other salt provisions, 2lbs. : if fresh, double the quantity, with half a pint of salt : one and a half bunch of plantains, weighing not less than 45lbs., or of other farinaceous food ; 9 pints corn or beans ; 8 pints pease, or wheat or rye flour, or Indian corn meal ; or 9 pints oatmeal ; or 7 pints rice ; or 8 pints Cassava flour ; or 8lbs biscuit ; or 20lbs. yams or potatoes ; or 16lbs. eddoes or tanios, and not

less. Invalids, and boys and girls from 10 to 15 years of age to have two-thirds, and boys and girls from 5 to 10 years of age, to have one-half of the above quantities of salt provisions, and of plantains, or other farinaceous food. Children from 1 to 5 years of age, to have one-third of the above quantity of salt provisions, and one-third of the quantity of plantains, or other farinaceous food.

“ *Yearly Allowance of Clothing* :—

“ Working males : 1 hat, 1 cloth jacket, 1 check shirt, 1 pair Osnaburg trowsers, 2 Salampore caps, 1 razor or knife, 1 blanket every 2 years. Working females : 1 hat, 1 gown or wrapper, 1 check shift, 1 Osnaburg petticoat, 1 pair of scissors, 1 blanket every 2 years. To invalids and children in proportion.”

The allowances of food for the slaves in the Leeward Islands including Antigua, St. Christopher's, Nevis, Montserrat and Tortola are on nearly the same scale, except that the salt fish is reduced to $1\frac{1}{4}$ lbs. a week and the fresh in proportion, and that a permission is given to the owner to diminish, with the exception of the fish, even these scanty allowances by a fifth part, in time of crop. The clothing consists of a single suit annually. The allowances of Tobago do not differ very materially from these.

No specific allowances are by law assigned to the slaves generally in any of the other Colonies excepting the Bahamas. But there, instead of eight pints of flour a week as in Demerara, &c. the legal allowance is twenty-one pints for each slave, and instead of seven pints of rice, fourteen, and instead of one suit, two suits of clothing yearly.

In Jamaica, though no specific allowances of food are prescribed by law for the field or working slaves, that is, for the slaves generally, yet the law of that island, as these *forty-one* gentlemen admit, fixes, as *sufficient*, the rate of allowance, for slaves confined in gaols or workhouses, at twenty-one pints of flour and seven herrings weekly.

It cannot be supposed to be the intention of the legislature of Jamaica to pamper their criminal slaves, or their apprehended runaways, by giving them a superabundance of food. On the contrary, the utmost that justice and humanity could require would be that the food, afforded to these offenders against the laws, should be *sufficient*. But when we compare their twenty-one pints of flour a week with the eight pints allowed in Demerara and the Leeward Islands, to hard working field slaves, toiling under an exhausting sun from day dawn to dusk, and often much longer; what must we think of the cruel parsimony which can have dictated such a law? We marvel what any one of the *forty-one* subscribers to this address would say to his being kept for a single day on such fare as this—a pint and one-seventh, or about a pound, of raw undressed flour, and three ounces of salt fish a day? The utmost such a pittance could do for him would be to keep soul and body together for a brief space. In truth it is an absolutely starving allowance, and of itself sufficiently explains the frightful waste of life in our slave Colonies. Still we think that each of these advocates of the sufficiency and humanity of this provision, if he persists in his plea, is bound fairly to put the matter for once to the test of a week's experiment in his own case, and to favour the public with the result. And if not, he is at least bound to refute

the authentic facts which Mr. Stephen, in the second volume of his *Delineation of Slavery*, has adduced to prove the miserable and destructive insufficiency of such an allowance as that which is here held forth as ample. (See his eighth chapter, p. 243 to 341.) "The shocking and opprobrious result" of the elaborate comparison which Mr. Stephen has there instituted between the allowances to the field slaves in the West Indies; and those to the inmates of our gaols and penitentiaries, both when idle and when put to hard labour, in England; is thus stated by that able and accurate writer:—

"The English vagabond or felon, when imprisoned for his crime has a subsistence which, on the lowest general estimate that can be formed, is, at least, two-fold superior in nutritious value to that of the poor West Indian negro, whose freedom has been forfeited by no crime of his own, but solely by the deep, publicly acknowledged, legislatively recorded crime of this enlightened Christian land, perpetrated against himself or his African progenitors. The one is thus fed while in idleness. When forced to labour his subsistence is still greater. The other (the slave), though his forced and permanent labours are twice as great, has, at best, not half the food. Yet the former's allowances are limited by the necessity of the case, the necessity of saving him from the wasting of the body, from debility, sickness and death. What, then, must be the consequences of giving less than half the subsistence to the ultra-laborious slave? What they actually are, my readers have sufficiently seen. They cannot be better summed up than in the emphatic words of Dr. Collins,* in his *Practical Rules, &c.* p. 87, 88, 'With so scanty a pittance, he says, it is, indeed, possible for the soul and body to be held together for a considerable time with no other resource.' 'They (the Negroes) may crawl about with feeble emaciated frames,' but 'their attempts to wield the hoe prove abortive; they shrink from their toil, and being urged to perseverance by stripes, you are soon obliged to receive them in the hospital, whence, unless your plan be speedily corrected, they depart but to 'the grave:' and he goes on to 'aver it boldly,' on the 'ground of his own experience, that numbers of Negroes have perished annually by diseases produced by inanition.'" (Stephen's *Delineation*, vol. ii. p. 318.)

We need say no more to prove that West Indian legislation, respecting the subsistence of the slaves, does not go very far to es-

* Dr. Collins was an eminent medical practitioner in St. Vincent's, where he became possessed of many slaves. He was one of the most able and zealous apologists of the West India system. He published a work entitled "*Practical Rules for the Management and Medical Treatment of Negro Slaves in the Sugar Colonies*," which was so highly valued by some West Indians, that Mr. G. Hibbert, the agent of Jamaica, caused an extensive edition of it to be printed and circulated. It was not till afterwards that the melancholy impression of the condition of the negro slave, which this faithful though indirect exhibition of its evils was calculated to produce, became fully known to the public. Mr. Stephen has drawn from it a most remarkable confirmation of every part of the horrid case which his own masterly *Delineation of Colonial Slavery* has laid bare to the eye of the national conscience.

establish the planters' claim to humanity, or their "fitness to frame laws for benefit of their bondsmen."

As for the legal provision of *clothing*, it is almost too ludicrous to be seriously mentioned, were it not for the melancholy consequences which it involves. One suit of clothing in the year, to men and women! and of such clothing! made of the vilest and most flimsy materials! What must be the state of this annual suit at the close of the year, if it has indeed been worn and washed during that time? Will it be pretended that such an allowance can provide for comfort or even for decency? It would be utterly inadequate even to cover the nakedness of these human cattle, if they have no other resource, which many of them have not. The whole value of it probably does not exceed that of the cloth of one of the pampered horses of any one of the *forty-one* subscribers to this address.

As for the articles of *lodging* and *general treatment*, the terms in which these are spoken of in the Colonial Acts are too vague to serve any purpose but that of imposing, by a mere shew of legislation, utterly worthless in itself, on the ignorance of the good people of this country. As for general treatment, that is obviously to be measured, not by any vague terms they may employ on the subject, but by the quantity of food and clothing secured to the slaves, the labour exacted from them, the punishments arbitrarily inflicted, the protection given by law, the instruction imparted to them, and a variety of other particulars which have already appeared, or will hereafter appear under their separate heads, and which, united, go to form the aggregate of what may be called general treatment.¹

3. Our *forty-one* West India advocates produce, in the next place, the legal regulations respecting *labour*, as proving "the humanity" of the planters, and "their fitness to make laws for their bondsmen." It might indeed be assumed *à priori*, that as the benefit of the slave's labour was to belong to the planter exclusively, and as the slave had no voice in regulating its amount, the tendency of enactments, framed and enforced by the interested party, would be to an excess of exaction. And that such has been the actual result, is shewn by this very "Abstract," which professes to establish a contrary conclusion.

Taking the new law of Jamaica as a sample of the whole, both because it is a fair sample, and because its slave population is nearly equal to that of all the other colonies, what, on the shewing of these *forty-one* gentlemen, is the state of the case? The slaves then of Jamaica, as well as of most of the colonies, are compellable by law, to labour *in the field* from five in the morning till seven at night, being fourteen hours a day, with intervals of two hours and a half, which still leave, even supposing them to be effective intervals, eleven hours and a half of field-labour in each day, under the blaze of a tropical sun, which the planter may exact, and the slave is bound to yield, on pain of the lash. Eleven hours and a half of compulsory labour *in the field* during each day, the whole year round! Was any thing like this

* The reader has only to turn to our last number, p. 283 and 284, for a striking illustration, in the case of Jamaica itself, of the hunger, and the nakedness, and the maltreatment incident to Slavery.

exaction ever known, even in temperate climates? But then this is only the labour they may be actually compelled to perform *in the field*. The additional night labour of crop-time, to which there is no limit, is expressly excluded from the eleven hours and a half which may be consumed in field work. The night work of crop-time is over and above this, and may be estimated at five hours more, namely, from seven in the evening till midnight for half the gang, and from midnight to five in the morning for the other half, alternately. And this period of crop lasts for from four to six months of the year, according to circumstances. During those four, five, or six months, therefore, the slaves may be legally required to be actually employed in plantation labour, for sixteen hours and a half out of the twenty-four. Thus much, we repeat it, the law expressly authorizes the master or his delegate to exact from them, for the sole benefit of the master. But in addition to this enormous continuity of labour, it is obvious that there are various indispensable demands on the time of the slaves; which are of constant and daily recurrence, and which must greatly abridge their broken intervals of repose. They must be ready for the field in the morning, in order to be there at five, and must travel thither in the morning and afternoon, and must return thence at noon and at night. They must prepare and cook their raw and undressed food, collect fuel for that purpose, obtain water, often from a distance, take care of their children, wash their clothes, and attend to other domestic objects which we need not enumerate: and for all which it would be unreasonable to assign less than an hour and a half or two hours in the day; thus swelling their time of actual occupation, during crop-time, to eighteen hours or eighteen hours and a half in the twenty-four, leaving only five or six for meals and for repose.

During the six or eight months which may remain, exclusive of crop-time, their case is doubtless mitigated. Still they are liable, even then, to thirteen or fourteen hours of unceasing employment, independently of the time for meals and for repose. Even this, however, is too luxurious a state of ease and indulgence to be suffered to subsist without encroachment. Accordingly it is considered, out of crop, to be, in most cases, a regular part of the duty of the field-slaves, after the labour of the field is over, (that is, after seven o'clock at night,) to employ themselves in collecting fodder for the horses and cattle on the plantation, and in bringing it to an appointed place, to be inspected and duly deposited, before they are finally dismissed to their rest for the night.

This most onerous task of grass collecting, in addition to all the other labours of the day, is seldom alluded to by West Indians. They seem anxious to hide every trace of it from the knowledge of the public, and at this we cannot wonder, for it is a most grievous and wanton aggravation of the miseries of their bondsmen. The following is the manner in which Dr. Collins speaks of it:—"The picking of grass in situations where it is most abundant, is a labour more felt and regretted by the negroes than others much more severe." Again, he says, "The neglect of grass-picking is another frequent cause of punishment. On some estates it draws more stripes upon the negroes

than all their other offences put together, as the lash seldom lies idle while the grass-roll is calling over." "As it (this grass-picking) is to be performed when the negroes are retired from the field, and no longer under the eye of the overseer or driver, it is apt to be neglected. Besides it encroaches much on the time allotted to their own use; and even after they have, with much trouble, picked their bundles, they are frequently stolen from them by other negroes, and their excuses, however just, are seldom admitted to extenuate their fault." Dr. Collins strongly recommends some other mode of meeting this want, if it were only that the negroes might escape the whip, "which," he adds, "is too intemperately employed on this as on other occasions. The misfortune is, the whip is always at hand, and therefore supplies the readiest means of punishing; for the overseer, having such a summary mode of balancing offences, never thinks of any other." p. 192--205.

The common practice with respect to grass-collecting is, that all the field slaves shall be compelled, after quitting the field at night, (and in many cases at noon also,) to collect a bundle of grass, and to proceed with it to the stable or cattle-pen, and when all are there assembled, to have their names called over and their bundles examined, in order to see that they are sufficiently large. If not, or if they fail to attend this roll-call, they are punished. The bundles are then thrown into a heap, and the slaves are dismissed. Nor is it only the demand on the time and labour of the slaves, after the fatiguing toil of a tropical day, which is to be lamented in this inhuman practice, but their exposure to the chilling effect, on their heated bodies, of the night air, and often of the rain, which, when it falls, soaks their bundles, and streams down from the head, on which these are carried, over their whole bodies, generating colds, fevers, and consumptions.

Nor is this a practice which belongs only to ancient times, or to the days of Dr. Collins which are comparatively modern, but which exists, at the present hour, even in the Crown Colonies. And it will be found, by the Protector's returns, which have been laid before Parliament, that in Trinidad, Demerara, Berbice, Mauritius, &c. there is no part of the fatiguing exactions required from the slaves which brings down upon them now, as it did in Dr. Collins's time, more frequent floggings than this. The same is the case in most of the other colonies; the laws of some of them expressly giving the master a right to exact this bundle of grass after the labour of the field is closed.* This practice, however, is neither so onerous nor so universal in Jamaica as in most of the other colonies. It nevertheless prevails there to a considerable extent. And wherever it does prevail, it is unquestionably a practice of the most oppressive and injurious description, as it respects both the comfort and the health of the slaves.

* The Act of Grenada expressly provides, that the slaves are not to be compelled to work beyond the period of field-labour, except "in manufacturing such produce as necessarily requires night or extra labour," or "in the carrying a bundle of grass or stockmeat from the field to the stable or other place, where the same is consumed."—They must collect this bundle before they can carry it.

Such is the general system of labour which, our *forty-one* advocates of slavery affirm, proves the “humanity” of the planters, and “their fitness” to make laws for the benefit of their bondsmen!

4. The next point we shall advert to is that of arbitrary “*punishment*.” Now, the *forty-one* gentlemen who have undertaken to vindicate the humanity of the colonial legislatures, and among them of that of Jamaica, tell us that “the *existing* laws,” of which they profess to give an “abstract,” “are either entirely new, or have been re-enacted, with great improvements, *within the last eight years*.” They here make no exception. Now, we beg to ask of them to point out, under which of these classes they mean to place the clause of the Act numbered by them 36, of which they give the following abstract, viz:—“No slave shall receive more than ten lashes, except in presence of owner or overseer; nor, in such presence, more than thirty-nine in one day, nor until recovered from former punishment; under penalty of £20.” This is neither a new nor an improved enactment. It stands forth in the latest Slave Code of Jamaica, with precisely the same grim and ferocious aspect which it exhibited in the consolidated Slave Act of 1788, and in every intermediate renewal of it! But let us give the very words of the clause as it now stands: they ought never to be lost sight of by the British public. They bear now, it seems, the date of 1831. “AND IN ORDER TO RESTRAIN ARBITRARY PUNISHMENT, be it further enacted, that no slave, on any plantation or settlement, or in any of the workhouses or gaols of this Island, shall receive any more than TEN LASHES at one time and for one offence, unless the owner, attorney, guardian, executor, administrator, or overseer, of such plantation or settlement, having such slave in his care, or keeper of such workhouse, or keeper of such gaol shall be present; and that no such owner, attorney, guardian, executor, administrator, or overseer, workhouse-keeper, or gaol-keeper, shall, on any account, punish a slave with more than THIRTY-NINE lashes, at one time, or for one offence, nor inflict, nor suffer to be inflicted, such last mentioned punishment, nor any other number of lashes on the same day, nor until the delinquent has recovered from the effect of any former punishment, under a penalty of not less than ten pounds, nor more than twenty pounds for every offence.”

Such then is one of the laws which these *forty-one* gentlemen, the acknowledged representatives of the West India body, ostentatiously hold forth to the public, as an evidence of colonial humanity, and as a refutation of what they term the gross misrepresentations of the Anti-Slavery Society, when it affirms that “the holders of slaves have proved themselves unfit and unwilling to frame laws for the *benefit* of their bondsmen,” and that “the experience of the last eight years has demonstrated incontrovertibly that it is only by the direct intervention of parliament that any effectual remedy can be applied.” And yet, what farther evidence can be wanting to establish these positions than the very existence of such a law, retained, cherished, unmodified, vaunted, not only by its framers, but by their distinguished defenders. Would the oaths these gentlemen tender, in proof of the humanity of colonial bondage, efface this revolting enactment, an

enactment not dragged from the records of some barbarous age, and long since become obsolete, but deliberately renewed from time to time, during a long series of years, after reiterated debate and discussion, in contempt of the strongest recommendations of the crown, the denunciations of Parliament, and the indignation of the whole British nation; nay more, triumphantly re-enacted by the assembly, as a part of the Jamaica Slave Code of 1831, and then exhibited, by *forty-one* West Indian planters and merchants of the first eminence, as a decisive proof of the humanity of slave-holders, and their fitness to legislate for their bondsmen.

But let us contemplate more nearly and particularly the whole enormity of this clause. We are continually reproached with dwelling on individual instances of cruelty, which, as they may occur in the best regulated community, prove nothing as to the general state of law and manners which may prevail in it. But here we have whole communities, acting by their representatives freely chosen, strenuously contending for the continuance of this monstrous and revolting power of lacerating, at their pleasure, the prostrate bodies of their dependants, and pertinaciously clinging to it, as if it was their life. They seem to hug the cart-whip to their bosoms as their glory, their grand badge of distinction. And not only are those, it would seem, ready to fight for it, who actually wield it, who exult in its explosions, and whose lust of power is gratified by directing and witnessing its application; but by *forty-one* chosen advocates of the West India body, residing among ourselves, mixing in our assemblies, joining our convivial parties, occupying seats in our imperial senate, and claiming the name and the character of English gentlemen.

And then, over whom, and by whom, is this power, thus fondly cherished and thus firmly grasped, thus reasserted in the year 1831 by the Assembly of Jamaica, and thus defended by no less than *forty-one* select and distinguished members of the West India body;—over whom and by whom, we ask, is this power to be exercised? It may be exercised over every slave of the 325,000 who inhabit the Island of Jamaica. Every man, woman, or child, by this law, is subjected to it. Each and all of them may, by this law, be laid prostrate on the earth, and have their bared and quivering limbs shamefully exposed to the common gaze, and torn and mangled with thirty-nine lashes of the torturing cart-whip. And to all this they are liable, without even the form of a trial or the order of a magistrate; at the mere caprice or bidding of another; for no defined or specified offence; but merely because the individual, armed with this tremendous power, chooses to exercise it.—And then who are those to whom the law delegates this frightful exercise of arbitrary power over the persons of their fellows? They are, to the extent of TEN lashes, every driver or *quasi* driver, and to the extent of THIRTY-NINE, every one, whether male or female, who is the owner of a slave, or to whom such owner may think proper, at his sole discretion, to transfer or delegate his legal rights of proprietorship. In short, every owner, attorney, guardian, executor, administrator, or overseer, nay every keeper of either gaol or work-house, is armed, by this law, with the power of thus lacerating the body of every slave under his charge; at his discretion; without

being required, by this or any other law, to assign a reason for so doing; nay, being actually protected by law, in so doing, from all responsibility whatever, provided he does not kill or maim his victim.

And yet, as if in mockery of every feeling of humanity and justice, and as if to mark the pernicious effect of participating in the administration, or even in the gains, of slavery, the legislators of Jamaica, and their *forty-one* British advocates, continue to maintain that the very object for which this clause has been framed, is, "IN ORDER TO RESTRAIN ARBITRARY PUNISHMENT!"

Now let us never forget, when considering the degree in which the boasted limit of thirty-nine lashes may be considered to operate as an effectual *restraint* on cruelty, first, the candid declaration of the Assembly of Barbadoes in 1826, (when apologizing for its refusal to limit the number of lashes which an owner might arbitrarily inflict,) namely, that even "a given number of stripes, in the hands of a relentless executioner, may, under the sanction of the law, be so inflicted as to amount to an act of cruelty;" and second, the candid and humane statement of Mr. Barrett, himself a large owner of slaves in Jamaica, who, in his place in the Assembly, asserted that the cart-whip was a base, cruel, debasing, detestable instrument of torture, thirty-nine lashes of which might be made more grievous than five hundred of the cat, though the latter was only inflicted after solemn trial, and the former, "at the pleasure of an individual, at his sole command, as caprice, or passion," (and he might have added or drunkenness, or brutal lust) "dictated."

On this head we have confined ourselves hitherto chiefly to Jamaica. We will now briefly advert to the other chartered colonies. In none of them has the flogging of females been abolished by law, and in practice it is still continued, and in no one more shamelessly and cruelly than in Jamaica itself, of which recent Parliamentary papers furnish abundant proof. (See Anti-Slavery Reporter, vol. iii. No. 71, p. 481, and vol. iv. No. 76, &c.) In the chartered colonies, indeed, this abomination has been prohibited, not by the planters, but, in spite of their clamorous opposition, by the authoritative mandate of the supreme government.

Barbadoes stoutly maintained, that "to forbid, by legislative enactment, the flogging of female slaves, would be productive of the most injurious consequences." There are, however, *forty-one* eminent planters who vauntingly tell us, that, by the humane law of that island, women when flogged, are to be flogged *decently*, and *with the military cat*, and that "*pregnant women*" are no longer to be flogged, but merely confined. Could the most inveterate enemy of the Colonists have imagined, beforehand, that in the year 1827, such a law could have been unblushingly framed, by a body even of Barbadian legislators; and that in 1831, the humanity of it should be vindicated by *forty-one* English gentlemen? So seems to have thought the late Mr. Huskisson. In his despatch of the 18th October, 1827, he observes, that the military cat was an instrument "intended for the correction of men in the maturity of life, guilty of serious offences. It would be most formidable, if the young, the aged, and the infirm, were to be the sufferers. In the case of females," he added, "I

should hope that *no man could seriously think of resorting to it*. The case supposed of a woman being flogged in an *indecent* manner, or of a *pregnant woman* being flogged at all, would seem to require some much more severe punishment than a fine of £10 currency." How must these Barbadian legislators, who had been flogging *naked* women all their days with the *cart-whip*, have laughed to scorn the squeamishness of Mr. Huskisson, and his horror of the *army cat*! So far were *they* from sympathizing with him, that they solemnly and officially declare, that to discontinue the flogging of women, would be inconsistent with "the safety of the inhabitants, the interests of property, and the welfare of the slaves themselves." And yet these men are held out to us, by the distinguished *forty-one*, as men of humanity, "*fit to make laws for the benefit of their bondsmen!*"

St. Vincent, the Bahamas, and several other colonies, in respect to severity of punishment, stand precisely on the same footing as Jamaica. In some of them we have a similar affectation of *decency*, in the flogging of women, as is shewn in Barbadoes. In Grenada, St. Christopher's, and Tobago, the limitation of stripes has been reduced from thirty-nine to twenty-five; and Dominica has substituted the *cat* for the *cart-whip*. As for the laws *professed* to be passed in a few of the chartered colonies, for abolishing the driving-whip, they are nothing more than a gross attempt to blind the eyes of the British public. The remarks of Earl Bathurst, on that of St. Vincent, are applicable, with trivial variations, to all of them. "The law," he says, "is so constructed, that a free-negro may use it (the driving-whip) with impunity, and even a slave may be employed to use it, if not carried as an emblem of authority, but as a means of impelling other slaves to labour. The prohibition, too, extends only to *one* description of whip, namely, that which is usually called the cart-whip. And it is only on the plantation it is prohibited at all. In other places it may be exhibited even by a slave with impunity." (Papers by Command for 1827, p. 112.) Is it not an act of deliberate dishonesty to pass such a law as this, or to exhibit it when passed, as a law for abolishing the driving-whip?

We mean to reserve, for another occasion, some remarks we shall have to make on the gross violations of the laws humanely passed, by His Majesty's government, to regulate and restrain arbitrary punishments, which have taken place in the Crown Colonies, notwithstanding the appointment of Protectors. In the mean time, we have said enough on the subject, as it respects the chartered colonies, to invalidate the testimony of our *forty-one* West India proprietors, in favour of the humanity of the planters, and of their "fitness to make laws for the benefit of their bondsmen."

5. The next point in order, is "*the separation of families.*" But although our *forty-one* subscribers mention the subject, by way of swelling, we presume, the number of alleged ameliorations, yet they do not pretend to affirm that any thing effectual has been done to cure this evil. All they venture to say upon it is, that "where a levy shall be made of a family or families, each family shall be sold together and in one lot." This regulation, however, is most obviously nugatory.

tory, so long as *levies* are permitted without regard to family ties, and more especially, so long as there is no law to prohibit the separation of families by private sale.

Mr. Burge, the agent of Jamaica, had indeed the extraordinary hardihood, on the 15th of April last, to affirm in his place in the House of Commons, that separations by private sale were not permitted in Jamaica. But the falsehood of this assertion was completely established by Lord Howick, who exhibited an intimate acquaintance with this and other parts of the Colonial question, which, considering the short time he had been in office, excited our surprise and admiration. His Lordship challenged Mr. Burge to "point out any clause of any law, in the whole statute book of Jamaica, in which the practice in question was denounced and proscribed." Mr. Burge, unable to meet this challenge, boldly resorted to the subterfuge of saying that, "the Courts of law would set aside the sale;" but this he said without being able to produce a single instance in proof of his allegation, although the case of separation by private sales is one of constant occurrence in Jamaica. Mr. Burge too, he it remembered, was actually the Attorney General of Jamaica, and a member of its legislature, in December 1826, when it was proposed in the Assembly, by Mr. Batty, "That it shall not be lawful in cases of sale" (making no distinction between voluntary sales by the master and sales under legal process) "to separate married people from each other, or from their issue if under ten years of age, provided the parties belong to the same owner; and it shall not be lawful for any collecting constable, the provost marshal, or any of his deputies, to levy upon, or sell them separately." This clause, however, was rejected; and the only provision made on the subject was this, that on levies, in execution, if mothers and children under ten years of age are seized together they shall be sold together. Some of the speeches on this occasion throw much light on the state of feeling among the legislators of Jamaica. Mr. Brown said, it would be very hard upon a man who owed a small sum of £50 to have a whole family sold by the marshal. (The hardship to the slave, was made no account of.) In reply to Mr. Batty, Mr. Hilton observed (and his opinion prevailed in the assembly) "that it would be violating the rights of property to dictate to the master how he should dispose of it: he had a *right* to sell one or more of his slaves, according to his wants and inclinations, in the same way as he had to dispose of any other property. The proposed clause, therefore, he considered as an invasion of property." (Royal Gazette of Jamaica, December 1826.)

Now Mr. Burge, we should think, must have been aware of these occurrences, when, trusting to the ignorance prevailing in the House of Commons as to the details of Colonial questions, he ventured to contradict Lord Howick respecting the liability of families to be separated by private sale, or to affirm that the Courts of law in Jamaica would annul such sale. It is difficult to conceive how *he*, at least, could have uttered either the denial, or the affirmation, in ignorance of its truth or its falsehood.

But can it then be true that the different legislatures of the British

Colonies should, for eight long years, have contumaciously refused to adopt any effectual measures for rectifying this crying evil of forcibly separating husband and wife, parent and child by sale, for the convenience, or at the caprice, of an owner; and that *forty-one* English gentlemen, holding respectable stations in society, and some of them members of the British Parliament, should be found to come forward before the public to praise the humanity of such legislators, and to guarantee their “fitness to make laws for the benefit of their bondsmen?” Such is the fact, though it is almost too bad for belief.

6. Our *forty-one* gentlemen have taken the trouble of raising a head for “*Manumission* ;” but this could not have been with any hope to establish the claim of the legislators of the West Indies, to be regarded as willing to comply with the suggestions of His Majesty’s government on this point; since all they have said and done, respecting it, has only served to prove their determination wholly to refuse to the slave the right of self-redemption *invito domino*. On this subject, indeed, Mr. Burge astonished the House of Commons by boldly and broadly asserting that slaves were a freehold property, which it was *unjust* to compel a master to dispose of against his will. “This observation,” said Lord Howick in his able reply, “shocked me more than I can describe. Is it not the ordinary practice of the British legislature to compel a man to dispose of his own freehold property when it is for the public convenience? Does he mean to say it is unfair to make a man part with his slave for the value of that slave, when we every day compel a man to part with his property for the mere convenience of the public? When for constructing a rail-road or a turnpike-road, we compel any man to sell property which he has neither acquired nor held by guilt, or with a shadow of injustice, and this too on the mere ground of convenience, is it to be said that we are to be barred from pursuing the same course when justice is concerned, and when the subject of compulsory sale is that which no man can have acquired, or can retain, innocently—the freedom of an unoffending slave—the birthright of every human being? I did hear with astonishment this argument of the hon. and learned gentleman, and though it excited a great sensation in the House, I wonder it was not infinitely greater.”—It was impossible for any liberal mind to listen to the manly and indignant expostulation of the noble lord without a thrill of delight.

7. The next head of vindication and apology refers to the “*Evidence*” of slaves. Of the law on this general subject, as it exists in our chartered Colonies, we know not that we could give a more accurate view than will be found in our third volume, No. 65, p. 370, viz. “Of the chartered Colonies, Grenada and Tobago have admitted the evidence of slaves without restriction. In the others the restrictions imposed on that admission are of such a nature as to render their *apparent* concessions perfectly futile and valueless.” Our *forty-one* gentlemen, however, seem disposed to falsify this statement. Not content with affirming the fact, which we gladly admit, of the unrestricted admission of slave evidence in Grenada and Tobago, they assert, for

example, that, by the law of St. Vincent, "Slave evidence, except against owners, is admissible, as in the case of free persons." Now that our readers may judge of the misrepresentation which is involved in that assertion, we will here transcribe Lord Bathurst's comment upon this law in his despatch of April 3, 1827, "The law (viz. the law of slave evidence) excludes," says his Lordship, "the evidence of unbaptized slaves, and of slaves baptized by any ministers dissenting from the established Church.—It also excludes all slaves not sufficiently known to some clergyman" (a dissenting teacher will not do) "to obtain from him a certificate of their good character and repute, and of their being sufficiently instructed in the principles of religion to understand the nature of an oath.—What is still more objectionable is the necessity of obtaining a certificate to the same effect from the proprietor or his attorney, which will prevent the slave being heard as a witness in any case where the proprietor or attorney has a motive for preventing it.—The slave cannot be admitted as a witness in any civil case, and even in criminal prosecutions, he cannot be heard against his owner, or manager, or his delegates.—The testimony of a single slave, though supported by the clearest circumstantial evidence, or even by the testimony of another witness of free condition, would not, under this act, be sufficient for a conviction.—No public record is established for registering the names of slaves competent to give evidence." (Papers by command, part ii. p. 112.) Now our *forty-one* gentlemen, though they must have been aware that the law had been thus described by His Majesty's Secretary of State, yet, without advertg to any one of the many potent objections he had urged against it, give to the legislature of St. Vincent full credit for compliance with the suggestions of the Government, and describe this evasive and futile enactment in the untrue and deceptive terms we have already quoted.*

* We are here forcibly reminded of a very recent attempt, of the same kind, to mislead parliament on the subject of Colonial Slavery, made by the body of Colonial agents in this country, and of which, on account of its character, it seems desirable to preserve some reminiscence.

A paper of forty-six folio pages was laid on the table of the House of Commons, and by that House ordered to be printed, on the 28th of March, 1831, entitled, "Slave-laws: West Indies," and numbered 301. Notwithstanding its size, it passed through the press with extraordinary celerity, and was in the hands of members on the following morning. This paper was naturally presumed to be some important official document, which government had deemed it their duty to furnish, in the utmost haste, previously to the discussion on Colonial Slavery, which stood for the very day of its appearance, namely, the 29th of March. On looking beyond the first page, however, the attentive reader discovered, to his no small surprise, that this paper, though bearing, on its exterior, some marks of authority, was no *official* document, but a paper prepared by the West India agents, and having been transmitted by one of their number to Lord Goderich, was then moved for in the House of Commons, evidently in the hope that, in this transition through the colonial department, it would somehow or other acquire, in the eyes at least of superficial readers, a character of authority, and, reaching them on the very morning of the approaching debate, might influence the votes of many; while opponents would have no time to examine

Equally ineffective to its purpose is the new legislation, on the subject of slave evidence, of Jamaica, as well as that of the other Colonies, with the exceptions already mentioned. On the law respecting it in the Jamaica Act of 1826 (being the same as in the Act of 1831), Mr. Huskisson, with his characteristic good sense, thus comments: "It appears to contemplate the admission of the evidence of slaves in those cases of crimes *only* in which they are usually the actors or the sufferers,

and expose this new and artful contrivance for giving, to fallacious party statements, an official aspect. A suspicion of this kind appears to have suggested itself to the mind of Lord Goderich; and, to prevent his being implicated in a proceeding so manifestly unfair and disingenuous, he instructed Lord Howick, to give due notice of its real nature to all who might otherwise have been deceived by it. Accordingly, the pseudo-official paper was prefaced by a letter from Lord Howick to the Colonial agents, telling *them*, and through them the House of Commons, that Lord Goderich felt it necessary, "for the prevention of any possible misconception," that he should distinctly apprise them, that Lord Goderich declined to express any opinion respecting the accuracy of the various "*Abstracts*" which they had thus transmitted;—and that his Lordship could not too distinctly explain, that they were invested with *no official authority*, but must be regarded only as expressing the opinions of the individuals from whom they emanated.

Notwithstanding this prompt and honourable proceeding on the part of Lord Goderich, some effect might have been produced by this paper had Mr. Buxton's motion actually come on, as it was intended, on the 29th of March; but its unexpected postponement to the 15th of April, afforded the requisite time for discovering the disingenuousness of the proceeding, and for exposing the gross misrepresentations which the paper contained.

This elaborate work of these agents commences with an Abstract of the Slave law of St. Vincent's of December, 1825, accompanied by an apparently studied and deliberate misstatement, on the part of the framers, of the sentiments of his Majesty's Secretary of State respecting it.

"Upon this bill," the agents state, that "the Secretary of State for the colonies made the following observations, in a letter to the governor of St. Vincent, dated 3rd of April, 1827: 'His Majesty has observed with satisfaction, the progress made by these enactments in the measures to be taken for the improvement of the state of the slave population. Upon a review of the whole of the law, I am commanded by his Majesty to express his satisfaction with the general disposition of the council and assembly to adopt the recommendation addressed to them on this important subject.'"

Now it cannot be denied that these identical words occur in the Despatch of the Secretary of State of the 3d April 1827, (inserted in the papers presented to Parliament by his Majesty's command in 1827, part ii. pp. 110—114;) one half of them being part of the first sentence at the commencement of that Despatch, and the other half part of a sentence at the close of it;—between which two detached sentences, three folio pages and a half of observations intervene, of a wholly different character, which the framers of the "*Abstract*" not only do not quote, but do not even allude to in the very slightest degree! Thus, therefore, do they leave, nay, almost force, the reader to infer, that they have fairly exhibited the judgment of the Secretary of State respecting this law, and that that judgment is one of unmingled approbation. Whether this was fairly intended will be best understood by looking at the intermediate observations of the noble Secretary, Earl Bathurst, consisting of a series of severe animadversions on the different clauses of the Act in question. "*His Majesty*," says the

excluding their evidence in other cases," (indeed in all other criminal and in all civil cases*) "a distinction which does not seem to rest on any sound foundation.—There is not any necessary connexion between the baptism of a witness and his credibility.—The rule which requires that two slaves, shall consistently depose to the same fact, on being examined apart, before any free person can be convicted on slave testimony, will greatly diminish the value of the general rule: In some cases, as that of rape, such a restriction might secure impunity to offenders of the worst description.—The rejection of the testimony of slaves twelve months after the commission of the crime would be fatal to the ends of justice in many cases; nor is it easy to discover what solid advantage could result from it in any case.—If the owner of a slave is convicted of any crime on the testimony of that slave, the Court has no power of declaring the slave free, though it may exercise that power when it proceeds on other evidence.—Highly important as it is to deprive a slave of every motive for giving false testimony against his owner, that object might be secured without incurring the inconvenience of leaving the slave in the power of an owner convicted of the extreme abuse of his authority.—In rejecting the proposal for a record of the names of all slaves sufficiently instructed to be compe-

noble Secretary of State, "has observed with satisfaction the progress made by these enactments, in the measures to be taken for the improvement of the state of the slave population." Thus far the quotation is correct; but the agents omit entirely the latter half of the same sentence which runs as follows:—*"But it is at the same time my duty to remind you, that there are several measures which, though recommended in the instructions approved by the two Houses of Parliament, are either entirely omitted in the bill, or are imperfectly accomplished; and that, unless the legislature of St. Vincent's take them into their serious consideration, and make some further provision on these subjects, they will not have satisfied the expectations of Parliament and the public."* (Papers by command, 1827. Part ii. p. 110.) Such is the whole of this garbled sentence.—Then follow the severe and lengthened animadversions to which we have alluded, and the substance of which may be found in the Anti-Slavery Reporter, Vol. ii, No. 29, p. 126. At the conclusion of them come the words which the agents have again garbled to make out their case of approbation by the King's Government. The words they have taken are: *"Upon a review of the whole law, I am commanded by his Majesty, to express his satisfaction with the general disposition of the Council and Assembly to adopt the recommendations which have been addressed to them on this important subject."* What follows of the sentence the agents have prudently suppressed; namely, *"But I have it further in command to signify to you, that his Majesty's expectations will not be satisfied until the law has been revised and amended with reference to the observations contained in my present despatch."* (Ibid.) But this is only one of a multitude of apparently studied misrepresentations which this pretended "Abstract" contains;—a charge we are perfectly ready to substantiate, when called upon to do so.

* The only crimes even, in the trial of which their hampered and restricted evidence can be given, are, murder, felony, burglary, robbery, rebellion, treason, rape; mutilating, dismembering, branding, or cruelly treating a slave; seditious meetings, and the harbouring of runaways.

tent witnesses, the legislature appear to have neglected the means of providing a cheap and effectual encouragement to good conduct, and of investing the religious teachers of slaves with a powerful and legitimate influence over them."

With such unanswerable objections to the wisdom and efficiency of this law, the West Indians have little reason to boast of it. But they give also an untrue view of its provisions. They say of it that it admits the evidence of slaves in *all* criminal cases against all persons; whereas it only admits that evidence in *some* cases; and they wholly omit to mention some of the most injurious of the restrictions specified by Mr. Huskisson.—Certainly the Jamaica Assembly furnish no proof, in this act of legislation, which has been the subject of their renewed deliberation for five or six years, of their "fitness to make laws for the benefit of their bondsmen."—What hope, moreover, can exist of a pure and effective administration of justice, where nine-tenths of the community are placed under so many harassing and degrading distinctions, as to their right of giving evidence in Courts of justice? And yet such is the strange perverseness of our Colonial legislators that their laws admit the evidence of a single slave, unbaptized and unsworn, to convict a fellow slave even in capital cases, and to doom him to die by the hand of the executioner.

8. The representations of the *forty-one* distinguished individuals who have come forward on this occasion, are, if possible, still more wide of the truth, under the next head of pretended reform, namely, the slave's "*Right of property and Right of action.*" Their statement, in the case of St. Vincent, for example, is as follows: and as it varies little from their corresponding statements respecting Jamaica and the other chartered colonies, we may take it as the basis of our remarks:—

§ 5. "Secures to slaves the possession of personal property,* and guards against its invasion by a fine of £10 (currency), over and above the property taken from them."

To exhibit the whole deceptiveness of this statement, it will be necessary to transcribe the very words of this fifth clause, differing in nothing material from the corresponding clause in the Acts of Jamaica and of other colonies.

"And whereas by the usage of these Islands slaves have been permitted to acquire, hold, and enjoy personal property, free from the control or interference of their owners; and it is expedient that such laudable custom should be continued and established by law; be it therefore enacted, That if any owner or possessor of any slave, or any other person whatsoever, shall unlawfully take away from any slave, or in any way deprive, or cause him to be deprived, of any species of personal property by him lawfully possessed or acquired; such person shall forfeit and pay the sum of £10, over and above the value of any such property, so taken away as aforesaid; the same to

* Under the head of Jamaica, the "Abstract" says, that the law "establishes the right of slaves to personal property." The two statements are *substantially* the same.

be recovered by warrant under the hand and seal of the justice of the peace before whom the complaint shall be laid and the facts proved."

That the full measure of the evasion, deliberately practised in this enactment, may be duly appreciated by the reader, it will be proper to place in juxtaposition the 24th clause of the Trinidad Order of March, 1824, which was evidently before the eyes of the legislature of St. Vincent's, as well as before the eyes of the legislatures of the other Colonies, at the time their new Acts were framed.

§ 24. "*And whereas by the usage of Trinidad slaves have hitherto been reputed competent in the law, and have in fact been permitted to acquire, hold, and enjoy property, free from the control or interference of their owners; and it is expedient what the said laudable custom should be recognized and established by law, and that provision should be made for enabling such slaves to invest such their property on good security; he it therefore ordered, that no person in the Island of Trinidad, being in a state of slavery, shall be, or be deemed, or taken to be, by reason or on account of such his condition, incompetent to purchase, acquire, possess, hold, enjoy, alienate, and dispose of property; but every such slave shall, and is hereby declared to be, competent to purchase, acquire, possess, hold, enjoy, alienate, and dispose of lands, or money, cattle, implements or utensils of husbandry, or household furniture or other effects of such or the like nature, of what value or amount soever; and to bring, maintain, prosecute and defend any suit or action, in any court of justice, for or in respect of such property, as fully and amply, to all intents and purposes, as if he were of free condition.*" And by another clause (§ 8.) the Protector is empowered and required in all such cases to act for the slave and on his behalf. (Papers by command, 1824, p. 151.)

The corresponding terms in the two enactments are given in italics: a perusal of the whole will, therefore, at once exhibit, in full view, the evasive tenor of the affected imitation of the Trinidad law on this subject.

For the deceptive preamble to this enactment the legislatures of the chartered colonies stand, in some measure, excused by the example of the Trinidad Code. But that the statement it contains is incorrect, is abundantly proved by the official Report of His Majesty's Commissioner of Legal Inquiry, Mr. Dwaris, himself a considerable proprietor of slaves in Jamaica. That gentleman tells us, that neither in Barbadoes, Grenada, Tobago, St. Vincent, Dominica, Antigua, St. Christopher, Nevis, nor Tortola, the nine islands he visited, can slaves acquire any property *by law*, except for the benefit of their masters; nor can they claim any redress for injuries done them, either by their master, or his delegate, or even by third parties, except through the master.* And when in the last of his Reports, the third, at p. 106,

* See Mr. Dwaris's First Report, No. 587 of 1825, pp. 67, 90, 222, 223. Second Report, No. 276 of 1826, pp. 250, 251, 252. Third Report, No. 36 of 1826—7, pp. 13, 87.

he comes to sum up the whole of the evidence respecting the slave's legal rights of property, he thus expresses himself: "The slaves now labour under prodigious disadvantages. A slave is under a personal disability, and cannot sue in any court of law or equity, not even in respect of injuries done to him by other slaves. A slave cannot prosecute in the criminal courts. A slave cannot enter into a recognizance." "Slave evidence is not admitted against freemen, white or black, even against wrong-doers. In those cases," (namely, against fellow-slaves,) "where slave evidence is admitted, it very often is not upon oath." "If the property of a slave is taken from him, he cannot personally seek redress. His master, it is said, *may* bring trespass. This, however, is very insufficient; for he also *may not*; and if he does, and none but slaves are present at the infliction of the injury, as is likely to be the case, there is no satisfactory proof of the fact. The owner, suing for his slave, must establish his case by competent evidence, and cannot prove the fact by persons under legal disabilities." Mr. Dwaris then goes on to prove, by other considerations, that from the non-admissibility of slave evidence, "the slave is left defenceless," and concludes the whole thus: "From *all* we saw in *all* the islands, it was the *firm conviction* of His Majesty's Commissioners, that the foundation of every improvement, both as regards the white and black population of these colonies, must be laid in an improved administration of justice, and in the admission of slave evidence."*

It may even be true, that in many, if not most cases, the slaves are allowed to enjoy their *peculium* without direct control or interference; but this by no means affects the question of *law*. And, as Mr. Dwaris himself properly intimates, the question for the legislator is not what is done, but what *may be* done, in a case of this description. And that it is always in the power of the master, and may often be in his inclination, to disturb his slave's enjoyment of property, is unquestionable. He may do so every time he chooses to sell his slave, or to permit him (a very frequent occurrence) to be levied upon for debt or for taxes. He does so whenever he drives him, by severity, to run away, or whenever, by engrossing his time, he deprives him of the power of attending to his stock or to his grounds. He *may*, and often does, take from him his grounds, and he *may*, and often does, kill his stock, without the possibility of redress. (See House-of-Commons Papers for 1825, No. 476, p. 45, and for 1826, No. 401, p. 17.) In the Report of the Barbice Fiscal, we find the slaves of an estate complaining that the overseer had killed all their hogs.

* Even in Trinidad, before the new Code of 1824 was framed, this same gentleman and Mr. Jabez Henry, acting as Commissioners of Legal Inquiry in that Island, had ascertained as follows: 'The judge of criminal inquiry said, that a slave *could* acquire property for his own benefit; but the chief justice was of a contrary opinion; for he said, '*a slave cannot*;' by the Spanish law, acquire any property, except for the benefit of his master.' 'In case of property in the possession of a slave, whether belonging to himself or his master, being wrongfully taken from him, it is only recoverable by the owner.' (House-of-Commons Papers for 1827, No. 551, p. 29.)

One man, Leander, had ten hogs killed at one time by the manager, and for complaining of this act he was put in the stocks. The Fiscal, to whom Leander complained, regrets this harsh proceeding; which he does not however punish or redress, but rather extenuates. Here we have, probably, the accumulations of Leander's whole life destroyed, in one hour, by the merciless and irresistible act of the petty despot of the plantation; and for this injury there was no redress! —(*Ibid.*)

But besides the insecurity of his property, (for property must necessarily always be insecure in those circumstances of personal dependence and civil disability under which the slave is placed,) the slave is actually prohibited, even by this vaunted law of St. Vincent, §§ 81 and 82, from dealing in "sugar, cotton, rum, molasses, cocoa, coffee, or other goods, or merchandize of any sort, except firewood, fish, poultry, goats, hogs, grass, fruit and vegetables."* Indeed, in the colonies having legislatures of their own, the clauses that have been introduced into their new codes, on the subject of the property of slaves, are no more than an evasion of the recommendations of His Majesty. They set out, in general, with a preamble, like that of St. Vincent, affirming that, by *custom*, slaves have been allowed to possess and enjoy personal property. After this preamble, it might have been expected, that that would have been made their right by law, which, it is stated, had formerly been enjoyed by permission and sufferance. The enactment which generally follows, however, is, not that such custom shall be established by law, but that if any master, or other person, shall unlawfully take away from a slave, or deprive him of, what he may be *lawfully* possessed of, such person (not shall be punished as a felon, but) shall forfeit ten pounds currency (less than five pounds sterling), over and above the value of the property. We are not even told how a slave may *lawfully* possess property, nor is any legal title to it conferred upon him. No means of suit are afforded him, and he is generally debarred from giving evidence in all civil actions. In short, with scarcely an exception, the provisions on this point are, it is again maintained, a mere evasion of the king's recommendation, and leave the slave in the same helpless and unprotected state, as to all essential rights of property, as he was before those provisions were enacted.

The insidious clause which we have quoted from the St. Vincent's Act, on the subject of the slave's rights of property, and which is nearly word for word the same as that of Jamaica, obviously effects a complete revolution in the laws of theft and robbery, as they respect the property of a slave, which would, of itself, be fatal to his security. But the slave possesses, by law, no rights of property, for most assuredly this clause gives him none; while it effectually excludes him by its very terms from acquiring any interest in land,—a restriction which is at once harsh, impolitic, and unnecessary.

* The law is nearly the same in all the colonies, whether crown or chartered; and a most iniquitous law it is, independently of its being inconsistent with any valuable right of property in the slave.

Of Jamaica it is further affirmed, by our *forty-one* West Indians, that § 16, “secures to slaves the right to receive bequests of private property.” Never was there a clause framed which more strikingly exemplifies the evasive spirit of colonial legislation than this; for to the barren recognition of the right in question is annexed the following sweeping proviso:—“*Provided always that nothing herein contained shall be deemed to authorise the institution of any action or suit at law or in equity, for the recovery of such legacy, or to render it necessary to make any slave a defendant in a suit of equity.*” And even the law of Tobago on this point, though it advances more nearly than any other to the model of the Crown Colonies, yet is rendered almost equally inoperative with that of Jamaica, by the want of a Protector, or of any authorised channel for vindicating the slave’s rights of property.

Surely, surely, here are no proofs either of the *humanity* of the planters, or of their alleged “fitness to make laws for the benefit of their bondsmen,” but proof enough of studied evasion, and of deliberate and flagrant misrepresentation.

9. The only remaining head of the “Abstract” drawn up by these *forty-one* gentlemen, which it remains for us formally to notice, in the way of exposure and refutation, bears the title of “*Legal Protection.*”

The Secretary of state had required, as the only effectual means of securing “legal protection” to the slaves, that a Protector and Guardian of slaves should be appointed, who should not be a proprietor of slaves, or interested in slave property. The fulfilment of this proposal is thus announced in the “Abstract.” St. Vincent, § 25:—“Magistrates, a Council of Protection. On receiving information of ill-treatment of slaves, they are bound to inquire, and, if the complaint be well founded, to prosecute.” Jamaica, § 33:—In cases of maltreatment of slaves, “Justices and vestry to be a council of protection to prosecute offenders,”—and so with slight variations in other colonies.

It seems scarcely necessary to expose this stale and idle pretence, this mockery, of protection, by which the very persons to be guarded against, the owners or managers of estates, are themselves constituted the legal guardians of the slaves. Indeed the very clauses which are here referred to, and which also are not new but old laws, are so feebly and inadequately framed, as rather to deprive the slave of the means of protection, than to secure it for him. In case any justice of the peace shall receive a complaint that any slave has been wantonly or improperly punished, then such justice may associate to himself another justice, who may proceed to inquire, &c.; and having inquired, and found the complaint true, “it shall be the duty of such justices, and they are required, to prosecute the offender according to law;” or, if the complaint be found groundless, to punish the complainant with thirty-nine lashes, &c.: and all this is to be done by these two justices without penalty, or responsibility, or record, or report whatsoever. Was there ever such a barefaced imposition on parliament and the public as to call this protection? To prove this, it would be sufficient to refer to the uniform principle

maintained by government, of placing, in all the Crown Colonies, the office of Guardian and Protector of slaves solely in the hands of men disconnected with slavery.

But let us hear the judgment of Mr. Commissioner Dwarries, when speaking of this very clause; for it stood in the St. Vincent's Act of 1821, as it does in that of 1825, and in the Jamaica Act of 1816, as in that of 1831. There is "no other magistracy, board, or council, to discharge the delicate duty of investigating the complaints of slaves (whether of cruelty, oppression, excess of work, or subtraction or deficiency of food or clothing,) *except the attorneys or managers of estates.* Hence the salutary provisions of the Slave Act are in danger of being rendered ineffectual." (House-of-Commons Papers, No. 276 of 1826, p. 24.)—One magistrate testifies to the commissioner, that he recollected only two complaints of slaves for ill-usage in three years. (Ib. p. 23.) Can this be matter of surprise, when thirty-nine lashes are ready for the unsuccessful complainant?

It is impossible to place in a clearer light, the uselessness of such provisions as those which are now boasted of by our *forty-one* subscribers to the manifesto, than has been done by Mr. Huskisson in his despatch of September 22, 1827. "The council of protection," he says, "cannot be considered, an effectual substitute for the office of a distinct and independent protector. It will consist of those individuals over whom the protector was to exercise his superintendence. Their duties are limited to the single case of extreme bodily injury, and are to be discharged only if they think proper. The periodical returns required from the protector upon oath are not to be made by this council, nor are they even bound to keep a record of their proceedings. No provision is made for executing the duties of the office in different parts of the colony, on fixed and uniform principles; and the number of persons united in this trust is such as to destroy the sense of personal and individual responsibility."

The truth is, that Jamaica, Barbadoes, St. Vincent, and the other colonies, under the name of *legal protection* to the slaves, have actually contrived to give protection and immunity to the oppressors of the slaves. Against whom is protection for the slaves required? Is it not against their masters and managers? But to whom is their protection confided by the legislatures of Jamaica, &c.? To these very masters and managers, who, in fact, compose the entire of the magistracy, and of the parish vestries. Surely the *term* protection does not necessarily involve the *principle* of protection. On the contrary, it involves, under the laws we are considering, the extinction of that principle: for if the purpose had been to divest the slaves of all protection, no more effectual device could have been framed for accomplishing that object, than the insidious enactment in question.

Nor, we apprehend, are we singular in this opinion. If we mistake not, such is the clear and unambiguous judgment of Lord Howick, as expressed in his powerful speech, on the 15th of April last, in reply to Mr. Burge, the late Attorney General and the present agent of Jamaica, and one of the avowed framers of one at least of the fallacious abstracts we have been examining. "Of the many extraordinary

propositions," (proceeding from Mr. Burge,) "none astonished me so much," said his lordship, "as the remark that in Jamaica the council of protection answered the same purposes as 'a protector;' for I thought I knew, on very competent authority, that councils of protection were no substitute for the office of protector, as established in the Crown Colonies. It so happens that in the year 1826, Lord Bathurst sent out the heads of certain bills, formed on the order in council, which he wished to be regularly drawn up by the law officers of the crown, and laid before the different Assemblies. To the draft of a bill appointing a protector, which was accordingly prepared by the law officers of Jamaica, was appended the following note signed by William Burge, Attorney General, and Hugo James, Advocate General: 'We have not considered ourselves called upon to notice in the draft of this bill, either by way of repeal or otherwise, that part of the 25th section of the consolidated slave law, which constitutes the justices and vestry of each parish a council of protection, because *the duties assigned to that body are of a nature perfectly distinct from those which are committed to the protector and guardian of slaves by the provisions of this bill.*' I fully concur," added his lordship, "in this opinion, and I think it most able and just. A council of protection is a mere device for dividing the responsibility among a number of individuals; it is a protection to the oppressor, not to the oppressed. A numerous council of planters can venture to stifle prosecutions which would be instituted were the responsibility of refusing to do so to rest on a single individual only. I firmly believe that in the case of Kitty Hilton, a case which I have recently been compelled to lay on the table of the House with mingled feelings of regret and shame and horror, I firmly believe that no one of those individuals who voted as members of the council of protection, and, by a large majority, declared against a prosecution, would have come to such a decision if he had been called upon singly to pronounce upon the case: he would have feared to incur the undivided responsibility."

But be it remembered that Kitty Hilton's case is but one out of many which have lately encumbered the table of the House of Commons, in proof of the utter worthlessness of these boasted councils of protection, and of the utter unfitness therefore of the planters to make laws for the benefit of their slaves. We will not now enter further into them than to refer the reader to the following passages which have recently appeared in the Anti-Slavery Reporter, viz: vol. iii. No. 64, p. 341 and 345; No. 66, p. 373; No. 68, p. 416 and 419; No. 69, p. 429—441; No. 71, p. 481—495;—vol. iv. No. 76, p. 134—136; and No. 79, p. 246.

But this is not all. Every packet which arrives from the western world comes fraught with fresh tidings of horror to the same effect, and the difficulty we now feel pressing upon us is to find time and space for communicating to our readers the accumulated proofs of the inveterate and incurable evils of slavery, and especially of that state of utter destitution of *legal protection*, in which the slaves are unhappily placed, by leaving the work of legislating for them, a work

for which parliament alone is competent, to be performed by the planters.

We have thus gone through the principal heads of the "Abstract" on which the West Indians found their claim, not only to the forbearance but to the confidence of the parliament and people of England, and we think we have proved that it is so far from supporting that claim, that it furnishes the very strongest demonstration of the unfitness of the planters to legislate for their slaves, and that it is only by the direct intervention of Parliament that any effectual remedy can be applied to the evils of colonial bondage. And yet we have left wholly unnoticed a multitude of mistatements contained in this Abstract, which are either the blunders of ignorance, or the wilful perversions of fact. It would be endless to notice even a tythe of these. On a future occasion we may resume the subject.

But before we conclude, we are anxious to remind our readers that this "Abstract" exhibits to them only what our *forty-one* gentlemen deem the favourable side of West Indian legislation. We cannot commend their taste, indeed, in the selection. Still their object was to give us a succinct view of those Colonial improvements;—of those beauties in short of Colonial legislation, which raise the slave's enjoyments far above those of the British peasant, and which are to serve as convincing proofs that the West Indians were maligned and slandered by the Anti-Slavery Society when it pronounced them "unfit and unwilling to frame laws for the benefit of their bondsmen," and affirmed that it was a task which could only be effectually accomplished "by the direct intervention of Parliament." Had they chosen to give, not only what they regard as the light side of the picture but the dark side also; to give in short, a just, impartial, and unsophisticated whole length portrait, as it were, of the entire legal condition and liabilities of the Colonial slave, it would form a pretty exact counterpart, or rather amplification, of another Manifesto, namely, the Anti-Slavery Manifesto, dated the 1st of October, 1830, entitled "a Brief View of the nature and effects of Negro Slavery as it exists in the Colonies," with copies of which the *forty-one* authors of the West Indian Manifesto may be supplied on application at the Anti-Slavery office.

This and all other publications of the Society may be had at their Office 18, Aldermanbury, or at Messrs. Hatchard's, 21, Pall Mall, and Leach's, Cornhill. They may also be procured, through any bookseller, from the depots of the Anti-Slavery Society throughout the kingdom.

THE CHRISTIAN REMEMBRANCE.

AUGUST, 1831.

REVIEW OF NEW PUBLICATIONS.

ART. I. — *The Life of the Right Rev. Thomas Faussham Middleton, D.D. late Lord Bishop of Calcutta. By the Rev. CHARLES WEBB LE BAY, M.A. Professor in the East India College, Hertfordshire, and late Fellow of Trinity College, Cambridge.* 2 vols. 8vo. Pp. xvi. 502; vii. 459. London: Rivingtons. 1831. Price 1*l.* 6*s.*

(Continued from p. 399.)

It is something unusual to find a Bishop employing two months after his arrival in his diocese in looking out for a house. Such, however, was the case with Bishop Middleton; and when he had found one at last, which was likely to prove comfortable, it could not be procured at a lower rent than 650*l.* per annum. Little, indeed, had been done to make his reception either respectable or comfortable, from an ill-founded fear which, it should seem, prevailed at home, of alarming the jealousy of the Hindoos. His private reception, however, was very kind and respectful; and even those who did not see the necessity of sending out a Bishop, were ready to admit that, if sent out, he ought to have had a house and a suitable income. Lord Moira would probably have asked him to the Government-house, but he was up the country: nevertheless at Mr. Seton's, a member of Council, he met with every attention and accommodation. Instead of any alarm, however, on the part of the Hindoos, they were loud in their applause of what had been done. It was remarked among them, when they heard that the English were to have a bishop, that it was high time; they wondered that one had not arrived long since, for the English "had a head of every department but their religion." Some natives of distinction, who called to pay their respects, so far from expressing any horror of Christianity, told the Bishop that, when properly understood, "their religion and his were the same."

Bishop Middleton preached, for the first time after his arrival, on Christmas day, to a congregation of 1300 people, who listened to him with mute attention for fifty-five minutes. His discourse was from Luke ii. 10, 11, on the need of a Saviour and the true notion of Him

whom God hath sent us; concluding with an application of the subject to the interesting occasion on which it was delivered. A collection was afterwards made for the poor to the amount of 750*l.* and the sacrament administered to upwards of 160 communicants. The commencement was, so far, undoubtedly auspicious; but it was abundantly evident that he would have a vast load of care and embarrassment in *reforming*, or rather perhaps in *forming*, the religious condition of the people of whom he had the spiritual charge. So deplorable was the deficiency even of the means of divine worship, that a very general impression respecting our countrymen prevailed, that they were totally devoid of any religious sentiment or belief. For the whole body of Protestant Christians, scattered through the provinces of Hindostan, the total number of clergy, civil and military, in 1814, did not exceed thirty-two; and these were subject to continual diminution from the multifold casualties of the climate. No one clergyman was within many days' journey of another; the offices of marriage, burial, and baptism were of necessity administered by lay persons; the sick and dying were wholly unprovided with the means of spiritual consolation and advice; and so lamentable was the scarcity of churches, that a mess-room, a barrack, or even a riding-school, could alone be procured for the assembling of a christian congregation. It is an awful consideration, on the other hand, that of the native population, amounting perhaps to nearly one hundred millions, about one-seventh were Mahometans, and the rest, for the most part, votaries of the Brahminical, Janist, or Bhuddist superstitions, without any adequate means for the diffusion of Christianity among them. An interesting branch of the Syrian church had, indeed, been for ages established on the coast of Malabar; and small Armenian establishments were found in every principal city of Asia; but the scanty good which might be expected from the influence of these communities, who were free from essential corruption, was more than overbalanced by the splendid missionary apparatus of the church of Rome, dispensing its degrading idolatries under the authority of seven papal prelates. Baptist and other sectarian missionaries were also dispersed in different parts of the continent, and the confined operations of the Dutch and Danish missions had done some little towards the advancement of Protestant christianity; but the Church of England was only known through the exertions,—limited, indeed, but always energetic,—of the Society for promoting Christian Knowledge, which had long maintained its missionary stations at Tranquebar, Madras, Cuddalore, Negapatam, Trichinopoly, and Tanjore. The attention of the Bishop, therefore, was mainly directed to three primary objects:—to dissolve the national superstitions and idolatries; to inculcate the principles of vital Christianity, together with the observance of the

appointed forms and ceremonies of the Established Church; and to unite, as far as possible, in a bond of charitable union, all those who were anxious for the promotion of our common Christianity.

In the January after his arrival, he proceeded to appoint registrars in the three archdeaconries, to institute by commission the Archdeacons themselves, and to enter into an unreserved correspondence with his Clergy, and others who were capable, from their long residence in India, to cooperate in advancing the interest of the national Church. A letter from the Archdeacon of Bombay acquainted him with the irregular mode of celebrating marriages and baptizing infants at the out-stations; informing him at the same time of the benefits likely to result from a recent formation of a School Society, on Bell's system, at that Presidency. The Bishop expressed his satisfaction at this latter intelligence, and promised his support to the institution; and gave direction for reforming abuses, as far as existing circumstances would allow. He was at this time suffering under a severe attack of a distressing, though safe, disorder, called the *prickly heat*, which rendered him almost unfit for business; and, to add to his troubles, the proceedings of the Scottish Kirk had involved him in considerable perplexity. The establishment of Episcopacy in India had so inflamed the jealousy of the Presbyterians, that Dr. Bryce, a divine of that persuasion, had been sent out by the General Assembly in Edinburgh to preside over their Indian establishment. On his arrival he had the effrontery to demand for his Communion an equality of privileges with the Church of England, and even laid claim to the alternate use of the cathedral. Firmly, but in the spirit of charity and good-will, the Bishop resisted these encroachments; but the views of the Presbyterians were supported by a party at home, and a bill was passed, to a certain extent, in their favour. In relation to these transactions, he thus writes to a friend in England:—"You will judge that my situation is not a very easy one; and yet I am neither depressed in spirit, nor at all discouraged. I am as indefatigable, as if my labours were crowned with complete success, and all the world applauded my endeavours. And yet, in the prevailing apathy of the people, it matters little, *in that point of view*, whether the Bishop labours incessantly or does nothing. No man gets any credit in India, or is remembered three months after he leaves it. All his *earthly* encouragement must be looked for in England."

But his more immediate source of inconvenience arose from the imperfect definition of the Episcopal powers in the letters-patent, by which he was appointed to the Diocese of Calcutta. The Governor General in council was ready indeed to set aside every impediment to the exercise of the authority, with which it was the evident intention of the Crown to invest the Bishop, and a proclamation was issued

accordingly, transferring the jurisdiction in all spiritual matters into his hands ; but the Board of Directors at home illiberally rescinded that part of the order of council which conferred the right of appointing and promoting chaplains to particular stations, as it seemed to interfere in some trifling degree with their own patronage. Thus was the Bishop deprived of the power of rewarding those who were deserving of distinction, while the unpleasant duty of censure and prohibition was all that was left him ; and though the cooperation of the government with the ecclesiastical authority was required by the patent, the restrictions under which the Directors had laid the episcopal office rendered its influence comparatively insignificant. In the midst of these difficulties, however, he continued to devote himself with unremitting ardour to the work which he had in hand. He preached in his cathedral frequently, and on all great occasions ; and in order to inspire his congregation with a true devotional feeling and a right conception of the formularies of the Church, he commenced a series of Lectures on the Litany, which were productive of the most happy effects. Much of his attention was occupied in the improvement of the Free School at Calcutta, of which he had become the patron ; and, at the request of the Governor, he undertook to superintend the Orphan School, for seven hundred half-caste children, in the character of its visitor. It was also his unceasing endeavour to forward the exertions of the Church Societies in England ; a Diocesan Committee of the Society for promoting Christian Knowledge was established at Calcutta shortly after his arrival, and steps were taken for the formation of others, as soon as might be, at Madras and Bombay. He saw that the cause of the Gospel had more to fear from the practical atheism of the European, than the idolatrous superstition of the Hindoo ; and it was therefore his primary care to raise the standard of religion among his own-countrymen, in order to the eventual propagation of Christianity among the natives.

In July, 1815, the Bishop held his first confirmation, and in December delivered his primary Charge to the Clergy at Calcutta. On the 15th of the same month he left home for the purpose of making the primary visitation of his diocese, an undertaking which could not be accomplished under 5,000 miles. He was conveyed, on board the *Cecilia*, to Madras, where he landed on the 26th, and during his stay he consecrated the Church of St. George, confirmed nearly three hundred persons, received a deputation from the Armenian Christians, visited the Hindoo College, held his visitation, examined the state of the mission at Vepery, near Madras, preached twice to nearly the whole of the settlement, and set in order the affairs of that part of the diocese. From Madras he proceeded overland by Pondicherry, Cuddalore, Tranquebar, Tanjore, Trichinopoly,

Palamcottā, and Cape Comorin to Cochin, and thence by sea to Bombay. The mode of travelling was very unlike that which is used in a Bishop's visitation in England. The whole party, among whom were Mrs. Middleton and a female friend, travelled in palanquins, and lived in tents, which were moved from place to place on camels. Indeed the camp made an appearance truly patriarchal; including, with the servants, the soldiers of the escort, and their wives and children, little short of five hundred souls. The country through which they passed was in general dreary, though occasionally interspersed with grand scenes; but the journey could not be otherwise than interesting to the Bishop, as affording him a clearer insight into the real state of Christianity in his diocese, than he could possibly have obtained by a fixed residence at any of the Presidencies. Of one thing he became fully convinced, that Christianity would find its way gradually, if it were but countenanced and encouraged; but that matters were so little understood in England as to render the impediments to its progress considerable. It should here be stated, that, as no provision had been made by the legislature for the expenses of the Bishop's visitation, the Governor General issued orders for preparing a proper residence for him at each of the settlements, placed a Company's ship at his disposal, and provided for his comforts on the journey, at the public charge, on a scale of abundant liberality. The allowance on similar occasions was afterwards fixed at 10,000 rupees, or something less than 1,000*l.* sterling.

During his progress the Bishop visited the several missionary stations, laying down plans for their improvement, aiding them as far as he was able with pecuniary assistance, and saving that at Tranquebar, by a well-timed grant upon the Society's vote of credit, from almost inevitable ruin. He exercised, when called upon, the episcopal functions of confirmation and consecration of churches; and, as the Sunday recurred, he constantly took part in the performance of divine service; nor was he inattentive to any objects of interest which presented themselves in his route. At Tanjore he visited the school, the library, and the fort church, where he saw the monument erected by the Rajah to the memory of the incomparable Schwartz, who had there toiled in the field of missionary labour, under the auspices of the Society for promoting Christian Knowledge, for nearly half a century. At an interview with the Bishop at his palace, the Rajah had spoken of the lamented missionary, whose pupil he had been, in terms of filial affection; and begged the Bishop's acceptance of his portrait, a pleasing companion to a Hebrew Psalter belonging to the pious pastor, with which his successor, Mr. Kohlhoff, had also presented him. The Bishop took the opportunity of thanking the Rajah, in the name of himself and the Society, for the attention and

kindness which he had universally shewn to these missions; and, in short, both one and the other seem to have derived the most entire satisfaction from the meeting. On the following day the Prince returned the Bishop's visit, omitting nothing in point of form to indicate his respect. There was a procession of infantry, cavalry, field-pieces, state elephants, music, and a crowd of followers to the number of two or three thousand. It was quite an Eastern romance; and, throughout, the Rajah displayed the manners and deportment of a most accomplished gentleman. On his arrival at Palamcottah, the Bishop visited the school, consisting of forty-one children; and the church, which had been built at the charge of a Brahmin lady converted by Schwartz. He also received a most interesting deputation from the Christians at Tinnevely. At Cochin he was visited by the Syrian Bishop, from whom he received a deplorable account of the state of the Church over which he presided, with a request that he would give them his friendly assistance. After conversing on their ritual and ecclesiastical discipline, the English Prelate presented his Syrian brother with a copy of White's edition of the Philoxenian version of the New Testament, with which the latter seemed to be wholly unacquainted. With respect to the state of the English Church, the melancholy fact that the sacrament had not been administered at Cochin for more than twenty years, made a powerful impression upon the Bishop's mind. Before they left the place, it was administered by Archdeacon Loring to forty persons.

At Bombay, where he arrived on the 14th of May, the Bishop was received by the Clergy and Governor with every mark of courtesy and respect. Here he remained till the monsoon had exhausted its violence; and during his stay he lived on terms of the closest intercourse with his Clergy, who dined with him on each alternate Thursday. The first circumstance of any interest which occurred to him after his landing, was an interview with the Armenian Bishop, with whom he had a long conversation on the Armenian language and literature. On the 7th of July he consecrated the Church of St. George, and a few days afterwards the cemetery; and, having established a district committee of the Society for promoting Christian Knowledge, held his confirmation and visitation, and devoted himself with diligence and effect to his episcopal duties, he left the Presidency, universally beloved and regretted, on the 17th of September. Landing at Cananore, chiefly for the purpose of holding a confirmation, he proceeded thence to Cochin, where his principal object was a more minute investigation into the condition of the Syrian Christians, than he had been able to make during his former visit, with a view to complete a memoir of the Syro-Malabaric Church. He had prepared himself for these inquiries by a careful study of the

early history of this Church; and the loss of his notes, which he made upon this occasion, are more to be regretted than that of any other of his papers,—with the exception, perhaps, of his Lectures on the Litany, which were ready for the press—which shared the common destruction enjoined by his will. A brief memoir of this interesting community, from the earliest period to the time of Bishop Middleton's death, is supplied by Mr. Le Bas, which, though of considerable length, we cannot withhold from our readers.

That the Gospel was preached by the Apostle St. Thomas, to many of the Oriental nations, and among them to the Indians, is numbered by Fabricius among those traditions of the Church which, though not improbable, are still open to doubt. The earliest authentic information we possess relative to the existence of Christianity in India, is to be found in the subscriptions to the Council of Nice, among which appears the title of a Bishop of Persia and of India: and this is confirmed by a passage in Suidas, which states, that the inhabitants of *interior* India, the Iberians, and the Armenians, were baptized, under Constantine the Great. These historical fragments, however, convey to us no information respecting any particular Christian communities in these countries. The first writer, who speaks of a Christian Church in the East, is Cosmas Indopleustes, who lived in the sixth century, and who states expressly, and as an eye-witness, that there was, in his time, such a church in the island of Taprobanè (or Ceylon), and the interior of India, with its establishment of Clergy: and that in the country of Malè and Callianè, there was a Bishop who came from Persia, where he was ordained.

The Syro-Malabaric Christians, indeed, have themselves generally laid claim to apostolical antiquity. They affirm that St. Thomas, after having spread the Gospel in Arabia, arrived at Cranganore; and that, when he had established several churches in those regions, he passed over to the coast of Coromandel, and fixed himself at Meliapore, (the modern St. Thomè, about a league to the south of Madras); that having first converted the king and people of that country, he visited China; and on his return to Meliapore, fell a sacrifice to the jealousy of the Brahmins. This most interesting tradition, however, which still survives among the Christians of Malabar, was rejected by Tillemont, and has, generally, been regarded by Protestant writers as apocryphal and legendary. If we are to believe La Croze, or his authorities, these people had among them a very strange tale, which derives their descent from one Thomas Crna, a wealthy Armenian, who settled in their country in the sixth century; and which, of course, is wholly inconsistent with their pretensions to a higher antiquity. The same writer informs us, that when the Portuguese arrived, they were actually divided into two races, supposed to have been, respectively, the spurious and the legitimate posterity of their founder. But whatever may be the doubts which hang over the remote history of these communities, it is certain that as early as the ninth century, they had obtained many valuable privileges from the heathen princes of Travancore; and that, in process of time, they became sufficiently powerful to establish their independence, and to elect a sovereign of their own. At last, one of their own princes dying childless, they fell under the dominion of the King of Cochin, the adopted son of their deceased monarch, and in this condition they were found by the Portuguese, when Vasco di Gama arrived in their country. But although they then acknowledged the supremacy of an idolatrous sovereign, to whom they rendered tribute, and furnished a contingent of military force, their spiritual governors still enjoyed a dignity and estimation but little inferior to royalty itself. Their vast diocese comprised numerous churches, and a large Christian population; and within its limits, none but criminal matters fell under the jurisdiction of the heathen tribunals. In all civil, as well as ecclesiastical causes, their Bishop sat as pastor and judge, with the archdeacon

for his assessor; and any attempt to appeal from his decision was always visited with the severest chastisement. Their various other substantial and honourable privileges still remain unimpaired; and, if we may trust the accounts transmitted to us of their usages and pursuits, we shall be justified in the belief, that in arts, and arms, and virtue, the Christians of Malabar decidedly excelled the pagan natives of Hindostan.

On the arrival of Vasco, these unsuspecting people, (who were then grievously sunk from their original prosperity, and were suffering heavy oppression from the neighbouring heathen princes), were anxious to place themselves under the protection of the Christian sovereign, his master. The profession of a common religion would have rendered them invaluable allies to the Portuguese adventurers. Nevertheless, it was not till about the year 1545, that the Europeans found leisure to attend to the concerns of their Asiatic brethren; and it was then unfortunately perceived, that the Christians of Malabar were labouring under the accumulated guilt of heresy and schism! Their faith was chiefly, if not universally, Nestorian; and their discipline and government endured no dependence on the Church of Rome. On discovering these formidable corruptions, the Portuguese ecclesiastics instantly commenced the labour of reclaiming the wanderers. They encountered a stubborn and protracted resistance from the natives, ardently devoted as they were to the faith and worship of their fathers, and sternly resolute against all foreign usurpation. At last, after prelates and monks, aided by secular authority, had toiled nearly in vain, for a series of years, the ancient Church of Malabar was assailed by a course of violence and fraud, which cannot be contemplated without indignation and disgust. The first care of the Romish agents was to intercept all correspondence between these people and their Nestorian patriarch at Mosul: and, for this purpose, several of their bishops were successively seized, and despatched to Lisbon or to Rome, or consigned to the dungeons of the Inquisition. The hitherto peaceful and united flock were henceforward torn to pieces by endless schisms, and, their usual consequence, mutual excommunication. The terrors of weak brethren, and the bad passions of false ones, were called into pernicious action. Every artifice, in short, which the spirit of intrigue or fanaticism could suggest, was prodigally and most unscrupulously employed, to complete the work of oppression. The final accomplishment of the design was reserved for the energy of Alexis de Menezes, Archbishop of Goa, who devoted himself to his hateful task with zeal and intrepidity worthy of the best cause, and with faithlessness and duplicity suited only to the worst.

The projects of the Archbishop were brought to their iniquitous consummation by the synod of Djampier, at which he himself presided in the year 1599. As this assembly finally effected the reduction of the Indo-Syrian Church under the dominion of Rome, it will be necessary to furnish a brief statement of its previous discipline and doctrine, as exhibited by La Croze, from the representations of the Papal writers, both Portuguese and Italian.

In the first place, then, it is indisputable that this Church had, for centuries, generally acknowledged what is called, though perhaps unjustly, the Nestorian duality of *persons* in the Saviour of the world: an error, probably, of no fatal malignity, since, like the heresiarch himself, the worshipper might unite, in his adoration, the persons, or the natures which he separated in his creed. At what period it was that this tenet was introduced into India, cannot now be very precisely known. It is, however, certain, that for almost immemorial ages, the Malabar Church had been governed by a succession of Syrian bishops, who received both their ordination and their mission from the Nestorian patriarch of Mosul.

To this heresy they added another, of at least equal enormity in the estimation of their reformers: they heard with abhorrence the title of *Mother* of God ascribed to the Blessed Virgin; and, when her image was presented to them, they exclaimed with vehemence, "Away with this abomination, we are Christians, and not idolaters!" No images, indeed, of any kind, had

endured in their churches. Crosses, however, were to be seen in and near all their places of worship, and had ever been regarded by them with the deepest religious reverence.

They then acknowledged only three sacraments, Baptism, Holy Orders, and the Eucharist. Auricular confession they held in detestation. Of purgatory they had never heard. The mystery of the real presence was equally unknown to them. With respect to baptism, their practice was somewhat lax and unsteady. They brought their children to the font, sometimes at the end of one month, sometimes at the age of ten years: and many professed the gospel, and attended the communion, without ever having been baptized at all. They used no consecrated unguents in the celebration of any sacrament. Some vain ceremonies, however, their liturgies prescribed. In baptism, for instance, they rubbed the body of the infant with the oil of the cocoa, and attached something of sanctity to the practice, although it was performed without prayer or benediction.

Their sacred ministry embraced three principal orders, corresponding to those of the Western Church. They were governed, as we have already stated, by a bishop or metropolitan, sent to them by the Nestorian primate or Catholic. Their inferior clergy were known by the general name of *Catanars*, a term implying, in their language, a combination of priesthood and nobility. Of these, the first order corresponded to our presbyters. Under them were the deacons; a title which, however, seems to have been also applied to various inferior officers of the church. Besides these, they had their *malpans*, or doctors. The age of holy ordination was sometimes as early as seventeen. Their clergy were held by them in the highest respect and honour. There were few families of which some individual was not an ecclesiastic; and the dignity was, perhaps, the more generally coveted, because it was not supposed to exact any exclusion from secular offices or pursuits. Their priesthood were under no obligation to celibacy, or to abstinence from repeated marriage, on the death of their wives. It happened not unfrequently, that a father, a son, and a grandson, were presbyters in the same church. The wives of the clergy had precedence, both in the church and in society; and were distinguished by wearing round their neck a cross of gold, or some other metal.

The duty of the presbyters was to recite, or chant, the divine offices, which were in the ancient Syriac tongue, twice every day, at stated hours; to administer the sacraments, and to perform other religious duties, for which they received certain regulated fees. These payments seem to have constituted their sole revenue. The eldest of the presbyters always presided in the church. Of the pastoral care they appear to have been lamentably negligent. They busied themselves but little with the lives and manners of their people. The work of admonition and correction, indeed, was conceived to fall more peculiarly within the paternal province of the bishop,—a notion, by which that most important of all duties was virtually consigned to neglect; since no individual, however active or conscientious, can effectively superintend the morals of a large and scattered community.

The devotion of the people to the Primate of Babylon was sincere and fervent, and rendered them extremely impatient of all attempts to introduce into their public services any mention of the Pope or of the Romish Church. The people were in the habit of punctual attendance on divine worship on Sundays, wherever they had opportunities; but the dispersed state of the population, and other causes, deprived a large portion of them of all public religious ministrations for months, and, in some instances, for years together. The fast of Lent was observed by them with extreme severity, and this, on pain of excommunication; a censure which they regarded with the deepest terror. So rigorous, indeed, was their ecclesiastical discipline in this respect, that there were certain enormities which excluded the penitent criminal from absolution, even when at the point of death.

A zealous attachment to their ancient usages was here, as elsewhere, found

compatible with a state of unhappy ignorance as to the *weightier matters* of religion. With the greater part of the people, the knowledge of their spiritual duty was confined to making the sign of the cross: while others, who were better instructed, could recite the Lord's prayer, and the angelic salutation. Another indication of their low state of religious feeling, was the mean, squalid, and neglected condition of their churches. All this spiritual apathy was the natural result of a system which provided no stated and regular instruction for the people; and the evil was, doubtless, aggravated by the use of the ancient Syriac in their religious services, a language unintelligible to any but the priesthood; and often but imperfectly understood even by them.

Such, according to the representations of La Croze, was the state of Christianity among this ancient community, when the Portuguese undertook that revolution which was at length effected by the synod of Diamper. By the decrees of that assembly, some abuses may possibly have received a salutary correction. The main object, however, of the whole proceeding, was to impose on the Indo-Syrian Church an unlimited submission to the Pope; and this disastrous project was brought to a successful conclusion by the unwearied exertion of Archbishop Menezes. So extraordinary was the zeal of that prelate, for the complete purification of this heretical community, that he would willingly have re-baptized every Christian in Malabar; and, in order that every monument of error might be obliterated among them, with a barbarous and stupid bigotry, he actually consigned all the ancient Syriac books and documents to the flames!

This flagitious usurpation was followed by sixty years of servitude, during which interval the people were insulted by the arrogance, and sometimes plundered by the rapacity of a succession of Jesuit bishops. From the first, however, this tyranny was very impatiently endured; and it had armed the resentments of a large portion of the Christian community, when the Eastern empire of the Portuguese was shaken to its foundations by the courage and enterprise of the Dutch. The oppressors were then expelled by the inflexible Hollander, and the Christians of Malabar were enabled, once more, to assert their independence. The Romish ecclesiastics reluctantly abandoned their prey; but they had the atrocious satisfaction of leaving a church, which they had found at peace, in a state of miserable discord and confusion, that has, unhappily, continued to the present day. It would be quite inconsistent with the design of this work, to give the remainder of their history from that period to the beginning of the present century. It may, indeed, be summed up in a few words. When the papal divines were compelled to retire by the Dutch, one great division of the Malabar Christians still remained in subjection to the see of Rome; but even these soon fell into a singular and most calamitous state of schism among themselves. The Portuguese archbishop of Cranganore has always claimed them as his legitimate charge; while, on the other hand, this right has been obstinately contested by the Propaganda Society at Rome, who still continue to send out Italian vicars apostolic for their government: and between these two opposite claimants, the spiritual allegiance of these people is, to this hour, divided. With regard to that portion of the Syrian Church which has resumed its independence, it is a most memorable circumstance, that ever since the destruction of the Portuguese dominion, it has received its prelates from the see of Antioch, and, with them, those Jacobite doctrines, respecting the person of the Saviour, which are in direct opposition to their ancient Nestorian belief. Their intercourse with Syria, however, has never resumed its former regularity; and they have, consequently, lost much of that peculiar spirit which, in better times, preserved them from degeneracy and corruption.—Vol. I. pp. 264—279.

The Bishop remained at Cochin ten days, visiting the Syrian churches; all sources of information were thrown open to him, and all facilities provided. Twelve Clergymen and four well-informed

laics were appointed to answer any questions which he might put to them; and he took down their replies in a book prepared for the purpose. He obtained copies of their Liturgy, and employed persons to transcribe their ritual and formularies; and his visit had the evident effect of creating among them a feeling of good-will and respect for the Church of England. From Cochin he proceeded to Ceylon, on a visit to the Governor, Sir Robert Brownrigg; and he always regarded this visit as one of the most gratifying circumstances of his residence in the East. Here, also, he staid ten days; and though only in a private capacity, he took a most lively interest in every thing connected with religion. The conduct of the Governor he eulogizes as above all praise. He found him employed in building churches and forming schools, and devoting himself entirely to the happiness and improvement of the people. The missions, however, were for the most part sectarian; so that the superintendence of a Protestant Bishop was necessary to give his efforts a more salutary turn; and he had accordingly made a representation to Government, that Ceylon should be made subject to the See of Calcutta. Among the chief objects of the Bishop's notice were the Malabar school, founded and supported by Lady Brownrigg, the seminary for the Cingalese, the military and orphan school, and the church of Galkrese, which the Governor was then building. He also wrote and preached a sermon on Isaiah lxii. 1, in the fort church at Colombo, with immediate reference to the circumstances of the island.

On the 30th of October the Bishop embarked for Calcutta, where he arrived, after a year's absence, on the 10th of December, 1816. Thus ended a visitation which laid the foundation of all that has since been done towards the propagation of Christianity in the East. In the course of it he had confirmed and delivered appropriate addresses to one thousand persons, chiefly adults; he had made the Church of England a little more visible; he had put the Clergy upon the alert; he had preached almost every Sunday where he found a church; he had established district committees of the Society for Promoting Christian Knowledge; he had acquired a complete knowledge of India with respect to religion; and though he had made no converts, either of Hindoos or Mahometans, he had encouraged and countenanced those who were so employed. These labours being now concluded, his care at Calcutta was to make the most useful distribution of his time. Like other European residents, he rose before the sun for the purpose of exercise; his mornings were devoted to business and official correspondence; some little time also was required for the interchange of the civilities of life. He resumed his lectures on the Litany, and generally preached on every third Sunday, and on all great occasions. He was constant in

his attendance at the meetings of benevolent institutions; he superintended the catechising of the children; and, at intervals, pursued his Syriac studies. He had much to do to contend with the difficulties thrown in his way by the missionaries of conflicting sects; but on all occasions, in reference to proceedings both within and without the Church, his mildness of manner united with firmness of purpose, if they failed to remove grievances, were sure to command respect. About this time he was called upon to interfere in a dispute between the Chaplains and Archdeacons, respecting the right of the latter to the use of the pulpit; in the settlement of which his wise and temperate decision was immediately acquiesced in by the Chaplains, and afterwards confirmed by his successor, Bishop Heber. It is almost needless to add, that the duties of the day were invariably ushered in and closed by devotional exercise. A room in his house was fitted up for the purpose of a chapel; and the following prayer, drawn up by himself, was always introduced into the service:—

“Almighty Father, whose Providence hath conducted us to these distant shores, we implore thee to prosper all our undertakings, which have for their object the welfare of our brethren, and the glory of thy holy name. Thou hast brought us to a land, where all who are sincerely devoted to thy service, may find occasions of doing good, and where the single talent may be usefully employed. Grant, O Lord, that whatever our hand findeth to do, we may do it with all our might. Save us from the effects of indolence and indifference: awaken our zeal, quicken our exertions, and enable us to persevere steadily and consistently in those endeavours which thy Holy Spirit may suggest to us. We beseech thee also, to vouchsafe us such a portion of health as may be necessary to the discharge of our active duties, without suffering us to forget our dependence upon thee; or, if it should please thy Providence to afflict us, teach us to bear our sickness patiently, and turn it to our spiritual improvement. And while we implore thy mercy on ourselves, we commend to thy especial protection our relatives, and all who are dear to us in our native land. Bless them, O Lord, and let them remember us in their prayers. And to as many of us as thy Providence shall permit to return to our country, grant that we may find those who shall remain to us, increased in every spiritual grace, and advancing in the way of holiness; that so we may employ whatever further portion of life thy wisdom may assign us in the endearing charities of kindred and holy friendship; and exhorting one another to good works, as the day approacheth, we may all pass to that better country, which thou hast promised to those that love thee, through Jesus Christ our Lord. Amen.”—Vol. I. pp. 372, 373. (Note.)

Shortly after his return, he received notice of the annexation of Ceylon to the diocese of Calcutta; and though the condition of the island was likely to receive considerable benefit by the introduction of Episcopacy, with the provision of adequate means for the furtherance of the Gospel, he felt that his limited resources would render his connexion with the country only partially beneficial. This additional trouble and responsibility was imposed without patronage or salary; the government being merely authorised to defray his expenses during his stay on the island. He had hoped that a

small annual salary, which it was his intention to have appropriated exclusively to the cause of Christianity, would have enabled him to take a leading position in the building of churches, the founding of schools, and similar undertakings. It was only by means of a strong representation to his Majesty's government of the necessity of some allowance, in order to give the Bishop that influence which he ought to possess, that 300*l.* was subsequently placed at his disposal for charitable purposes, whenever he held his visitation at Colombo.

It is natural to suppose that in the midst of his difficulties, a heart so sensibly alive to the purest feelings and affections of human nature, would frequently revert to his native land, and the friends whom he had left behind him. He never allowed his correspondence with them to fail; but, though his letters sometimes exhibit a melancholy foreboding that he should not live to return to England, yet he never allowed his energies to sink under the impression, so as to injure the holy cause in which he was engaged. His love of his country is strongly depicted in the following extract of a letter to a friend, to whom he was fondly attached, in relation to the death of the Princess Charlotte, of which the news had just arrived in Calcutta:—"We are at this time much longer than usual without any intelligence from England. The 12th of October (just six months) is the date of the sailing of the latest ship; but an overland despatch from Mr. Liston at Constantinople, announced to us, about a fortnight ago, the death of the Princess Charlotte, with no other particulars than that she died in childbed, on the 5th of November, of a still-born child. The sensation which this event caused throughout England, I doubt not, must have been great; and we are anxiously waiting for details. Lord Hastings is very far up the country; but, no doubt, he will order a general mourning as soon as possible; and I intend to preach on the first Sunday afterwards. It is a melancholy duty at best, and especially, perhaps, at this distance: no event of the kind, so far as I can collect, was ever dreamed of in India; none, indeed, during the present reign has come so closely to the public feelings. I fear it is sad for England;—the probability is, that we may have three or four sovereigns, or regents, in the next twenty years, so as to keep the country in a fever of faction, and involve it in no little danger. If I am to return, what political changes may not have happened in the interval? Yet, under every change, England to me will be England still." In accordance with his intention he preached on the following Sunday in the cathedral, which was hung with black, from Gen. iii. 16. "*In sorrow shalt thou bring forth children.*" Commencing with a masterly exposition of the passage, he applied it with such forcible eloquence to the calamitous occasion, that his whole audience were affected even to tears; and the description which those who heard it have given of

its excellence, cannot but excite regret that the request for its publication was not complied with.

On the 10th of February, 1819, he proceeded on his second visitation to Madras, accompanied by Mrs. Middleton and Mr. Hawtayne, his Chaplain, who had lately arrived from England, to enter upon that appointment. During his stay at the Presidency he preached every Sunday at St. George's, and once at the fort; and having "set in order" every thing of importance, he returned along the northern shore of Sumatra, and landed, after a stormy and dangerous passage, at Calcutta on the 13th of June. Here he found new difficulties arising on all sides;—sectarians of all denominations were disseminating their conflicting tenets with unremitting diligence, throwing obstacles in the way of the doctrine and discipline of the Episcopal Church, and thwarting those principles which he regarded as too sacred to be compromised. His anxiety was also increased about this time by the death of two zealous missionaries, which seemed to forebode considerable danger to the cause in which they were engaged; and shortly after he received the news of the death of Archdeacon Mousley, at Madras, for whom he entertained the highest esteem, and wrote an inscription for his monument. On the other hand, he received the cheering intelligence of a grant of the Society for Propagating the Gospel, who had placed 5,000*l.* at his disposal for the extension of Christianity in the East, with a request that he would suggest the measures best calculated to promote their designs. Accordingly he recommended the establishment of a College in the neighbourhood of Calcutta, and the foundation of BISHOP'S COLLEGE was the result—a foundation by which his memory will be preserved to the end of time.

In the mean time the Bishop had laid the first stone of a new church in Calcutta, dedicated to St. James; and had devoted a legacy which had been bequeathed to him, together with an additional donation, to the erection of a school for the use of the Christian poor. The two edifices were nearly contiguous, and situated in the midst of a vast European population, altogether unprovided with the means of religious worship and instruction. In January, 1821, he proceeded with his second visitation, and arrived at Bombay in the end of February. Thence he proceeded to Cochin, where he prosecuted his inquiries into the state of the Syrian Church, but without realizing the expectation, which he had been led by a report to entertain, that this ancient community was making a rapid approximation to the Church of England. At Ceylon, which he next visited, he spent nearly six weeks with great advantage to the island. During his stay he held a visitation, two confirmations, three consecrations of Churches or burial grounds, preached four times, revived the committee of the

Society for Promoting Christian Knowledge, examined the schools, and made himself thoroughly acquainted with the ecclesiastical affairs of the island. The most interesting occurrence, however, was the ordination of Mr. Armour, who was originally a private soldier, and had subsequently devoted his time to the conversion of the natives. Such had been his zeal and success, that the different sectarists had earnestly invited him to join their communion; but his heart was with the English Church; and after a strict examination of his views and principles, the Bishop could see no objection to a compliance with his wishes. It should be stated, perhaps, that in the course of his visitation at Bombay, he received the unpleasant intelligence, that his name had been introduced, and his conduct misrepresented, in the House of Lords, during the proceedings against the Queen;—a matter, which he thought proper to notice in the public prints, both in India and England.

During the Bishop's absence, Mr. Mill and Mr. Alt had arrived at Calcutta; the one to fill the office of Principal, and the other, that of a Professor, at Bishop's College. Of the former, he had been led to form very high expectations; but not higher, as he frequently testifies, than his superior talents amply justified. The latter he characterizes "as eminent in Hebrew;" a qualification, which must have rendered him peculiarly fitted for the appointment which he was destined to fill. The satisfaction, however, which he felt at the arrival of these gentlemen, was alloyed with the appearance of new difficulties which had sprung up in his absence. The celebrated Brahmin, Rammohun Roy, who had renounced his native superstition, merely to embrace the errors of Unitarianism, had published an "Appeal" to Christians, against what he denominated the *Polytheism* of the Trinity. The Bishop thought it his duty to take up the question; and he accordingly prepared a reply to the Brahmin, in a Series of Letters, which were in the act of transcription for the press at the time of his death, when, with the exception of a short fragment, they shared the fate of his other papers. In addition to this cause of solicitude, the dissenters of every description had been particularly active; a subscription had been set on foot for a Popish chapel at Dum Dum, with the sanction of the government, in the name of the Company; and a Baptist college was nearly completed at Serampore; while, on the other hand, the works at Bishop's College were suddenly interrupted by the death of the architect, after an illness of two or three days. From this last embarrassment he was relieved, after the lapse of a few weeks, by Captain Hutchinson, who undertook to proceed with the building without delay.

The Bishop held his third and last visitation at Calcutta, on the 17th of December, 1821, and delivered a Charge to his Clergy, which he did not live to repeat at the other presidencies. On the 18th and 19th he

had a confirmation in his Cathedral, and at Dum Dum respectively; on the 20th he examined the boys at the free-school; and on Christmas-day, and the 1st of January, 1822, he preached to large congregations. His constitution, however, had in all probability been gradually sinking under the weight of his duties; and in his correspondence, he continually complains of feeling that he was *growing old*. Fresh difficulties were constantly rising around him; and, at this time, he was considerably perplexed by the conflicting opinions of the advocates-general of Calcutta and Madras, respecting the legality of establishing a consistorial court, and by certain doubts as to his power of consecrating churches, and of the exercise of his other episcopal functions. An alarming indisposition, under which Mrs. Middleton had been suffering, had been an additional cause of extreme disquietude; and the very idea of the possibility of being left without her in solitude and destitution, filled him with most painful apprehensions. At the same time he had lately been kept in a state of harassing suspense, by the irregularity of official communication from home; in allusion to which, he thus expresses himself, in the last letter which he wrote to Mr. Norris, dated June 8, 1822.—“Three ships, bearing several thousands of letters for Calcutta, have brought me but two or three, of no interest, and of a very old date. It is impossible that any man in England, in the centre of life and business, and intelligence, can comprehend the sensations which such disappointments create. He must first place himself in my situation.”—(Vol. II. p. 310.) Still there were no visible indications that the result of these concurring trials would prove so immediately and lamentably fatal.

On the Monday preceding his death, the Bishop gave his customary dinner to the Clergy; and though the indecorous behaviour of one of the Chaplains had greatly agitated him in the early part of the day, the impression wore off, and he became unusually animated and cheerful. Contrary to the advice of his physician, his zeal unfortunately led him to visit the College, on Tuesday, July 2, at an hour of the day, when such a step would necessarily be attended with danger; and the visit was the last which he paid to this scene of his most ardent hopes and holy aspirations. In the evening, however, he remained, to all appearance, in perfect health; and conversed for some time with Mr. Bayley, the government-secretary, on his present plans, and future hopes and prospects.

On the Wednesday he was occupied for eight hours together in writing to government respecting the proceedings in the supreme court above alluded to. He then declared that he was quite exhausted; and proposed to Mrs. Middleton, who had been suffering from ill health, that she should accompany him in the carriage before the sun was gone down. They had not proceeded far, when the slant sun, which is always dangerous, and especially at the damp and sickly season of the year, shone full upon him. This right cause, acting upon a shattered frame of nerves, was sufficient to produce fatal effects. He immediately

declared that he was struck by the sun, and returned home. On retiring to rest, he said that he thought himself seriously ill, and that he knew not what would be the consequence. He, nevertheless, positively refused to call in medical advice. In the course of the evening his symptoms became aggravated to an alarming degree, and indicated the presence of fever of a type and character scarcely known in England, and very rare even in India. The high pulse, hot skin, and other ordinary symptoms, were present only in a very slight degree; neither were they prevalent, in any considerable extent, during his illness. But there appeared, from the very first, a most distressing anxiety, irritability, and restlessness, which it was impossible to subdue, and which made his illness doubly painful to his family and his friends. He repeatedly insisted on getting up to write; and it was not without the greatest difficulty that he was restrained from actually doing so. All this while, he most strictly forbade Mrs. Middleton to send for a physician; till, at last, on Thursday, the fever had become so violent, that he was persuaded to call in Dr. Nicolson, on whose experience and skill he placed the greatest reliance. He was now, perhaps, fully conscious of his danger. Still, it seems, he would not allow any intimation of his alarming condition to be conveyed to his friends; and, almost to the very last, they remained in total ignorance of the extremity of his danger. In the course of the following Monday there were slight appearances of amendment. Some hopes were even entertained that the danger was passing by, and that a favourable crisis might be at hand; but these were soon dissipated by an alarming accession of fever and irritability, which came on towards the evening. He then quitted his library, and walked incessantly up and down his drawing-room, in a state of the most appalling agitation. About nine o'clock, his chaplain, Mr. Hawtayne, was admitted to see him; and was inexpressibly shocked to find him on his couch, in a state, to all appearance, of violent delirium; his thoughts wandering, his articulation gone; his faculties, in short, a melancholy wreck, at the mercy of the tempest which had shattered them. In that condition he lay, breathing and struggling violently, till a short time previous to his departure. The severity of the conflict then appeared wholly to cease. A smile of unspeakable serenity and peace spread itself over his features, and, in a few minutes, he gently expired. Such was the tranquillity of the last moment, that it was not marked by a struggle, or even by a movement.

Thus departed Thomas Fanshaw Middleton, precisely at the hour of eleven, on Monday night, July 8, 1822, in the fifty-fourth year of his age, and the ninth of his consecration, to the inexpressible loss of the Christian Church.—Vol. II. pp. 320—322.

The news of the Bishop's death was received both in India and England with every mark of respect and veneration for his memory; the two Church Societies were foremost in their expressions of regret, at the loss which they had sustained. Their proceedings were detailed in our Journal at the time; and in June, 1827, a sketch of the character of the departed Prelate appeared in our pages, from the pen of Mr. Le Bas. We shall, therefore, excuse ourselves, on the plea of the length to which this article has already extended, from inserting the admirable delineation, founded upon it, which the author has given in his "Life." Mr. Le Bas had added a supplementary chapter, relative to the affairs of the Indian Church, since the death of Bishop Middleton; the subject of which we have in part anticipated in our review of the "Life of Bishop Heber;" and we shall in all probability follow up the history, with a memoir of Bishop James, at an early opportunity.

ART. II.—*Sermons on various Subjects and Occasions. By the Rev. WILLIAM JONES, A. M. F. R. S. late Minister of Nayland. Now first published from the Original MSS. Edited by the Rev. WILLIAM HENRY WALKER, A. M. Fellow of Queen's College, Cambridge, and Chaplain to St. George's Hospital. 2 vols. 8vo. Pp. xx. 378; viii. 397. London: Rivingtons. 1830. Price 1l. 1s.*

THIS title naturally arouses expectations; and from us will a great portion of the theological world demand some account how far these expectations are likely to be fulfilled. Nothing so nearly approaches an interview with a deceased friend, as when some valuable writer, with whom we supposed we had made all permissible acquaintance, suddenly appears before the public as the author of something more. Who remembers not his sensations at the discovery of Milton's posthumous treatise? The name of Milton may, in some ears, seem degraded by comparison with that of Jones of Nayland; and certainly, on the ground of genius, imagination, and elegance, no two men could be more dissimilar, and no parallel more prejudicial to the theological hero. But in his own province, profound and sober views of revelation and ecclesiastical antiquity, the comparison would be no less unjust to the divine. Those who are acquainted with the rough but vigorous and demonstrative eloquence of Jones, will read the advertisement which states the appearance of these volumes with an excitement not inferior to that which resulted from the announcement of another production of Milton. Such, at least, was our own experience; and, acting beneath its influence, we eagerly caught up the book, and, presuming on the sympathies of our readers, we accordingly bring it to their notice.

The Sermons in these volumes, published by the author's grandson from the original MSS., possess not only very deep intrinsic excellence, but they have also a merit of a peculiar kind, which, though it may not enhance their value as literary performances, yet, as studies for the practical divine, renders them eminently important. They are evidently intended for the rustic pulpit; and their simple perspicuity is just what the conscientious country minister would desire to attain for himself.

If tried at the bar (says the editor) of rigid and austere criticism, where style, independently of matter, is the only recommendation, many of these Sermons may possibly be condemned: but a verdict on such grounds ought to be held of no more importance than the opinion of the coxcomb, who despises the man of understanding if his dress is not quite in the fashion.—Vol. I. p. viii.

* We can assure the amiable editor that none can more cordially despise such coxcombry than ourselves. The unwrought gold of Jones will outbuy the tinsel filagree of thousands whom the world

styles "eloquent orators," and who are hawked from week to week in "The Pulpit," and similar prints.

"——— rideri possit, eo quod
Rusticius tonso toga defluit, et male laxus
In pede calceus hæret. At est bonus, ut melior vir
Non alius quisquam; at tibi amicus; at ingenium ingens
Inculto latet hoc sub corpore."

But we should do injustice to Jones if we did not state that these country sermons, so austere in their simplicity, make no approximation to vulgarity. They are as far removed from that colloquial familiarity which too often compromises the dignity of the pulpit, as from those graces of artificial composition which no less frequently sink the genuine uses of all preaching in a mere literary display. Nay, of the two, the former of these errors is, perhaps, the more cautiously avoided. Unaided by any exterior or adventitious ornament, the language often rises with the subject, and without deserting its plainness, impresses the reader with its majestic energy.

The publication of these Sermons at the present crisis is especially well timed. The name of their author will obtain them a perusal with all who have any relish for masculine logic and solid learning; flippancy itself will scarcely dare to contend that no weight is due to the opinions of "Jones of Nayland." The political foresight of Jones was not inferior to his critical sagacity, and his constitutional firmness equalled his theological orthodoxy. Hence, at a time of almost unprecedented convulsion, the Christian suasion of Jones may allay the troubled waves; and the Clergy, whose lot is cast in these "days of trouble, of rebuke, and of blasphemy," will find in these volumes not only an armoury, from which they may furnish themselves with weapons of war, but a palæstra, wherein they may exercise themselves in the use of their arms, and learn how to wield them with more effective skill. The materials and the style have both their congruities, which the Clergy, and the country Clergy especially, will find abundantly available. We are not recommending political sermons, which we now, as ever, most earnestly deprecate; but there is a wide difference between political preaching, and a Christian vigilance to secure those opportunities of edification which passing events possess, and to direct in a safe and Christian channel those energies which are abroad for naught or for evil. In a word, it is quite obvious that the duties of the Christian preacher are not the same in times of public excitement as they are in periods of profound tranquillity. A temperate discussion of such topics as may allay popular irritation, by inducing the habit of regarding all things under a Christian aspect, is what the Minister's obligations demand; but it is a delicate and invidious task, demanding the prayer, the piety, the tact, and the

soberness of a Jones. Nor does the temporary interest of these Sermons alone consist in the reflection which they suggest on the sequence of political providences; the just rights of the Church, and their inseparable connexion with true spiritual religion, are here luminously and intrepidly treated, with the firm decision of a soul sensible of its onerous trust, not valuing the fashions of the world, or the applause of men, but "speaking the truth in love," "whether they will hear, or whether they will forbear."

Jones's times, like our own, were distinguished by open and systematic attacks on all that Christians and Englishmen hold sacred, from the ark of divine truth; and the fabric of the civil constitution, to the most minute details by which the injury of either appeared to be probably attainable. But there was this difference, that the leaven was much less intimately circulated. A large portion of the body politic was then sound and healthy, and strongly predisposed to resist the contagion. Hence, with an enemy who laid Europe prostrate at his feet, and the dearest desire of whose heart was to make the ruin of this land conspicuous amid his works of desolation and misery, Britain stood erect, and, at length, trampled on her merciless foe. But it is now otherwise; the poison has now taken possession of the whole system, and every hand which would extend the healing draught is assailed by the rabid fury of a precipitate multitude. What in the time of Jones was loyalty and orthodoxy, is now bigotry and superstition. Things, however, do not change their nature with their name; and the cool plain statements of a clear and sober intellect will have their weight with all who have not fallen under a judicial infatuation.

We now proceed to lay before our readers a few specimens of the style and matter of these Sermons, taking, however, some of the most characteristic. It is remarked by his editor,

There are many to whom the matter will be far more obnoxious than the manner. Such important truths as are here brought forward, in so plain, so forcible, and so unqualified a manner, will necessarily give offence both to ignorant and to malicious men, who are systematically hostile to all the established religious institutions of their country. This was the fate of his works published when he was living; and it would be unreasonable to entertain a hope that among such persons these his posthumous labours will be better received. But it matters not: for he who during a long life on earth, in which he employed all the powerful energies of his mind in defending the cause of true religion, and attempting to advance the *real* interests of his country;—he who is now reaping the fruits of his labours in the glorious company of saints and angels before the throne of God, may probably derive some satisfaction from knowing that his works are still advancing the great cause for which he so earnestly laboured; but he is placed infinitely beyond the influence of all the petty censures of malicious men.—Vol. I. pp. viii. ix.

Nothing, indeed, is more conspicuous in Jones's writings, than his contempt for the *mere* praise of men. He never once disguises or

qualifies a truth, to conciliate a mistaken liberality, or to flatter an ignorant susceptibility. For example, in a lecture on the Liturgy:—

Ever since man fell into disobedience, and was driven out of Paradise, that is, excommunicated from the only Church which then was, no man hath any right to intercede even for himself, much less for any other person: no man cometh to the Father, none can approach to him but through the intercession of his beloved Son; neither can this be done but by *his* appointment; for no person can act for another, but in virtue of an actual commission giving him authority so to do. Therefore Christ himself appointed his first ministers, and they appoint others in a line downwards to the end of the world; and to them so appointed the promise of Christ extends, who said he would be with them “to the end of the world.” We have no assurance, on any other principle, that the ordinances of God are valid to us: and if any person could shew that our ministry in this Church is not so appointed, we should then have nothing to do, but to go for it wherever we could find it. On this consideration, priests have always derived their authority from heaven: even such as had it not, always pretended to it; except in the case of Corah, Dathan, and Abiram, who assumed to themselves the priesthood, in conceit of their own personal holiness; of which singular error (singular then, but common enough now) the danger and the guilt are to be seen in the unusual terrors of its punishment; which case is a standing memorial to the end of the world, to shew how this matter is understood by God himself, who hath no respect to human parties, and from whom there is no appeal.—Vol. I. pp. 243, 244.

Again:

If it should be supposed that the work of teaching may be assumed by any person who hath understanding: we are to remember, that it was not assumed even by Christ himself, who did not exercise the office till after that outward commission given to him by a voice from heaven at his baptism; for it is written,—“From that time Jesus began to preach.” His doctrine was afterwards spread over the world by *appointed* teachers, and by those *only*, to preserve truth of teaching and to prevent disorder: and the rule of God must be complied with, if we expect the blessing of God. The understanding and learning of one man may be good against another man; but nothing is good against God; without whom, none can serve in the Church to any effect. Whatever men may do there of strife or vain glory is not of God, but contrary to his will: and such, instead of having God with them, will have him against them. It were better that there were no teaching, than such as is contradictory, of some against others; because such teaching, instead of edifying and promoting faith and piety, tends to stir up discord and hatred, and exposes Christianity to the contempt and blasphemy of the ungodly; for it must have the appearance of error in the eyes of the world, so far as it sets men at variance. Truth, being one in itself, naturally unites men to one another who receive it; while error, being uncertain and various, breaks them into parties, and breeds disputings and quarrels. It was therefore laid down as a fundamental in the Church discipline, that all should teach by one rule, according to what they had received. And our Church acted wisely, when it appointed a form of doctrine to be subscribed, and composed the Homilies of the Church, to keep up uniformity of wholesome teaching, such as is there to be found.—Vol. I. pp. 258—260.

In the lecture whence we have extracted this last, there are some most admirable observations on the doctrine of absolution, as held by the Anglican Church; the length of which, we regret to say, precludes us from transcribing them, while they will not admit of abstract, without injury to their force. We can promise our readers much pleasure, and some of them profit too, from the perusal.

The Sermons which refer to national depressions and deliverances, are in the highest degree valuable; not only for the enlightened and Christian views which they present of history, and the familiar manner in which they bring the application of the deepest practical truths to the 'hearth of the peasant, but for the keen and searching examination of futurity which the sound wisdom and inductive talent of their author occasionally produced. Jones had a peculiar facility in the just application and uses of scripture history; and in his Sermon on Hezekiah and Sennacherib, preached on the occasion of a general fast, in 1798, he draws a vigorous parallel between Hezekiah and George III. on the one hand, and the Assyrians and French on the other. In the course of that Sermon, and, as it were unconsciously, he throws out the following:—

We here see a good man brought into great distress by an invasion from wicked enemies; and that man is a king. His enemies were men of a different religion; idolaters and blasphemers, who defied the true God, whom Hezekiah worshipped. They came against him with a mighty host, and held him in utter contempt. They had made themselves formidable by their conquests; and the king allows it: "Of a truth, Lord," said he, "the kings of Assyria have destroyed the nations and their lands." But they agreed that because they had destroyed other nations, they should therefore destroy Jerusalem: but this did not follow; there being a reason under God why it should not be so; which reason they did not understand. *The king Hezekiah had condescended very much, in order to make his peace with these invaders: but instead of being pacified, all he had done seemed to have provoked them the more.* WHICH IS ALWAYS THE CASE: COMPLIANCES NEVER FAIL TO MAKE AN INSOLENT AND UNPRINCIPLED ENEMY MORE OUTRAGEOUS THAN BEFORE. So the enemy came on again with a greater multitude, threatening and blaspheming; discouraging the people as much as they could with their brutish insolence of manners.—Vol. I. pp. 275, 276.

With what a bitter commentary has this sentiment been confirmed by the conduct of the Whigs, Radicals, and Papists, since the passing of the Popish bill! Take again the following awfully exact, and almost prophetic description:—

We may add to these errors of the times, that restless desire of innovation, and those levelling principles, which have pervaded all ranks and degrees of men; forming a train, which perhaps only waits till some unforeseen occurrence shall kindle it, to destroy at one tremendous explosion, our constitution in Church and State; as it hath happened in a neighbouring kingdom, whose example is recommended to our imitation, and may be enforced, if due care be not taken to prevent it. Sedition, which used formerly to hide its trains of mischief in caverns under-ground, now brandishes its torch in broad day-light: and the policy of the age (too deep for me to understand) leaves it to itself, and waits to see what it will do; and when the streets are in flames, tries to put out the fire as well as it can; and disperses a lawless multitude with blood and slaughter, which might have been restrained and saved by a timely execution of the laws.—Vol. II. p. 389.

That our readers may see how clearly the ordinary and universal duties of Christianity are treated in these valuable posthumous

productions, we shall conclude our article by adducing a couple of these at random.

Is there not also a lamentable forgetfulness of that important charge which Christ gave to his disciples to *have peace among themselves*, and to regard that peace as the great testimony to the world, that the religion he has given them is the truth, because truth alone can maintain peace among mankind? But how is this observed? *Private judgment* hath been slyly introduced, and weakly admitted, among Christians, instead of faith; and as faith unites Christians, this must divide them, which it hath effectually done: and the matter is come to that pass, that the principle is now established as a right no longer to be contradicted; a right which justifies every man in his own way: so that schism, once the greatest of sins, is now no sin at all; discord is as good as peace; piety *without unity* is as acceptable to God, as piety with unity; and falsehood, if a man fancies it, will serve his purpose as well as truth. With these loose opinions, what must become of Christianity, if men can do as well without it? The old wisdom taught us, that "There is no condemnation to them that are in Christ Jesus:" the new-fashioned charity teaches, that there is no condemnation to them that are out of Christ Jesus. What can become of the Church, of the priesthood, of the sacraments? They must all be of no value; the levelling divinity has made all professions equally good; in consequence of which they must all in the issue be equally bad; and the profession of Christianity, so far as man can effect it, be lost in the world.—Vol. I. pp. 220, 221.

Some there are who think it answers little purpose to come to church unless they can hear a sermon; but they know not what they mean, for they are unjust to themselves if they prefer the speeches and compositions of their ministers, commonly called preaching, before the heavenly acts of devotion in confessing their sins, imploring the Divine blessing, and hearing the Holy Scriptures, such large portions of which are appointed on all occasions for the public use of the congregation; and they are the preachings of the Holy Ghost, a few words of which have depth and meaning enough to furnish out much labour and discourse for the exercise of the minister. After all, hearing is not in itself a religious act, as prayer is; neither is it an act of charity, as prayer is; neither is the hearer himself the better for it, but as it fills him with the spirit of prayer and devotion. So that they who come not to church because there is no sermon, declare by their actions, what they would be afraid and ashamed to declare with their lips, that all the sermons they have ever heard have done them very little good, and that they do not yet understand one half of their duty, though they have been listening to sermons all their lives.

We teach children to say their prayers, and we teach them to say their Catechisms: but when they have learned their Catechism, does it follow that they are no longer to say their prayers? Would not this shew that they had forgotten their Catechism? A principal part of which is intended to teach them the absolute necessity of prayer, without which they can neither obtain the grace of God, nor be in any capacity of keeping his commandments. Hence it appears, that they who are above prayer, are below their Catechism.—Vol. II. pp. 343—345.

LITERARY REPORT.

The Family Monitor, July, 1831. London: Hatchard and Son. Price 1s.

SOME time since we hailed the appearance of this monthly publication as a work likely to do much good to

those for whom it is written, and amply to repay the good wishes of its industrious editors. We are glad that it has succeeded so well, and so fully realized our hopes. There have been some

little alteration and improvement since its first appearance; the title, "Servants' Guardian," has been dropped, and that of "Family Monitor" alone retained. There are many original articles, and it appears on the whole to be progressively improving both in matter and manner. It contains much useful information and friendly advice, conveyed in an interesting form, and in a familiar style. Its object is instruction as well as amusement, which it appears to have successfully attained. On the whole, we think the "Family Monitor" an interesting periodical to put into the hands of a servant to occupy the evening's leisure hour.

Though the work is designed principally for the humbler classes, yet it contains much which others in a higher sphere may peruse with profit and advantage. An instance of this will be found in an article written, as we perceive, by a clergyman's widow, which is entitled "An Address to the Middle Classes of Society," and appears in Numbers V. and VI. This article furnishes an admirable lesson upon domestic economy not merely to "fine, or would-be fine, folks," but to many thoughtless individuals, who live unhappily, simply because they live beyond their means.

A Selection from the New Version of the Psalms of David, with short Practical and Explanatory Notes, for the Use of Congregations in Churches and Chapels. By the Rev. JOHN JACOB, LL.D. Minister of St. Aubyn Chapel, Devonport. Devonport: Byers. London: Rivingtons. 1831. 12mo. Pp. 72.

EVERY sincere worshipper in the temple of God cannot be otherwise than rejoiced at the very general consent with which Psalm-singing has, of late years, been advanced to its real importance in the service of the Church. One proof of this feeling is manifest in the numerous selections and arrangements of appropriate portions from the authorized versions of these divine melodies; and the attention which is paid to the tunes which appear most adapted to their occasion

and import. The selection before us is by no means undeserving of notice. It contains 150 portions from the New Version of the Psalms; and the editor has displayed considerable judgment in connecting the verses taken at intervals from the same Psalm. To each Psalm is appended a brief practical observation, to be read during the time when the symphony is playing, in order to direct attention to the proper use of this devotional exercise, and excite those profitable meditations which the passage is calculated to promote.

Sermons on the History of our Blessed Lord and Saviour Jesus Christ. By the Rev. WILLIAM NORRIS, M.A. Rector of Watlington, Hants, and Chaplain to His Grace the Duke of Bedford. London: Rivingtons. 1830. Pp. xi. 350. Price 6s. 6d.

THE first of these Sermons exhibits a brief outline of the history of our blessed Lord, with a view to a more enlarged consideration, in the subsequent discourses, of those circumstances in his life, ministry, and mode of teaching, which more distinctly prove him to have been "truly the Son of God." We recommend the series as well adapted to a course of family instruction, or of afternoon lectures in a country parish. A connected Exposition of Scriptural History, and more especially of the Gospel Narrative, cannot fail to be of infinite practical advantage to the humbler classes of the peasantry, who form the principal part of the afternoon congregation of a village church.

Brief Remarks on the Dispositions towards Christianity, generated by Prevailing Opinions and Pursuits. Being the Christian Advocate's Publication for the Year 1830. By HUGH JAMES ROSE, B.D. Christian Advocate in the University of Cambridge. London: Rivingtons. 1830. 8vo. Price 3s. 6d.

THESE remarks are merely an outline of a more extended treatise on a subject of the highest importance to the interests of Christianity; and we

sincerely hope that Mr. Rose will have time and health for the realization of those hopes which he holds out to his readers. The performance of such a task cannot be intrusted to better hands, or to a mind more capable of grasping a question of such magnitude. An inquiry, "whether the circumstances of the age, and the tendencies of prevalent pursuits, are favourable to Christianity, and what advantage its enemies are taking of those circumstances and tendencies, in forwarding their views and wishes," involves an investigation of the various modes of attack employed by the modern sceptic; and so completely has infidelity changed its Protean form, that, however readily the mind may conceive, the pen cannot so easily express, the development of its sophistries. But, as we intend to devote especial attention to Mr. Rose's projected undertaking, we shall content ourselves at present with referring our readers to the "Brief Remarks" for an introduction to the inquiry.

Our excellent Christian Advocate speaks of the necessity of sending forth a publication once in every year, in conformity with the injunctions of his office. We are not aware that his predecessors complied very scrupulously with the "letter of the law" in this respect. The difficulty of complying with the obligations of this, as of another of Mr. Hulse's institutions, seems to have afforded an excuse for regarding them as impracticable.

The Biblical Series of the Family Cabinet Atlas, engraved on steel.
By Mr. THOMAS STARLING. Parts I. II. London: Bull. 1831. 12mo. each 2s. 6d. plain: 3s. 6d. coloured.

HITHERTO we have taken occasion to notice the Cabinet Atlas, as adapted to the purposes of geographical instruction generally. The present series, however, comes more immediately within our proper sphere of review; and we are pleased to add our most unequivocal commendation to this very useful addition to the work, as originally projected. In point of execution the maps are nothing inferior, if they are not superior, to their predecessors; and the correctness does infinite credit to the diligence and

research of Mr. Starling, and his literary associates; unless, indeed, the merit of the entire undertaking is exclusively his own. An index, on a comprehensive plan, is promised, which we shall make it our duty to examine as soon as it appears. In the mean time, we advise no loss of time in procuring the work regularly in its monthly progress, as its extensive sale may have an effect upon the later impressions. The maps already published are—the tribes of Asher and Naphtali—Zebulun—Issachar and Manasseh, and Benjamin and Dan;—the land of Moriah, with the environs of Jerusalem;—the kingdom of David and Solomon;—Mesopotamia;—and the travels of St. Paul.

The Importance of Religious Knowledge to the Soul. A Sermon preached at Sydenham Chapel, Kent, July 3, 1831. By the Rev. JAMES HOUGH, Curate of Sydenham; late Chaplain to the Honourable East India Company at Madras. London: Rivingtons. 1831. 8vo. Pp. 16.

It is a maxim of the Romanists that "ignorance is the parent of devotion." In opposition to this dictum Mr. Hough undertakes to prove, from Prov. xix. 2, the paramount importance of religious instruction, and the consequent duty of Christians to exert themselves for its diffusion among the poor. He deprecates, in the course of his argument, those systems which exclude all religions, or admit any religion, into their plan of education; combats the notion that ignorance among the lower classes is safer both for themselves and their employers; and proves, on the contrary, that the most ignorant are generally the most vicious:—

"In the six disturbed districts, where, last year, the incendiaries were most active, seven hundred and twenty-nine men were committed, of whom only seventy-four could read and write, three hundred and thirty-seven could read very imperfectly, and three hundred and eighteen were entirely uneducated. The whole were found to be deplorably ignorant of the first principles of religion. Of the fifty prisoners tried at Lewes, in Sussex, it

is reported that 'only one could read well.'—Pp. 12, 13.

The discourse was delivered in aid of the building of a new National School; and to this object the application of the subject is powerfully directed. Throughout, the argument is conducted with eloquent simplicity; and we sincerely trust that the appeal has not been made in vain.

The Works of Jeremy Taylor, D. D.; with some Account of his Life, Summary of each Discourse, Notes, &c. By the Rev. T. S. HUGHES, B. D. London: Valpy. 2 vols. published.

MR. VALPY has well merited the thanks of the literary world, and of the Church at large, by publishing, so early in his series, the works of Jeremy Taylor. We are rejoiced to find, by the title, that the project of a selection is abandoned, and the entire writings of that splendid and highly cultivated genius are to find their way into the hands of all whose education enables them to relish them, in the economical, succinct and elegant form of the "Divines of the Church of England." No writer could less afford the labours of the selector than Jeremy Taylor. His very dust is gold; every treatise, every sermon, almost every letter from the pen of that highly gifted Christian is a property which the scholar and theologian would not readily forego. Sherlock's polished and flowing oratory, Barrow's rugged, but severe, brilliant and logical declamation, often arrest the reader, when the material on which they are exerted has possibly been better wrought, and even by an inferior hand; but we cannot afford to spare one particle of Taylor's luxuriant fancy, profound reflection, devotional warmth, exuberant learning, not clumsily introduced for the sake of ostentation, but arising so naturally and beautifully from the subject, that the reader almost believes that the ancients must have been Christians. He was indeed a scribe, instructed unto the kingdom of heaven, which bringeth forth out of his treasure things new and old. But we must not let our admiration of Taylor run us beyond our limits. Suffice it to say, that we are much pleased with this edition. Mr. Hughes's summaries are particularly

valuable in the case of Taylor. The artificial character of the Bishop's compositions often conceals the thread of his argument, which is here rigidly traced. As a study for the young divine no analysis could be preferable. A sermon constructed on these outlines can scarcely fail to be useful in any congregation.

The Crisis: or, The Signs of the Times with regard to the Church of England at the present moment. A Sermon preached in St. Luke's Church, Liverpool, on Sunday, June 5, 1831. By the Rev. JAMES ASPINALL, A.M. Minister of St. Luke's, and Domestic Chaplain to the Right Honourable Lord Clonbrock. Liverpool: Cruickshank. London: Rivingtons. 1831. 8vo. Pp. 20.

IF this impudent tirade had been delivered in St. Luke's Hospital, London, instead of in St. Luke's Church, Liverpool, the scene of action would have been far more worthy both of the discourse and the preacher. Is the house of God to be desecrated by the crude and ill-digested attacks against the Church of persons who call themselves ministers of her communion; and are the worst of passions to be excited within the very walls of her holy places? Fearful indeed are the signs of the times, when young aspirants for popularity presume to declaim against their elders, rail against the powers that be, and trample on the most sacred institutions, for the sake of tickling the ears of the gaping multitude. At all events, "the bird that —;"—the proverb is somewhat musty, but let that pass. Setting aside, however, the ignorant, we will not believe them wilful, misrepresentations of this bedlamite harangue, we will recommend the preacher to become "lowly in his own eyes," and to divest himself of the spirit of "hatred, malice, and all uncharitableness," before he ventures to defile the temple of God by unfounded aspersions against his brethren.

The Religion of Socrates. Dedicated to Sceptics and Sceptic-Makers. London: Fellowes. 1831. 8vo. Pp. 106.

HERE is another precious packet of trash and trumpery, fresh from the

Pottery of Oriel College, in the University of Oxford, and written withal by a *Clergyman!!!* of the Millman School of the Church of England. We are glad to see that he is ashamed to publish with his name. In a word, this treatise is neither more nor less than an attempt, disguised under the garb of liberality and candour, to set the "religion of Socrates" upon the same footing with the *religion of Christ*. The "Sceptics," to whom the affair is dedicated, are those unhappy persons, we presume, who reject the divine authority of the Athenian sage; the "Sceptic-makers," it is very plain, are those conscientious members of the Church of England, who, if ministers, attribute some degree of obligation to their ordination vows; and, if part of the flock of Christ, look for "the comforts of the purest hope and the warnings of the purest fear," in the scriptures of the Old and New Testament, rather than in "unauthorised fables of mythology." This Oxford Divine seems to be of a contrary way of thinking, and would fain save religion from contempt by divesting the sacred oracles of "mysticism and superstition." (p. 58.) By these terms we have reason to think that the sublimer doctrines of the Trinity, the Incarnation, and Spiritual Influence, are intended; but—we are nauseated with the subject, and advise our readers to commit the volume, if they are unfortunate enough to possess it, to the flames.

The Farmers and the Clergy. Six Letters to the Farmers of England on Tithes and Church Property. London: Roake & Varty. Pp. 72.

THIS pamphlet ought to be placed in the hands of every farmer throughout Great Britain; and the Clergy would do well to peruse it seriously and often, that they may be enabled to defend their order when assailed, as is too frequently the case, by ignorance and prejudice. Letter I. is upon the subject of paying Tithes; II. On the History of Tithes; III. On Bishops' Incomes; IV. On the amount of the

Tithes and Fees; V. On the incomes and residence of the Clergy; VI. On the necessity of an Established Church.

Upon all these points the author has displayed deep research and profound discrimination. He has cleared the character of the Priesthood from charges of rapacity; he has vindicated the Established Church against the groundless assumption that she is wallowing in wealth, and unmindful of the interests of the people committed to her charge; and proved not only that the Clergy are in themselves an efficient body, but that the farmer would not be benefited, whilst the poorer classes would be greatly injured by their destruction.

Of the incalculable advantages derived from the Established Church let the Edinburgh Reviewer, at best a doubtful friend, speak; "It is no ordinary national benefit to have a number of well-educated men dispersed over every part of the kingdom, whose especial business it is to keep up and enforce the knowledge of those exalted truths which relate to the duties of man, and to his ultimate destiny; and who, besides, have a sort of general commission to promote the good of those among whom they are settled, in every possible manner; to relieve sickness and poverty, to comfort affliction, to counsel ignorance, to compose quarrels, to soften all violent and uncharitable feelings, and to reprove and discountenance vice." And again; "In retired parishes, the family of a clergyman is often a little centre of civilization, from which gleams of refinement of manners, of neatness, of taste, as well as of science and of general literature, are diffused through districts into which they would never otherwise penetrate."

Surely this picture, drawn by such a hand, is calculated to make the rude spoiler hesitate in his work of devastation. Surely these are objects for which the permanency of a Religious Establishment ought to be secured. But the work before us is fortified by many such arguments; and from its intrinsic and original merits, as well as its valuable extracts, claims the gratitude of that Church which it so ably defends.

A SERMON

FOR THE TWELFTH SUNDAY AFTER TRINITY.

(On the Forty-third Outline of the Rev. Henry Thompson's "Pastoralia.")

2 KINGS x. 30.

The Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.

IN studying the Scriptures, many difficulties occur which are to be differently explained, according to their nature. Some proceed from inadequacy of translation, the impossibility of giving clearly the same idea in different languages. These may be called grammatical or critical difficulties; and those whose leisure is not sufficient to allow them to study the originals, will, if they are sincere and candid inquirers, be content to adopt on this subject the opinions of competent persons. Other difficulties are historical; these depend for their explanation on a knowledge of the history of the time. Where we have means of acquiring this knowledge from other sources, the difficulties vanish; where we have not, we may fairly presume that the existence of such information would set our doubts at rest. There is another kind of scriptural difficulty in which no contradiction is apparent, but which is solely difficult from the greatness of its subject, and the imperfection of the human faculties. Difficulties of this nature we call mysteries; such are the unity of the Godhead in three persons; the existence of God from eternity; the relation of divine foreknowledge to human responsibility; and many other doctrines, some derivable from reason as well as revelation, which man, in his present condition, can never comprehend, but to which, if his mind be humble, he can never refuse his assent on the sole ground that they are incomprehensible. Difficulties of all these kinds then will be no stumbling-blocks to the pious, wise, sincere, and humble. But there is another kind of difficulty from which more danger is to be apprehended; this is, when any text of Scripture, taken by itself, appears to set the dealings of God against his declared distinctions between right and wrong; when God appears to be represented as the author or rewarder of evil. It is easy to an ingenious scoffer to select passages of this sort, and artfully to comment and embellish, till a weak or unlettered brother believes the God of the Scriptures no longer to be the God of nature, and resigns the sole safeguard of his practice, and the sole hope of his salvation. And even in the retirement of the closet, a text of this nature will disturb the serenity, and chill the faith, of the simple Christian; and the suggestions of the evil spirit will not be wanting, unless the aid of that Holy Being be sought, who alone can guide into all truth. But there is this advantage attendant on difficulties of this kind; they require mostly no great exercise of talent, no great advantages of education. A careful, patient, dispassionate examination of the whole subject to which they

relate, is all that, in most cases, is necessary for making every thing perfectly clear; and if the Christian will only set about this examination with candour, seriousness, and prayer, it is scarcely possible he should not succeed.

Nevertheless, it is the duty of those to whom has been committed the great and responsible charge of preparing the way of the Lord in the hearts of men, to clear that way of obstructions, by levelling every mountain and hill, and exalting every valley; and where such obstacles are immediately brought before us in the portions of Scripture which fall under the contemplation of the Church, explanation cannot be deemed unseasonable. The text, which occurs in the first lesson of the day, is one which has been employed in argument against the morality of the Bible; and I hope, in examining it by the light of Scripture generally, to shew that it has in reality no tendency to impeach the dispensations of God, but rather contains an important and profitable lesson.

The difficulty which the passage contains, when stated in the strongest manner, stronger, indeed, than the words import, still, however, as it has been stated, is this: Jehu, from the moment of his accession, was a cruel and sanguinary prince. He began by the assassination of his sovereign, Jehoram; he proceeded to kill Ahaziah, the king of Judah, and Jezebel, the widow of the late king of Israel, whose seventy descendants (for such appears to be the meaning of the word sons in this passage, and so it is often used,) he afterwards put to death. The next victims were the sons of the late king of Judah; and afterwards the idolatrous priests of Baal were massacred by an act of insurpassable treachery. While the king's zeal against idolatry was thus signalized, he was himself paying worship to the two calves erected by his predecessor, Jeroboam. After this, say the objectors, we are so far from meeting with any thing like a condemnation of such conduct, that we find rather commendation, and the promise of a blessing—"The Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel."

Now if we attend carefully to the words of the text, we find nothing commended therein but Jehu's treatment of the family of Ahab. Therefore, we are not concerned to vindicate any other part of his character, which may easily be shewn to have been one of great cruelty and ferocity. And if we attend to what that is which constitutes the crime of murder, we shall see abundant cause to acquit him in this respect, as regards the family of Ahab. Man can have no right over the life of man, except so far as is given him by God; but God, who gave the vital breath, undoubtedly can recall it when he pleases, and is doing so every day. In the government of Israel there was a vast distinction from every other administration. There God was the temporal as well as the spiritual king; and every individual in the empire was liable to an express revelation from God, the authenticity of which neither was nor could be doubted. A prophet, whose miracles or predictions evinced the truth of his

claims, declared authoritatively the will of the Lord, and the hearer in that case would be bound to comply. The family of Ahab had arrived at a great height of wickedness, and it pleased the counsels of Providence to destroy them. Jehu was the appointed instrument of their destruction; and he was no sooner acquainted with the mission with which God had intrusted him, than he had no choice on the mode of his conduct. The language of the prophet was explicit and impervitable—"Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel; and thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord at the hand of Jezebel." Jehu then would have been totally unjustifiable had he refused the commission with which God invested him; and his obedience, in this respect, was rewarded with a temporal blessing, as the performance of a civil commission in a state always is rewarded. Jehu is appointed by God to execute a political charge under him; that charge is executed, and he receives his reward for a political service, from the political head of the state. This is simply all that the text implies; it speaks not of the murder of the priests of Baal, nor of Jehu's idolatry; and that it was not intended to extend to those acts may readily be made appear. For, first, as respects the priests of Baal, the massacre of those persons was an act of treacherous cruelty. Their lives were, indeed, forfeit by the Mosaic law, and that for the best reasons; God being the temporal magistrate of Israel, the crime of idolatry was that of high treason, which, in all nations, is punished with death. Jehu might therefore have enforced the laws against all such idolaters as inhabited his kingdom, and it would have been, indeed, his duty so to have done; but there was no excuse for treacherous dissimulation. Very different was the conduct of Elijah, who defied all the prophets of Baal to a miraculous contest, and having attested, by their own admission, the authority of his office, executed on them the judgments with which he was commissioned. Jehu, perhaps, felt interested to secure the extirpation of the Baal worshippers, on account of their adherence to the late royal family, and was less intent on the means than on the end. But he certainly had no commission to act as he did; and although God may demand the life of one of his creatures at the hand of another, and thus make that lawful which is only unlawful for want of such permission, he could never command or approve an act of perfidious hypocrisy. Next, with respect to the idolatry of Jehu, it is only necessary to recite the verse in which mention of it occurs, in order to see instantly that it never was approved or rewarded by God, as the objectors absurdly insinuate—"Jehu took no heed to walk in the law of the Lord God of Israel with all his heart; for he departed not from the sins of Jeroboam, which made Israel to sin." Here it is said that he "took no heed to walk in the law of the Lord;" and that "he departed not from sin;" expressions which directly and emphatically condemn his conduct.

From these observations, I trust it has been made to appear that the blessing pronounced on Jehu in the text was not intended to

refer in the slightest degree to any act except the extermination of Ahab's family; that it was simply a temporal blessing granted by God in his temporal capacity of sovereign of Israel; that the destruction of that family was not only an innocent action on the part of Jehu, but that he would have been extremely criminal in refusing to put it in execution, when he knew it to be the will of God. If this has been proved, the passage presents no further difficulty, as no blessing whatever was pronounced on his murder of the priests of Baal, or his profane and idolatrous practices; but, on the contrary, his country, on that account, was given up to the devastations of the Syrians.

Without presumptuously inquiring into the divine counsels, a proceeding which could only end in exposing our own ignorance and self-conceit, we may be allowed to review the transaction, and examine the character of the person selected to be the minister of this terrible dispensation. Jehu appears to have been naturally violent and cruel, and free from all the more amiable qualities of human nature. His selection for the terrible office, appears to have been no favour on the part of God, but his own internal fitness for the purpose seems to have gained him the distinction, which a mind otherwise constituted could not have executed without pain. So far as we can judge from the rest of his actions, his obedience was tendered with alacrity, not from any love to God, but on account of the welcomeness of the command; this obedience was rewarded temporally, and in a manner suitable to its nature; he had removed one family, and his family were on that account to enjoy a certain succession in the kingdom; but that Jehu was a happy character, we have little reason to believe, and as little can we affirm of the happiness of his descendants. The privilege was a civil one, and nothing more. But neither the conspicuous interposition of God to raise Jehu to the throne, nor this encouraging promise of reward, could make him lose sight of what he supposed to be his worldly interests; the same motive which induced Jeroboam to erect the idols at Bethel and Dan,—a dread, lest the Israelites should return to the allegiance of the crown of Judah,—is uppermost in the breast of Jehu; he will not submit the protection of his throne to Him, who has promised to sustain it, and who alone can redeem the promise; he trusts to worldly policy, even when that policy directly contradicts the will of that God whose protection it distrusts, and while he commits massacre in his zeal against idolatry, becomes himself a shameless idolater.

From the review of this character, we may derive for ourselves, if we choose to employ them, considerations the most profitable in searching our hearts and trying our conduct. The commission of God, my brethren, directed to us all, commands an absolute extermination of all that family of evil propensities, which, like the numerous progeny of Ahab, govern while they pollute the soul. But all men are not alike prone to the same sins; and there may be some which scarcely excite a temptation. A man may never feel any wish to do other than honour his parents, independently of every religious consideration; his circumstances may place him above the temptations of theft or fraud; and it may not be his interest to bear false witness against his neighbour. With these precepts he may cheerfully comply: but in

he on this account to assume the pretensions of an heir of the kingdom of heaven? Is this denying himself, and taking up his cross to follow the Saviour? Is this devoting to the interests of his Lord, his whole self, soul and body, bringing into subjection every thought and action to Christ, and living in strict obedience to his commandments, both in what he does, and what he leaves undone? Certainly it is not. Every duty must be fulfilled, every requirement complied with, whether agreeable or irksome, until the love of Christ makes us welcome, whatever is done or suffered for his sake, as the poor but necessary offering of a ransomed sinner. We find some duty either agreeable or easily discharged, and we immediately flatter ourselves, that we are blest with virtuous inclinations. But, to ascertain whether ours is the obedience of Jehu, or the obedience of a Christian, we must inquire, whether we take heed to walk in the law of the Lord with all our heart; whether there be not still some darling vice, some obstinate depravity, which we would rather perish eternally than deny; to support which, we are heaping sophistry on sophistry, even against the word of God: as long as such inclinations as these lurk within the heart, we are flattering ourselves with a false belief of peace and reconciliation. The duties which we perform are not rendered from a principle of faith and love towards God, but are the result of accidental inclinations, or, at least, of indifference. For it is the motive that God requires, after all; man judgeth by the outward appearance; but the Lord looketh on the heart. Jehu fulfilled the word of God,—by putting Ahab's family to death; but did he so for the love of God? Certainly not. He loved the work, but not Him who commanded it, or he would not have been so ready to disobey on other occasions. Christians may love some of their Lord's commands, and not love the Lord who imposes them. They may see distress and relieve it, not for his sake, but because the sight is grievous to themselves; they may shun intemperance, because they dislike it; but this is not the holiness which the Lord requires. He requires them to obey in all things, so far as they can; and to do so for the love of Him who has done for his creatures all that infinite power and goodness could do.

We are also warned by this passage of the Scripture history, that we must not only do what God commands, but we must do it as he commands. Jehu might execute the priests of Baal; he might not murder them. Our salvation must be sought in the manner which God prescribes, and in no other. "Other foundation can no man lay than that is laid, Christ Jesus;" and if we build on any other, we shall find we have been building on the sand. Good works are required of all as the necessary evidences and fruits of faith; without them we have no good hope of acceptance with God; and according to them will every man be rewarded. But we must always remember, that they are the superstructure and not the foundation, and that the great condition of our salvation is the infinite and eternal sacrifice of the blessed Son.

Moreover, the conduct of Jehu instructs us to examine our zeal against sin. We find him punishing idolatry with death, and yet living in the practice of this vice himself. Perhaps he argued, that

Baal was a false God altogether, and that under the symbolical calves the true God was worshipped. Wretched and unavailing subterfuge! But not more wretched, nor yet more unavailing, than much which may be heard every day from the lips of those who condemn loudly in others what they readily excuse in themselves. To indulge at once their love of slander, and their favourite sin, they draw distinctions, where none have been drawn by the finger of God; but their condemnation is written in the unanswerable question of the Apostle, "Thinkest thou this, O man, which judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?"

Lastly, from the example of Jehu, we learn to put our trust in God alone for the success of our worldly interests. His presence, his care, and his providence, are visible in the whole conduct of the world, and are affirmed in the very strongest terms in the Scriptures. And yet, like Jehu, with the evidence of his agency before our eyes, we would rather trust in our riches or our powers, than in the all-sufficient aid of God. As long as our duty appears to travel in the road of our inclination, we pursue the journey readily: let the paths diverge, and inclination is instantly followed. But this is a very narrow-sighted policy, to say nothing of its sordid ingratitude. God, who has given the Christian the earnest of all good things in giving his Son, who nourishes and cherishes his creatures daily, will not forsake those who do their duty, and trust to him for the result; and, although the appearances of worldly policy may sometimes be at variance with duty, the reality never will; for we have the assurance, that God will make all things work together for good to them that love him; and this good will be experienced in peace of mind, the greatest of temporal blessings, and hereafter assume the form of everlasting happiness. The real trial of our faith is when every human probability seems opposed to the fulfilment of duty: if then we choose firmly the way of God, and determine to adopt no other guide, we may feel assured, that we are not deceiving ourselves, and that we are indeed in that state of grace which, if persevered in, will ultimately, by God's blessing, place us in a condition of eternal salvation.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XIII.

IRENÆUS.

Irenæus omnium doctrinarum curiosissimus explorator.—Tertull. adv. Valentin. c. 5.

It has been repeatedly urged by the adversaries of Christianity, from the days of Cæsar to the present time, that the prevalence of heresy in the early ages of the Gospel is a valid reason for its rejection as a divine Revelation. The argument rests upon the assumed im-

probability, that any insufficiency of evidence would have been allowed by God to give room for a diversity of sentiment ; or that the apostles would be wanting in power to preserve their writings from corruption, and to prevent the least defection from the doctrines which they taught. That there were wise reasons for leaving mankind to the free exercise of their own judgments in matters of faith, there can be no doubt in the mind of the believer ; and with this freedom a diversity of opinion on religious subjects, as on all other subjects of importance, could not have been prevented without a standing miracle. It would be no less preposterous, therefore, to renounce Christianity, in consequence of the conflicting notions of its professors, than to reject the use of medicine because physicians are not unanimous in their theories of disease ; or to abjure philosophy altogether on account of its variety of sects.* Indeed the heresies of the primitive Church, instead of invalidating the authority of the Gospel, afford a powerful corroboration of its truth. Christ and his Apostles had repeatedly foretold these divisions ; and therefore the fulfilment of their prophecies established their divine commission. Nor is the advantage which infidels have taken of the early heresies, to throw discredit upon Christianity, at all commensurate with the service which their existence has afforded to the promotion of the Christian cause. In the appeals which each contending sect made, with equal confidence, to the New Testament, in support of their particular doctrines, they afforded their individual and collective testimony to its authority ; † and in the inquiries which resulted from these appeals the force of truth has frequently detected the errors of the appellants. But in these latter days, more especially, an acquaintance with the various tenets, maintained by the primitive seceders from the orthodox faith, afford ample materials for the illustration of the Scriptures. Without this knowledge, indeed, many parts of St. John's Gospel, and of the Apostolic Epistles, would be wholly unintelligible : and for its acquisition the principal source of inquiry is contained in the Patristical writings.

Of the Fathers to whom we are indebted for an exposition of the heretical sects and doctrines of the primitive Church, the first in point of time, as well as of reputation, is IRENÆUS. The place of his birth is uncertain ; but his name sufficiently indicates that he was of Greek parentage, and his early education under Polycarp renders it highly probable that he was a native of Smyrna. To the benefit which he derived under his venerable instructor he repeatedly alludes, and dwells in his letter to Florinus (ap. Euseb. Hist. Eccl. V. 20.) with fond delight on his youthful recollections. It has been said that he was a disciple of the Evangelist St. John, and the angel of the church at Thyatira, to whom the letter is addressed in Rev. iii. But this notion,

* Origen. c. Cels. Lib. V. p. 271: *Εἴπερ δὲ τὸ εἶναι αἱρέσεις πλείονας ἐν Χριστιανοῖς, κατηγορίαν ὀίεται Χριστιανισμοῦ εἶναι· διὰ τί οὐχὶ καὶ φιλοσοφίας κατηγορία . . . ἐν ταῖς αἱρέσεσι τῶν φιλοσοφούντων διαφώνια, οὐ περὶ μικρῶν, καὶ τῶν τυχόντων, ἀλλὰ περὶ τῶν ἀναγκαιοτάτων ;* † *Ὡρα δὲ καὶ λατρικὴν κατηγορεῖσθαι διὰ τὰς ἐν αὐτῇ αἱρέσεις.*

† Iren. III. 11. 7. *Tanta est autem circa Evangelia hæc firmitas, ut ipsi hæretici testimonium reddant eis, ut ex ipsis egrediens unusquisque eorum conetur suam confirmare doctrinam*

to which his own testimony is directly opposed, rests upon the single authority of a Romish writer of comparatively recent date. His advantages, however, were only one degree removed from those of Apostolical tuition. The admonitions which he had received from Polycarp were subsequently improved by the lessons of Papias; and he often speaks of certain elders, who had conversed with our Lord himself and his disciples, from whom he had derived no inconsiderable knowledge of divine things. Hence that purity of doctrine, and thorough acquaintance with the Scriptures, which pervade his writings; and that unaffected piety and fervent charity which formed the distinguishing features of his character.

From his connexion with Polycarp, various conjectures have been formed respecting the time of his birth. Tillemont assigns this event to the year 120; and Doddwell places it as far back as the year 97, on the supposition that he was twenty-five or thirty years of age, at the period of his sojourn at Smyrna. At this age, however, he would scarcely have described himself as *παῖς ἐν ὧν* (Epist. ad. Flor.), and *ἐν τῇ πρώτῃ ἡλικίᾳ* (Hær. III. 3. 4); nor does the epithet *πάννυ γηραιός* very aptly apply to the Bishop, at so long a distance from his martyrdom, which happened in the year 169. Still his faculties must have been sufficiently developed to receive and to appreciate the doctrines communicated by his instructor; so that twelve, or rather perhaps, fifteen, may be reasonably considered his age at the period of which he speaks. Under these considerations the year 140 has been assigned as the approximate data of his birth; and perhaps there is every reason to accede to this computation.

In all probability Irenæus continued under the care of Polycarp till the latter went to Rome, during the episcopacy of Anicetus; and it has been thought that he accompanied his preceptor in his journey. But his extreme youth at the time seems to set aside this hypothesis, as well as the conjecture that he was ordained deacon by the Bishop of Smyrna. It is, therefore, impossible to ascertain the time when he passed from the East into Gaul; though it is by no means unlikely that he had been admitted into holy orders before he proceeded thither. In the episcopacy of Pothinus, we find him a presbyter in the church at Lyons; and it was by that prelate, perhaps, that he was received into the priesthood. His lot was cast in troublous times, and the scene of his ministry was more especially devoted to the severest horrors of a lengthened and devastating persecution. During the whole reign of the Emperor Aurelius, the Gallic Christians had been exposed to every variety of cruelty and torture; and the Churches of Lyons and Vienne had drained the cup of misery to the very dregs. The prisons were crowded with victims, and martyrdom was hailed as a relief from their sufferings. Among the rest, Pothinus, at the age of ninety, had been seized by the soldiery, cruelly beaten, and cast into prison, where he died in two days of the injuries which he had received. An account of these proceedings is related in an epistle, addressed by the martyrs themselves, from their dungeons to the Churches of Asia and Phrygia, which Eusebius has preserved almost entire, in his Hist. Eccl. V. 4. The letter is a valuable remnant of ecclesiastical antiquity, and it is sometimes thought to have been the composition of

Irenæus himself. Such a notion, however, is scarcely consistent with the high terms of commendation in which he is introduced, as the bearer of the letter, to the brethren in Asia; nor does it rest upon any other authority than conjecture. It has been doubted, indeed, whether the letter was sent by his hands, or whether it was not eventually despatched through a different channel. The martyrs, however, had also written another letter to the Asiatic Churches on the subject of the Montanist heresy; and as this was likewise intended for the brethren at Rome, it is probable that Irenæus,—who had been elected to succeed Pothinus in the See of Lyons, and would find it convenient, perhaps, to go to Rome in order to his consecration,—took the epistles with him. Jerome's account of the matter has been understood to favour this hypothesis; but upon what grounds it is difficult to perceive.* With respect to the date of these letters, which some critics affix to the year 167, it should be stated, that Eusebius, in his History, expressly assigns them to the seventeenth year of the reign of Antoninus; so that the date in his Chronicle must relate to the commencement of the persecution which gave rise to them, rather than to the letters themselves. Admitting, however, an inconsistency in Eusebius, the later period, A.D. 177, is generally received upon the more credible authority of his Hist. Eccl.; and in this year the death of Pothinus took place.

Irenæus had no sooner been invested with the episcopal dignity, than he diligently applied himself to settle the disordered state of the Church, which the recent persecutions had induced. His anxiety extended itself over Gaul. He sent missionaries into the distant provinces, with a view of making converts to the faith, and confirming those who had already embraced the Gospel. Hence he is called by Theodoret, *Lumen Gallorum Occidentium*. The prevailing heresies also, which had now become an object of considerable alarm, and by which the women seem to have been particularly influenced, occupied a considerable portion of his attention. The defection of his friend Florinus, who had studied with him under Polycarp, very sensibly affected him; and he addressed a letter to him, in the hopes of reclaiming him from the errors into which he had fallen. A fragment of this letter, in which he discussed the *monarchy*, or unity of God, and proved that he was not the author of evil, is preserved by Eusebius. (Hist. Eccl. V. 20.) He also wrote a work *against Heresies*, in five books, of which it will be necessary to speak hereafter.

The Easter controversy, which had been hitherto conducted without any breach of Christian charity and goodwill between the contending parties, was at length assuming the character of a bitter and malevolent dispute. Victor, Bishop of Rome, had even excommunicated the Asiatic Churches; and, though the other Bishops exclaimed loudly against this stretch of unauthorized power, and endeavoured to persuade him to adopt a milder course, he obstinately persisted in

* Jerom. Vir. Ill. 35. *Irenæus presbyter Pothini Episcopi, qui Lugdunensem in Gallia regebat Ecclesiam, a martyribus ejusdem loci ob quasdam Ecclesiæ questiones legatus Romam missus honorificas super nomine suo perfert literas. Postea, jam Pothino prope mortuogenari ob Christum martyrio coronato in locum ejus substituitur.*

his resolution. Irenæus, who recollected the cordiality and friendship with which Polycarp and Anicetus had lived and acted together, notwithstanding their difference of opinion on this subject, was peculiarly earnest in his endeavours to bring back peace and unanimity to the Church. He wrote a letter to Victor, in the name of the Christians of Gaul, urging him to desist from violent measures, and to bear with those who conscientiously differed from him, on a point of no essential importance to their common Christianity. (Euseb. Hist. Eccl. IV. 14. V. 24. Socr. Eccl. Hist. V. 22.) His interference had the desired effect; and it has been well remarked, that the part which he took in this unhappy discord proved him to have been, in truth, what his name denotes, "*A lover of peace.*"

Scarcely had these internal dissensions ceased to harass the Church, when it was assailed from without with a revival of the horrors of persecution. In the 10th year of Severus, A. D. 202, the city of Lyons was laid waste by a general massacre; and, according to the Roman martyrologists, Irenæus was among the number of those who sealed their witness of a "good confession" with their blood. Gregory of Tours asserts that miracles were wrought at his tomb; and the 23rd day of August is devoted in the calendar to his memory. But the authority upon which his martyrdom rests is extremely questionable. Neither Eusebius nor Tertullian have the remotest allusion to it: and though Jerome is cited in its favour, the passage (Comment. in Isa. lxiv.) is generally supposed to be spurious. Pseudo-Justin, in the *Quæstiones ad Orthodoxos* (Resp. 115.), is the earliest writer who sanctions the opinion, which may therefore be fairly considered as a fiction of the fifth century. The time of his death is unknown.

Besides the work against *Heresies*, and the Letters to Florinus and Victor, already mentioned, *Irenæus* was the author of various tracts and dissertations. (Euseb. Hist. Eccl. V. 26.) Among these were an Essay on *Knowledge*, addressed to the Gentiles; and another on *Apostolical Preaching*, addressed to *Marcianus*. He wrote to *Blastus*, a heretic, on the guilt of *Schism*; and a Treatise, *περὶ ὁγδοάδος*, in relation to the *Æons of Valentinus*, is also attributed to him. The conclusion of this last is still in existence; and it affords a curious proof of the practice which then prevailed to a very alarming extent, of corrupting the early Christian writings for the purpose of giving a colour to heretical opinions. It is to the following effect, as cited by Nicephorus, and in Euseb. Hist. Eccl. V. 20. 'Ὁρχίζω σε, τὸν μεταγραφόμενον τὸ βιβλίον τοῦτο, κατὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ κατὰ τῆς ἐν ὅξου παρουσίας αὐτοῦ, ἥς ἔρχεται κρίναι ζῶντας καὶ νεκροὺς, ἵνα ἀντιβάλης ὁ μεταγράψω, καὶ κατορθώσης αὐτὸ πρὸς ἀντίγραφον τοῦτο, ὅθεν μεταγράψω. Ἐπιμελῶς καὶ τὸν ὅρκον τοῦτον ὁμοίως μεταγράψῃς, καὶ θήσεις ἐν τῇ ἀντιγράφῳ. Gregory of Tours has a similar adjuration; as also Rufinus, in the Preface to his Translation of Origen's Treatise *περὶ ἀρχῶν*.

FORM OF PRAYER,

Recommended by the BISHOP of BARBADOS, to be used every morning on a Plantation.

O LORD our heavenly Father, who givest life and health, and all things, we offer Thee our most humble and hearty thanks, for that we laid us down, and slept, and through Thy goodness have risen this morning to see another day. We thank Thee for our health and strength, for our food and clothing, and for all the comforts of this life, which by Thy great mercy we enjoy : But, above all, we bless Thee for Thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace and the hope of glory.

Thou, O God, hast made us, and not we ourselves : despise not then the work of Thine own hands ; keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul.

Thou, O God, of Thy tender love towards mankind, hast redeemed us by the blood of thy dear Son. Thou hast promised that whosoever believeth in Him should not perish, but have everlasting life. Lord, increase our faith more and more, that we may believe in Him, and trust in His blood, thus graciously shed, for the pardon of our sins, and daily endeavour ourselves to follow the blessed steps of His most holy life. We have sinned and done amiss. Yet hear us, Lord, for Thy mercy is great, and after the multitude of Thy mercies look upon us, and, for Christ's sake, forgive us.

Thou, O God, didst in our Baptism pour Thy Holy Spirit into our hearts, and receive us into the number of Thy children by adoption and grace. Grant, that we may continue Thine for ever, and so increase in us Thy Holy Spirit more and more, that all our doings may be ordered by Thy governance to do always that is righteous in Thy sight.

In the midst of life we are in death ; and after death cometh the Judgment. Grant, Lord, that these thoughts may make us careful how we live, that, denying ungodliness and worldly lusts, we may live soberly, righteously, and godly in this present world, and be accepted of Thee in the last day, for our Redeemer's sake.

Of ourselves we can do nothing ; but in Thee, Lord, is our hope. Look mercifully, we beseech Thee, upon our infirmities : enable us to serve Thee, our God, in all holiness and righteousness ; and our earthly master in all honesty, faithfulness, and diligence, with good will doing service as to the Lord, and not to men. So fill us with a sense of our duty one to another, that, putting away all anger, lying, hatred, and evil-speaking, we may speak the truth every man with his neighbour, and be kind one to another ; tender hearted, forgiving one another, if any man have a quarrel against any, even as Thou, Lord, for Christ's sake, hast promised to forgive us ; that thus bringing forth the fruit of good works in this life, we may of Thee be plentifully rewarded in that which is to come, through the merits and mediation of Jesus Christ our Saviour. Amen.

THE TRUCE OF GOD.

(From "*Notes on a Pedestrian Tour in Switzerland.*")

THERE are few scenes so captivating, and none more picturesque, than the road from Vevey to Lausanne; though the burning rays of an early autumnal sun rendered it any thing but a path of pleasantness to us. During our sojourn in the latter of these towns a fellow-traveller busied himself with making inquiries into the *earlier history of Lausanne*: and as borrowing (under permission) is no robbery, I shall take this opportunity of profiting by an erstling of his spoils.

St. Protasius was the first to preach the Gospel in this quarter. He had been driven out of his own country by the relentless persecutions which dyed the plains of Italy with gore, and fled into Switzerland towards the middle of the fifth century. Marius, Bishop of Aventicum, afterwards removed his See to Lausanne, and its prosperity has ever since continued on the increase. But a period of crime and darkness was, ere long, to spread over the whole face of Europe, and the horrors of war, both external and intestine, threatened its people with extinction, so far as the kingdoms of the West were concerned. Hugh, Bishop of Lausanne, at this time made a noble attempt to arrest the career of destruction, by bringing his ghostly influence to bear upon the superstitious minds of his fellow countrymen and cotemporaries. By his persuasions, the Archbishops of Besançon, Arles, and Vienne, assembled in Romont, at the head of their Suffragans, and formed a council, in which the celebrated "Truce of God" was ordained. This salutary pact forbade the faithful to bear arms against each other between Wednesday evening and Tuesday morning, from the 3d of December to the 26th of January in each year; or from the 29th of January to the close of the Easter-week. Such as transgressed against this wholesome ordinance became liable to the penalties of excommunication, and any Bishop who neglected to announce it with due solemnity was rendered subject to deposition from his office. In this way, two-thirds of the year were abstracted from the ghastly records of human passion, murder, and revenge; and an anathema, which the temper of the age invested with supernatural horrors, suspended its bolt over the heads of the guilty, whether they were of high or of low estate. A single instance will serve to shew how imperatively some such interposition as the Truce of God was called for.

The predatory expeditions which the nobles of that age sent forth for the purpose of pillaging their neighbours, or committing highway robberies, were styled "*pervasions.*" In the tenth century the diocese of Lausanne had become the theatre of such unbridled licentiousness, that every terror the law could hold out recoiled powerless before it. No alternative remained but to call forth the thunders of the Church. In the year 1000, therefore, Henry, Bishop of Lausanne, appeared on a certain day in the vestibule of his cathedral, arrayed in his pontifical habiliments, and surrounded by the whole of his clergy, with torches in their hands; and then, in the presence of the assembled multitude, he fulminated sentence of excommunication against

every living soul who should be guilty of "pervasion." A translation of this anathema will supply the place of further comment.— "From the moment when your eyes shall open upon depraved lusts, may they be smitten with darkness! From the moment when your hands shall inbrue themselves in robbery, may they wither like whited walls! May ye weary yourselves without repose; may ye find no rest for body or soul, and the harvest of your labours be wrested from your grasp! May fear and trembling smite you when you face your adversary, and may they consume your days! May the curse of Judas, when he betrayed the Saviour, be never removed from your heads, and may it stand written on your brows whenever ye persist in the sin of pervasion! So be it unto you! Amen."

The chronicle does not record the effect which this denunciation produced; but it does record that it embroiled the courageous prelate with several barons in his diocese, and had nearly been followed by his expulsion from Lausanne. D.

THE EXTRAORDINARY BLACK-BOOK, AND THE REVENUES OF THE CHURCH.

" LETTER I.

MR. EDITOR,—The following estimate of "the revenues of the Established Clergy of England and Wales," is delivered in the *Extraordinary Black-Book*, p. 48:—

Church Tithe	£6,884,800
Incomes of the Bishoprics	297,115
Estates of the Deans and Chapters	494,000
Glebes and Parsonage houses	250,000
Perpetual Curacies of 75 <i>l.</i> each	75,000
Benefices not parochial 250 <i>l.</i> (50 <i>l.</i>) each	32,150
Church fees on Burials, Marriages, Christenings, &c.	500,000
Oblations, offerings and compositions for offerings at the four great festivals	80,000
College and School foundations	682,150
Lectureships in towns and populous places	60,000
Chaplainships and offices in public institutions	10,000
New Churches and Chapels	94,050

Total revenues of the Established Clergy £9,459,565

This estimate, in substance or in detail, by means of the press, and the declamatory harangues of itinerant demagogues, has obtained considerable circulation, and excited a corresponding interest. It has been published in *Bell's Life in London*, together with a classified List of the livings under 150*l.* per annum; and of the Benefices held (or supposed to be held) by pluralists, extracted from the same *Black-Book*: to which the Editor of the journal adds this piquant remark:—

We like to state and iterate these facts. The election at Cambridge shews that the Church of England is still faithful to its character—of the most inveterate and implacable enemy to the people's rights; and if the people, when they obtain the ascendancy, do not "count and reckon" with the Church for its misdeeds, their weakness and infidelity will richly merit contempt.

Now, Sir, I am one who, through life, have had a strong disposition to "count and reckon:" and when I consider the confidence with which the estimate of the revenues of the Church is made, and the credulous simplicity with which it is received, I am not surprised at the signs of displeasure and offence which are expressed by the multitude. If the revenues of the Church do indeed amount to nine or ten millions, I am not the person to contend with those who avow their indignation and astonishment; or who think that a considerable portion of these revenues may be applied to the service of the state. My disposition to "count and reckon," however, induces me to proceed with caution, and I venture to recommend, that the fact of the excessive riches of the Church should be established, before any schemes are matured for appropriating the excess. For this purpose I simply ask the men, whose minds have been impressed with these estimates, if they live out of the land of Cokaigne (for I am persuaded that there is a philosophy, as well as a poetry, peculiar to that territory), to open their eyes and look around them: and thus, by the evidence of their senses, to prepare their minds for the consideration of a very plain and ordinary matter of fact: and I have confidence in the good sense and right feeling of Englishmen, that although, when the appeal is made to their passions and their prejudices, they are easily excited, they are not willing to persist in error, to refuse their attention to reason and truth, or to neglect any means or opportunities by which their understandings may be informed, or their misapprehensions corrected.

Now if the revenues of the Church are between nine and ten millions, that is, nineteen or twenty times more than the *Civil List*, which includes all the expenses of the Royal Household, and forty or fifty times more than the incomes of the wealthiest Peers and Commoners, I ask what becomes of them, in what strong box are they locked up, or in what vain extravagance are they spent? If a man saves, or if a man spends, but half a million of money, the people are sure to hear of him, and to express their wonder at the care of the miser or the waste of the spendthrift: and it is beyond belief that nine or ten millions should, every year, pass through the hands of the Church, and that no one should know what becomes of all this wealth, this "large mass of ecclesiastical wealth, appropriated to the maintenance of an indolent and luxurious priesthood," as it is called in the *Black-Book* (p. 4.). I ask of the gentry and yeomanry of the country, without any fear of the answer, Do the Clergy, who have not private fortunes of their own, live as if they possessed any considerable portion of this wealth; or when they die, do they leave any considerable portion of it to their children? There may be exceptions: but let gentlemen look round the country, and their answer shall decide the question. My own opinion, founded on the experience and observation of little less than twenty-five years, is, that they who officiate at the altars of the Church contribute far more of worldly wealth to her treasury than they can ever receive in return; and that the property of the individual is made the false basis of calculating the riches of the body to which he belongs.

If no one knows how these nine or ten millions are consumed, does any one know from whence they are derived? Estates producing nine or ten millions a year, must, one would imagine, be somewhere in pretty considerable masses, and it is not possible to overlook "the great possessions of the Clergy," the "immense waste, which wants surveying and enclosing, if not by act of parliament, by the act of the people." *Black-Book*, p. 4. Every one in the country knows where the estates of Lord Petre, Mr. Coke, of Norfolk, and Mr. Long Wellesley, are situate, although their estates are not the ninetieth, or the hundred and ninetieth part of the supposed estates of the Church. If it is said, that these estates are scattered over the whole face of the country, I still desire that they may be pointed out. If they are equally distributed over the ten or eleven thousand parishes into which England and Wales are divided, then every parish contains an estate belonging to the Church of about 900*l.* a year. Such an estate is large enough to be seen and known; but I am sure that such estates are not commonly found in the parishes of Wales; I think that they would be hardly overlooked in the parishes of Essex, in which I have resided for many years, and in which I neither see nor hear of such estates, nor do I believe that they are to be found.

If gentlemen will only take the trouble of making inquiry in the several parishes in their own neighbourhood, they will perhaps agree with me, that very small portions of the estates, producing nine or ten millions a year, are to be found in their vicinity; and that they do not often hear of the agents coming to collect the rents, or of the surveyors making maps and plans and new valuations, or of the tenants changing their occupations. The whole mystery of the revenues of the Church may thus be brought to a level with the common sense and understanding of the people: the very peasants, labouring in the fields, will give the name of this or that proprietor, without ever adverting to the Church: and there may thus be found reason to believe that an error in the popular estimate of the revenues of the Church is not quite impossible. But before any other estimate is received, I earnestly entreat that the most diligent search and inquiry may be made, and that no part of the estates of the Church which can be brought to light may be overlooked. If they are not in their own neighbourhood, let gentlemen inquire if they are accumulated in the neighbourhood of relations who reside at a distance: I fear no scrutiny; I only ask that it may be borne in mind that nine or ten millions is exactly equal to one-fourth part of the whole landed property assessed to the income tax in 1804, which was but 38,000,000*l.* Now do the estates of the Church, of whatever they consist, and wherever they may be found, bear this proportion to the landed property of the country? It is a question which, *out of London*, it requires nothing but common sense and common honesty to resolve.

It is nevertheless a question, which it is easy to embarrass and perplex by subtle calculations. It has become almost proverbial to call the tithes of the Church seven or eight millions; and it is not improbable that the estimate of the revenues of the Clergy in the

Black-Book is the foundation of the following very invidious statement, contained in a treatise "On Tithes," published by a newly established "Society for Promoting Ecclesiastical Knowledge," whose labours for the edification of the public are justly censured in a late number of the *Record*, from which the following passage is extracted :

It is estimated that the property in the hands of the Established Churches amounts to more than two hundred millions of absolute value. By the appropriation of this to national use, more than seven millions annually would be saved on the score of interest; so much of the national debt might thus be liquidated as to afford the opportunity of borrowing the remainder in a two per cent. fund. This would be an equitable adjustment with the fundholder, and would occasion the saving of another seven millions annually, or fourteen in all. Thus taxes might be remitted not only to that amount, but to one half more, or twenty-one millions, for the remission of one tax makes another more productive. The abolition of twenty-one millions of taxes would enable us to get rid of poor-rates, which are another seven millions. How have we been hoodwinked by the clergy, and by that unnatural friction of the union of church and state! Under an enlightened administration, determined to seek the good of the whole nation, Britain might be raised to the very highest pinnacle of temporal prosperity, and with incalculable benefit to the paramount interests of morality and religion.

It has really the appearance of cruelty to disturb these rapturous visions of the prophet, the patriot and the philanthropist. It is hardly to be borne, that the seven millions of the property of the Church should be the obstacle to relieving the nation of the poor-rates, and twenty-one other millions of taxation. But I must pursue my unhappy disposition to "count and reckon," and perhaps it may be mercy to the country to prevent the consequences of the disappointment of these great and glorious expectations. "More than two hundred millions of absolute value" will form rather more than the amount of the 9,459,565*l.*, or the total revenues of the Clergy of England and Wales, estimated in the Black-Book, and taken at twenty years' purchase, which will be the full price of the estates to be sold. Similar estimates have appeared in the provincial journals, calculating an annual surplus of seven millions, applicable to the service of the state, after a liberal remuneration to the Bishops, and the appropriation of 300*l.* a year to each of the Parochial Clergy. As, however, it is a received maxim of economy to catch the fish before you proceed to dress it, instead of asking who will be the purchaser, or supply the funds for the purchase of all this miscellaneous property, I will endeavour to ascertain the value of what is offered for sale. "*The property in the hands of the established Churches amounts to more than two hundred millions of absolute value.*" On referring to Dr. Colquhoun's Treatise on the Resources of the British Empire, I find the following statement, which no one will charge with being too low :

It appears from the returns to the tax-office, for the year ended the 5th of April, 1804, that the rental of *real property* in England and Wales, including mines, canals, &c. calculated on 37,334,400 statute acres, amounted to 38,000,000*l.* It is however known to have much increased since that period. The cultivated lands may be distributed as follows :—

	Acres.	Average per Acre.	Estimated at
Gardens and nurseries	about 20,000	£ 70	£ 1,400,000
Lands highly cultivated in the vicinity of large towns	500,000	50	25,000,000
Hop grounds	100,000	40	4,000,000
Lands cultivated of a superior quality	12,000,000	30	360,000,000
Lands cultivated of an inferior quality	18,000,000	20	360,000,000
Total of cultivated lands in England and Wales	30,620,000		750,400,000*
The lands cultivated, including tithes in Scotland, may be taken at one-fifth the value of the cultivated lands in England and Wales			150,080,000
The cultivated lands, including tithes in Ireland at two-fifths of the same value			300,160,000
Making a total, for Great Britain and Ireland, of			£ 1,200,640,000
Add tithes in South Britain			80,000,000
			£ 1,280,640,000

Dr. Colquhoun in his table, but not in his note, speaks of tithes belonging to the Laity *exclusive* of those in possession of the Clergy, but it is a palpable mistake in the sum specified; 80,000,000*l.* is more than the tenth of the whole landed property. Under what circumstances any such prices as those estimated by Colquhoun are to be obtained I am at a loss to know: the extent of land assigned to hop-grounds is at least one half or two-thirds more than is employed in that cultivation. But taking the estimate as I find it, I ask, Is the value of the property of the Church, exclusive of the lay tithes, and with due consideration of what it is, how it is distributed, and how it is collected, equal to the value of one-sixth part of the land in cultivation in England, Wales, Scotland and Ireland? The Church property in Ireland is reckoned in the Black-Book, I think, at only two-elevenths.

While I am endeavouring to correct what I conceive to be gross exaggeration, I am not willing to fall into the errors which I condemn. But I am not, therefore, bound to neglect any advantage which is in favour of my argument. If the reader will carefully turn his eye to the several articles of which the estimate in the Black-Book is composed, he will think them dear at twenty-one years' purchase, though that is more than "two hundred millions of absolute value." But the estimate in the Black-Book is confined to England and Wales. The writer "On Tithes" speaks of "the property in the hands of the Established Churches." If, by "the Established Churches," he means those for England, Scotland and Ireland, he must admit that for England alone to have less revenue than is stated in the Black-Book: if, according to that work, he confines his estimate to England and Wales alone, I am entitled to throw off 450,240,000*l.* for the cultivated lands in Scotland and Ireland, and to retain only 830,400,000*l.*

* Being an average of somewhat more than 24*l.* per acre.

as the value of the cultivated lands, together with the tithes of England and Wales; and of this sum "more than two hundred millions of absolute value" will constitute the fourth part. And now I again ask, Is the property of the Church a *fourth part* of all the landed property of the kingdom? The poor-rates, and the national debt, and the fourteen other millions of taxation, will remain as they were: the fundholders may take advantage of the hint, but they are in little danger of being reduced to "a two per cent. fund" by the sale of the Church lands. The girl with the pail of milk made one false step, and all her riches vanished into the air.

While Colquhoun's book is before me, I am tempted into another speculation, in which I hope to induce the means of the Clergy from the mode of their expenditure. The author of the Black-Book, p. 51, "deducting from the total revenues of the Established Clergy the incomes of the Bishops and ecclesiastical corporations, gives 764*l.* for the average value of each benefice, and 1,205*l.* for the average income of each incumbent," calculating the latter average from the assumed number of pluralists. Now Colquhoun has a table, in which he shews that there are in Great Britain and Ireland

		Average annual income	Aggregate annual income.
516	Nobility: Temporal Peers, including Peeresses in their own right, possessing each.....	£10,000	£5,160,000
861	Gentry: Baronets.....	3,510	3,022,110
11,000	Knights and Esquires.....	2,000	22,000,000
35,000	Gentlemen and Ladies living on incomes.....	800	28,000,000
<hr/> 17,377			<hr/> £58,182,110 <hr/>

The average income of the nobility and gentry is, according to this table, 1,229*l.*, and that of the incumbent derived from the Church, according to the Black-Book, 1,205*l.* Now, without any present consideration of the Curates on the one hand, or of the private fortunes of the Clergy on the other, I desire every one who has opportunities of observing the internal economy which distinguishes the hall and the parsonage, independently of the expenses of the house in town, to compare the style and mode of living; the servants, horses and equipages; the furniture, plate and wines; the parks, gardens and conservatories; the education of the children under private tutors and governesses, or at boarding schools and public schools; the expense with which the daughters are brought out, and the eclat with which they are married; I say, let gentlemen compare these things as they are conducted in the houses of the rich, and in the houses of the Clergy, and they will not believe that the average income of the one bears, to the average income of the other, the proportion of 1,205*l.* to 1,229*l.*

If, instead of suffering themselves to be fascinated and beguiled by the sound of large sums, which in private life it is almost impossible to appropriate or apprehend, the gentry and yeomanry of the country would use their own judgment and understanding, and reduce these

vast calculations to particular details, which fall within their cognizance and observation, the ingenuous mind would be less liable to misapprehension, and more open to conviction. If there were but a more general disposition "to count and reckon," there would be less hardihood of assertion, there would be more care and caution in calculation, there would be less of echo in reporting the riches of the Church.

If none can tell where the estates producing nine or ten millions can be found, or how they are applied, it is reasonable to believe that there is some mistake, and men will be ready to leave general views and to enter into more particular details. I certainly have been accustomed to hear estimates of the value of Church property very different from those delivered in the Black-Book. Dr. Colquhoun supposes the number of *eminent Clergymen* in Great Britain and Ireland to be 1,500, having an average income of 720*l.*, and that of *lesser Clergymen*, as he calls them, to be 17,590, having an average income of 200*l.* : the aggregate income of the two classes is 4,580,000*l.*, to which is to be added, for forty-five *spiritual Lords* or Bishops, 240,480*l.* This is the statement of a layman never famed for making his calculations too low, and his estimate of the value of the ecclesiastical incomes of England and Wales, together with Scotland and Ireland, is *not half* of the statement, in the Black-Book, of the ecclesiastical incomes of England and Wales *alone*. Bishop Watson, in 1783, held that "the whole income of the Church, including those of the two Universities, did not amount, upon the most liberal calculation, to one million and a half;" and could not, in an equal partition, afford to each of the parochial clergy above 150*l.* a year. Mr. Arthur Young, in 1790, called the revenues of the Church five millions, although the total amount of tithe assessed to the property tax, in 1812, as I learn from the Black-Book, was but 4,700,000*l.*, and this was the period of highest prices. Dr. Becke estimated the net income derived from tithes in South Britain at 2,500,000*l.* A writer in the Quarterly Review makes an estimate, which may be exhibited in this form :

Number of acres in tillage in England and Wales	31,795,200
Deduct land exempt from tithe, one-tenth	3,179,520
10,693 parishes, containing each 2,676 tithable acres	28,615,680
Of these parishes there are	
5177 rectories, containing 13,853,652 acres, at 3 <i>s.</i> 6 <i>d.</i>	£ 2,424,388
4516 vicarages, containing 12,084,816 acres, at 1 <i>s.</i> 3 <i>d.</i>	755,300
1000 perpetual curacies, averaging 75 <i>l.</i> each	75,000
649 benefices, not parochial, averaging £50 each	32,450
8000 glebes at 20 <i>l.</i> each	160,000
Total income of parochial Clergy	£ 3,417,138
Income of Bishoprics	150,000
Incomes of Deans and Chapters	275,000
Total revenues of the Established Clergy	£ 3,872,138

The author of "Remarks on the Consumption of Public Wealth by the Clergy" nearly doubles this sum in his "Estimate of the Revenues

of the Established Church in England and Wales." I copy the estimate from the Black-Book, p. 41.

Annual value of the gross produce of land in England and Wales, £150,000,000
One-third of the land not subject to tithe for the Clergy.... 50,000,000

Leaving the amount, on which tithes for the Clergy are levied £100,000,000
Supposing the Clergy to levy one-sixteenth, they get..... 6,250,000

Tithes.....	£6,250,000
Estates of the Bishops and Ecclesiastical Corporations	1,000,000
Assessments in towns, on houses, &c.	250,000
Chapels of ease stipends	100,000
Total	£7,600,000

In this account, the specific amount of the tithe by the acre is not expressed, but it is easily collected:—If the gross produce of the acre is 5*l.*, and the Clergy levy one-sixteenth, they get 6*s.* 3*d.* for every acre. I am content to ask, in which of the corn districts in England and Wales any such tithe is received.

The writer of the Black-book makes the Church tithe alone to amount to 6,884,800*l.*; and the total revenues of the Established Clergy, to 9,459,565*l.* Of this vast sum, he allows 791,115*l.* to the use of the Bishops and dignified Clergy, leaving a balance of 8,668,350*l.* as the sum received by the parochial Clergy. Here, I admit, is an occasion to cry *shame! shame!* but let us first ascertain to whom the shame belongs; let us examine the items before we approve the account.

M.

LAW REPORT.

COURT OF KING'S BENCH.

ON THE RATING OF CORN RENT.

*The King against the Rev. P. N. JODDRELL, Clerk.**

UPON appeal against a rate or assessment for the relief of the poor of the parish of Yelling, in the county of Huntingdon, the sessions confirmed the rate, subject to the opinion of this court on the following case:—

The parish of Yelling was enclosed under an act of parliament, passed in the 59th year of the reign of George III., intituled, "An Act for enclosing lands within the parish of Yelling, in the county of Huntingdon, and for making a compensation for the tithes." By this act the tithes were extinguished, and a compensation made in lieu thereof. On the part of the appellant it was

proved, and on the other part not disputed, that the assessment for the rate appealed against was made on the *bonâ fide* amount of the rack-rent which the farms were letting at, and were worth to let at the time; that Elizabeth Bull, one of the respondents, the occupier of one farm, the assessment upon which was the subject of this appeal, was therefore assessed in the sum of 226*l.*, and that the said sum was the actual rack-rent paid by her for the same, and paid without any deduction whatsoever; that in the said assessment, the said Elizabeth Bull was in no manner whatsoever assessed in respect of the corn-rent

* By act of parliament the tithes in a parish were extinguished, and in lieu thereof, the rector entitled to a corn-rent. In a rate for the relief of the poor, he was assessed for the full amount of that corn-rent less the parochial rates. The farmers in the parish who

or compensation for tithe paid to the rector for the same, and that she paid annually to the rector in respect thereof, 93*l.* 6*s.* 6*d.* That James Ford, the other respondent and occupier of the other farm, the assessment on which was also the subject of this appeal, was assessed in the sum of 60*l.*, the actual rack-rent, and without deduction. That the said James Ford was not therein assessed in respect of the corn-rent, and that he paid 29*l.* 13*s.* for the same to the rector. That in the said assessment, the appellant and rector is assessed in the sum of 368*l.*, in respect of the gross payments for compensation for tithes amounting to 452*l.* 2*s.* 0½*d.*, and that the deduction in the assessment allowed the rector, (to wit) 83*l.* 2*s.* 0½*d.*, is the amount of parochial dues levied on 451*l.* 2*s.* 0½*d.* And it was objected by the appellant, that the farms should have been assessed in the amount of the rent paid to the landlord, added to the amount of the compensation paid to the rector, such being the actual value of the land to let at rack-rent; but the Court did not allow the objection. And it was further objected by the appellant, that as he was assessed at such a sum as, with his poor-rate, made up the full gross amount of the corn-rent, the profit accruing to the occupiers beyond the amount of rent paid, and beyond the amount of the interest of capital employed, and of expense of cultivating lands, including compensation for the farmers' trouble and labour, and superintendence, ought to have been included in these assessments; and

the appellant proposed to call evidence to prove the existence of such profit so accruing generally; the respondents, however, admitted such profits to have accrued generally. The Court did not allow this objection. It was further objected, that the corn-rent was not worth to the appellant any such sum as 368*l.*, he being liable in respect of such sum to the payment of land-tax and ecclesiastical dues beyond the parochial rates, and having further to do or provide for the duties of the incumbency; and this objection was not allowed, but the rate confirmed, subject to the opinion of the Court of King's Bench on the objections above stated. The case was argued at the sittings in banc after last term.

Coleridge and Kelly in support of the order of sessions. The rate is perfectly right. The farmers are properly rated on the amount of the rack-rent paid to the landlord, for the rector is rateable in respect of the corn-rent, and if the tenant also were rateable for it, it would be rated twice. Secondly, the tenants are not to be rated for their profits, for the rent is the criterion of the value of the occupation of land; and, therefore, in "*Rex v. The Trustees of the Duke of Bridgewater*,"* it was held that the proprietors of a canal were rateable for the sum at which it would let, and not for the gross receipts minus their expenses. Thirdly, the rector has no right to any deduction for the land-tax, for it is usually paid by the tenants in the first instance, but allowed to them by the landlord, and it is

paid the corn-rent to the rector, were rated upon the *bonâ fide* amount of the rack-rent paid by them to their landlords.

Held, that the tenants ought not to be rated for a sum made up of the rack-rent paid to their landlords, and the corn-rent paid to the rector, but that they were properly rated on the amount of the rack-rent only.

Held, secondly, that the rate was unequal, on the ground that the farmer was rated, not for the full value of the land, which comprised the landlord's and tenant's profit, but for the rack-rent, which was the landlord's profit only, while the rector was rated for the full value of his corn-rent.

Held, thirdly, that in estimating the amount at which the rector ought to be rated, the land-tax ought to be deducted from the full amount of his corn-rent, provided the tenants of the other lands in the manor paid the land-tax without being allowed for it by the landlord, but not if such allowance was made.

Held, also, that allowance ought to be made to the rector for ecclesiastical dues, which were a charge upon the rectory, but not for the expenses of providing for the duties of incumbency, because they were a personal charge only.

* 9 B. & C. 68.

therefore in effect paid by the landlord; and if that be so, it ought to be paid by the rector. He certainly is not entitled to any deduction for the expenses of performing or providing for the duties of incumbency, for that is not a charge upon the land, but upon him personally.

Thesiger *contra*. The farmers ought to have been rated for the full amount of the rack-rent, including the corn-rent payable to the rector, for the rent payable by them would have been higher if they had not paid the corn-rent to the rector. Secondly, as the rector is rated for the full amount of the corn-rent, the farmers ought to have been rated, not merely upon the rack-rent, which is the landlord's profit, but for the full annual value of the land, which includes both landlord's and tenant's profit. The rate, therefore, is unequal in this respect. Thirdly, the rector ought to have had the land-tax, ecclesiastical dues, and expenses of providing for the duties of incumbency deducted from the full amount of his corn-rent.

First, as to the land-tax. It is clear if the tenants pay the land-tax besides the rent, they have, in effect, not been rated for that proportion of the annual profits with which the land-tax is paid, and then the appellant must not be rated for an equal proportion of his profits. The ecclesiastical dues ought to be allowed, because they, *pro tanto*, are a diminution of the annual profits.

Cur. ad. vult.

The judgment of the Court was delivered in the course of the term, by

Parke J. This was a question between the rector of a parish and the farmers in it, as to the extent to which he, on the one hand, and they, on the other, ought to be rated. The tithes in the parish were extinguished, and the rector had a corn-rent or compensation in their stead. He was rated to the full extent of all he received, with the deduction only of what he paid for parochial dues. He claimed as additional deductions the amount of his land-tax, the amount of what he paid for ecclesiastical dues, (which would include tenths, synodals, &c.) and a compensation for performing or providing for the duties of his incum-

bency. The farmers were rated at the *bonâ fide* amount of the rack-rent at which the farms were letting, or which they were worth to let, the tenants paying the corn-rent or compensation for tithe; and the rector contended that they ought to be rated in addition upon that corn-rent or compensation they paid him, and upon their share of profit beyond the rent. The great point to be aimed at in every rate is equality, and whatever is the proportion at which, according to its true rateable value, any property is rated, is the proportion in which every other property ought to be rated. The first thing upon every rate, therefore, is to ascertain the true rateable value of every property upon which the rate is to be imposed; and the next, to see upon what proportion of that value, a rate is in fact imposed. In the case of land, the rateable value is the amount of the annual average profit, or value of the land, after every outgoing is paid, and every proper allowance made; not, however, including the interest of capital, as the sessions have done, for that is a part of the profit. Tithe is an outgoing, and therefore the corn-rent, or compensation for tithe, in this case, is not to be added to the amount upon which the farmer is rateable; and in respect of that portion of the annual profit or value which consists of tithe or corn-rent, the rector is himself to be assessed. We think, therefore, that the sessions were right in overruling the first objection.

The second objection was, that the farmer's share of profit ought to have been rated; or, which is the same thing, that the appellant should have been rated proportionably less; and that objection should, in our opinion, have prevailed. Of the whole of the annual profits, or value of land, a part belongs to the landlord in the shape of rent, and part to the tenant; and whenever a rate is according to the rack-rent, (the usual and most convenient mode,) it is, in effect, a rate on a part of the profit only. It must, therefore, in the next place, be ascertained what proportion the rent bears to the total annual profit or value, and that will show in what proportion all other property ought to be rated. If,

for instance, the rent is one-half or two-thirds of the total annual profit or value of land, the rate on all other property should be on a half or two-thirds of its annual value. In this case it is clear, that there was a share of profit received by the tenant upon which there had been no rate; and, in that respect, the farmers were assessed in a less proportion of the true annual profit or value than the appellant. The sessions were, therefore, wrong in disallowing this objection, and they ought to ascertain the ratio which the rent of land bears to its average annual profit or value, and assess the appellant for his tithe-rent in the same ratio.

The last objection was, that the appellant ought to have had the land-tax, ecclesiastical dues, and the expenses of providing for the duties of incumbency deducted.

As to the land-tax, that is always in practice paid in the first instance by tenants; and whether it is to be deducted or not in this case, must depend upon the answer to a previous question, whether the tenants in the parish deduct it from the rents specified or not. If they do, the landlord pays it, in effect, out of the rent he receives; and the appellant, to be on the same

footing, must do the same; in that case it must not be deducted in making the rate on him. But if the tenants pay the specified rents and the land-tax besides, then they have, in effect, not been rated upon that portion of the annual profit or value with which the land-tax is paid, but upon a part of the residue only, after deducting the land-tax. Upon this supposition, the appellant must also be rated in a proportionate part of his profit, after deducting the land-tax.

The ecclesiastical dues ought to be allowed, because they are payable by the appellant in respect of his rectory, and the profits of the rectory constitute the only fund out of which they can be paid; but the expenses of providing for the duties of incumbency ought not to be deducted, because those duties are personal, and ought to be performed personally by the incumbent. The last objection, therefore, ought to prevail in part.

The case must, for these reasons, be sent back to the sessions, who must amend the rate, acting as nearly in conformity to the principle here laid down as their means of investigation will admit; a precise and accurate application of it is, we are well aware, impracticable.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Bath and Bedminster District Committee.

A PUBLIC meeting of the members of the Bath and Bedminster District Society for Promoting Christian Knowledge took place on Tuesday, June 28, at Wrington. Divine service commenced in the parish church at eleven o'clock, where an impressive sermon was preached by the Rev. William Downes Willis, M. A. secretary to the Society, from Luke vii. 22—"To the poor the Gospel is preached." After the sermon, the parties proceeded to the Boys' National School, where, the Society's prayers being first read by the secretary, the Right Hon. Lord

Mountsandsford took the chair, and strongly expressed his high approbation of this ancient and venerable Society, to which he had been attached for a very considerable period.

The Rev. Secretary then read the Report; which stated that the distribution of the Bath and Bedminster Committees, for the year ending April, 1831, was—Bibles, 808; Testaments, 682; Prayer-Books, 2,356; and other books to the total amount of 26,132.

After some eloquent and able speeches by the Reverends Barnard, Lewis, Wait, Thompson, Slipton, and Vane, the meeting separated: but not without a handsome collection being made at the door.

NOVA SCOTIA.

The First Annual Report of the Dartmouth District Committee, for the year 1830.

Patron—The Hon. and Right Rev. the Lord Bishop of the diocese.

Treasurer—The Rev. M. B. Desbrisay, B. A.

Secretary—Edward H. Lowe, Esq.

REPORT.—Such is the general feeling of the present day to promote the religious instruction of mankind, and to enlarge the kingdom of the Messiah upon earth, that a character of lukewarmness must, of necessity, be attached to that community which can remain inactive or inefficient, while others are progressing in so holy a cause. The days in which our lot is cast, seem to be forming a rapid commentary on those animating prophecies, which assure us that in the latter days, the time shall come, when “all shall know the Lord, from the least to the greatest.” To bring about these great designs, man must be an agent. The great Head of the Church works by means; and effects, with the feeblest instruments, the most wonderful changes in the history of the world. The Society to which we have now joined ourselves, has for more than one hundred and thirty years been thus “making strait, in the desert, a highway for our God;” it has carried the Bible, the Prayer-book, and other religious works into the most solitary abodes of mankind; it has visited the remotest parts of the earth, and has assisted in planting the cross of the Redeemer in heathen lands. So to assist, so to cooperate and further, is no more than we are all called upon to do, each of us, according to the ability he possesses, and the opportunities afforded him. There is not a Christian, with a Bible in his dwelling, who is not bound to think of the many habitations which that book has never gladdened; and more than this, he is even bound to give their destitute inmates all the time, all the effort and all the property he can honestly spare, in order to send them relief in their wretchedness. In this vast parish, we have, as it were, a world in miniature; many in the distant settlements are

as much without the knowledge of a Saviour, as the remote tribes who have never heard the sound of salvation. We need not move far from our own homes to carry the Gospel to the ignorant, or to declare its glad tidings to the suffering. Is there no friend who needs a warning?—No brother who is perishing?—Then with what sensations of unfeigned joy may we congratulate ourselves on this, our first Anniversary? what feelings of ardent and sanguine hope may we not indulge, that there will never be wanting those, in after times, to keep up and perpetuate the work we have commenced?

For success in all its undertakings, the Parent Society has ever looked with peculiar hope and satisfaction to the permanent, zealous, aid of the Diocesan and District Committees. It will be seen by this Report of our proceedings, that we have not been idle. So wide has been the sphere through which we have had to extend our usefulness, and so comparatively small have been our means, that no great apparent change can yet be expected from our exertions. That is not always the most steady and permanent good, which receives a sudden and unexpected impulse. On first commencing our operations, we received from his Lordship the Bishop of the diocese, a grant of books to the value of five pounds; a similar donation was also received from a friend, in our own neighbourhood, together with one from a gentleman residing in Halifax; seventeen pounds fifteen shillings were then collected from the annual subscriptions, and with this total sum a number of books were purchased on the reduced terms of the Society. Fifty of these volumes formed the foundation of a lending library, and of the remainder, some were sold at prices far below their prime cost, and others distributed gratis to the poor, and to the schools in the different districts. Bibles, Testaments, Prayer-books, with other books and tracts, have been dispersed abroad in Dartmouth, Preston, Cole Harbour, Eastern Passage, Chезетcook, Cherry-Burn, Lawrence Town, Porter's Lake, Three Fathom Harbour, and Sheet Harbour; that is to say:—

Bibles	25
Prayer-books	86
Testaments	31
Religious Works	23
Books and Tracts	215

Total 380

Bibles given gratis.....	8
Prayer-books	9
Testaments	3
Books	4
Tracts and Books	100

Total 121

And here we have to acknowledge, with the deepest gratitude, the very liberal bounty of the Parent Society, in rewarding our humble endeavours, by a donation of 25*l.* sterling to our lending library; this added a hundred and nine volumes to our shelves, which, with seven other volumes received from private individuals, make up the number of 166. Persons at twenty miles distance have already borrowed from these, and books have been issued to nearly 400 applicants. It may be easily judged at how very reduced a price the books have been sold, when, at a fair estimate, twenty pounds' worth have brought into the treasurer's hand only twelve pounds. We are, however, out of debt, though we have paid off a bill amounting to 36*l.* With such a beginning, what may we not hope to effect in our labour of love? In advancing the best interests of those around us, we are forwarding our own. We are, each of us, doing our part towards hastening the happy period, when "the knowledge of the Lord shall cover the earth as the waters cover the sea."

By order of the Committee,

E. H. LOWE, *Secretary*.

Dartmouth, Feb. 14, 1831.

Third Annual Report of the Lunenburg District Committee.

SHORTLY after the course of another year has elapsed, the Committee again present to their subscribers and friends, such a summary of the proceedings of the past year, as may enable its mem-

bers to arrive at a correct knowledge of its progress :

1. Important additions have been made to the stock of books and tracts, and most of the smaller works recently published by the Society have been added. The number of books and tracts received from the depôt at Halifax, for the year, is 1799. The number issued during the past year amounts to 757, of which about 200 have been gratuitously distributed, and many given to the crews of vessels which have gone, for the summer, to the spiritually desolate coasts of Labrador.

Through your general depôt, which is still benefited by the ready attention of Mr. Francis Rudolf, (your gratuitous Depository,) ready supplies can at all times be afforded. The depôt at Petite Riviere has sustained temporary suspension, but its early renewal shall not be neglected.

Mr. Joseph Miller continues to issue books and tracts from the depôt established at Upper La Have, and Mr. John Harley, jun. has also favoured your Committee by rendering the same important service,—upwards of fifty Prayer-books and smaller works have recently been intrusted to the charge of Mr. John Dauphinee, at St. Margaret's Bay.—Since that part of the country is beyond the immediate and constant reach of any Clergyman, it becomes a matter of high importance as much as possible to remedy that deficiency; and your Committee doubt not that you will perceive, in further demands for the Bible and religious books from that neighbourhood, a happy means of lessening that disadvantage. Mr. Charles Pernette, at Middle La Have, has also taken charge of a quantity of your books. At Lower La Have, a depôt has lately been established, and affords prospects, very soon, of extensive usefulness. And the Rev. Mr. Shreve, one of the vice-presidents, has kindly undertaken the charge of one at Chester, which, under his attentive care, and in that flourishing township, we may hope will be the means of yearly circulating very considerable quantities of books and tracts. The depôt at Pleasant River, under the care of

Mr. Thomas Waterman, has required, during the year, an additional supply from your stores, and remittances have been received on account of the sales that have been already made.

The parochial library noticed in the last year's Report, has not disappointed the expectations then formed of its utility. Upwards of 200 issues have been made from it in the course of ten months, and, it is hoped, not without improvement to the readers. To add, from time to time, to its contents would, it is submitted, be an useful application of our surplus funds.

2. The Report of last year announced the intention of the Committee to foster and encourage education through the country; and it will be gratifying to learn, that an increase in general, as well as religious knowledge, has, during the past year, been very evident. The school at Lunenburg still prospers under the judicious management of Mr. Maxwell, and remains very effective.

The Sunday school at Lunenburg continues to increase in numbers, and, it is hoped, in usefulness also—The want of some additional zealous teachers for the boys is now the chief discouragement. At Chester, a Sunday school is also in operation, from which no report has been received—it contains about seventy children.

The increase in the number of Sunday schools is also cause for joy and congratulation.

One has been established at Upper La Have; and, under the attentive care

of the district master there, as well as of those who have furnished their ready aid, that establishment now affords instruction to sixty-two children.

Another is about being established at Middle La Have, and Petite Riviere. And one has some time been in actual operation at Tancook, under the care of Mr. Woodin, the Society's master there; he thus affords religious instruction to about thirty children, and besides, reads prayers and a sermon, every Sabbath, to the inhabitants of that hitherto destitute island.

And at Chelsea, a small settlement in the wilderness west of La Have River, one has likewise been commenced, with a prospect of being a great blessing to the place.

Care has been taken that from various sources these schools should be supplied with Bibles, elementary and other books.

3. We ascertain from the report of the Committee, established by our friend at Liverpool, that its funds remain very respectable, and its usefulness unimpaired.

CHARLES B. OWEN, Secretary.
Lunenburg, September, 1830.

NATIONAL SOCIETY.—A meeting of the members of the General Committee of this Society took place on Wednesday, the 6th day of July, 1831, at the Vestry-rooms of St. Martin in the Fields;—grants to the amount of 900*l.* were voted to ten schools, and six were received into union with the Parent Society.

LITURGY ASSOCIATION.

A SOCIETY has recently been established in Ireland, with the above designation, and under the patronage of the Bishop of Meath, with a view to the furtherance of the following objects:—

“To rescue the public worship of the Church from the too apparent listlessness and indifference which pervade our congregations.

“To redeem the public service from being attended on as a mere form, in the discharge of which duty there seems to be little participation by the under-

standing, and still less by the affections.

“To diffuse through the congregations a stirring, cheering sense of the privileges which belong to them, not as individuals, but as members of the Church in Christ Jesus.

“To communicate such information, as may convey to the members of our congregations, a knowledge of the scriptural structure, and spiritual sentiment of our formularies.

“To impart a social character to our worship, by reviving according to

the instructions in the Rubric, co-operation by the congregation in answering all the responses aloud.

"To render this co-operation subservient to the vitality of religion by sedulously impressing on the members of the congregation, that external forms are merely auxiliaries to religion, but that the observance of them neither does, nor can constitute true religion.

"To improve our congregational services into mediums of cultivating the brotherly affections which, in their exercise, furnish genuine evidence of Christian principle."

The means of effecting this object, are:—

"1. Providing copies of the book of Common-prayer.

"2. Procuring tracts or commentaries, already printed, on the Liturgy.

"3. Procuring the printing of new tracts upon the subject, if required.

"4. Preaching sermons on the advantages of co-operation, and generally, on the composition of the Liturgy.

"5. Addressing the congregations on the propriety of observing the Rubrics.

"6. Distributing through the Churches, directions for public worship.

"7. Engaging the laity, both ladies and gentlemen, to assist by their personal exertions, in promoting the objects of the Association.

"8. The assigning for this purpose districts to individuals who would undertake to visit the Houses of the

members of the Established Church, and who would, by reading the Liturgy, and either by oral commentary, or by the use of tracts, convey to the persons visited, a knowledge of its contents.

"9. The engaging by the laity who undertake the duty of instruction, to watch over the observances in the Church by the people, of the directions in the Rubric, and to promote it by their own practice.

"10. The accompanying of the unfolding of the meaning of our spiritual Liturgy, with the pressing upon the people of the inutility of public forms, without spiritual affections accompanying them.

"11. The collecting of from one penny a week and upwards for the discharge of the expenses.

"12. The assigning of districts to ladies and gentlemen for this purpose.

"The appointment of quarterly meetings of the committee to report progress, and of an annual meeting of the whole Society to receive reports."

It will be allowed, that a more general knowledge of the Liturgy, and a strict conformity to its Rubrics, would greatly contribute, by leading the congregation to pray with the *understanding*, to excite a greater disposition to pray with the *spirit*. As the operations of the Society advance, we shall be able more fully to appreciate their views and endeavours. They strike us, at present, as calculated to be of essential service to the improvement of pure congregational devotion.

ST. VINCENT BENEVOLENT SOCIETY,

For the Education of the Poor in the Principles of the Established Church.

THE proceedings of this Society during the past year have been attended with greater satisfaction than they have before experienced.

In the steady pursuit of their principal object, a petition had been presented to the Honourable House of Assembly of the island, for relief from the pecuniary burdens of the Institution, and its failure was attended with some doubts as to the future prospect of the Society.

Under these trying circumstances,

it was resolved to present an humble petition to His Majesty's government, briefly descriptive of the situation of the Society, and humbly soliciting a grant of so much of the funds, arising from the late sale of crown lands in the colony, as would enable them to discharge the debt already incurred, and to complete the improvements, painting, &c. of their premises. This petition having been immediately prepared and adopted, was forwarded to the Lord Bishop, through whose kindness

it was transmitted to His Majesty's government, of which the result was not only a grant of the sum necessary to discharge the debts contracted for the improvement and extension of the School-house, but also the further sum of 100*l.* sterling, for painting, and, in other respects, fully completing the premises, which are now nearly ready for re-opening.

In the mean time, after some difficulty, the present Master and Matron, Mr. and Mrs. Kirton, were engaged at a salary of 100*l.* sterling per annum, with an allowance for rent. And here, to the Lord Bishop of Barbados, the warmest gratitude of the Society is justly due. From the moment his Lordship accepted the Presidency of the Society, he has proved the warmest and most liberal supporter of this praise-worthy Institution. His Lordship's first allowance was 25*l.* sterling annually; he increased it to 50*l.* sterling; and he has now still further augmented his support, from the funds placed at his disposal, by assuming the entire payment of the Master and Matron's salary of 100*l.* sterling, from the 6th of July last.

The increase of children in the Schools, is an undeniable proof that the absurd prejudice entertained among the lower orders of society against charitable instruction, has given way to the more generous feeling of parental regard for the welfare and advancement of their friendless families, by their admission to a School where moral and religious principles will be instilled in their minds, where they will receive those benefits which the confined and embarrassed circumstances of their parents and relatives would have prevented them from receiving.

The School, which, by the Fourth

Annual Report, contained eight children; and, at the date of the preceding Report, seventy-five, has now the increased number of 180; viz. 116 boys and 64 girls;—total 180.

With respect to the present state of the Institution, the funds at present at the disposal of the Committee are, their own individual annual subscriptions, and a sum, under 20*l.*, from subscribers! besides what may be collected from a few who contribute trifling sums for the education of their children. On the other hand, they have to provide for payment of the rent of suitable premises for the residence of the Master and Matron, (about 60*l.* currency,) and the means of furnishing clothing to those whose parents are unable to give it, exclusive of the expenses of the Institution, in repairs, printing, stationery, &c.

It is therefore hoped that, after an existence of ten years, during the whole of which time they have had to contend with every difficulty that pecuniary embarrassment could create, an appeal to the Legislative bodies of the Colony, to every individual of which the new house shall be composed, to their old friends, and to the public in general, in favour of an Institution, whose avowed and main object, is the rescuing the children of the poor from misery and ruin, by the invaluable blessings of education and religious instruction, will not be made in vain.

It should not be omitted to state, that proper and suitable clothing is furnished to such of the children admitted to the Schools established by this Society, as may stand in need, in order to insure their clean and orderly appearance at Church and School.

POLITICAL RETROSPECT.



REVENUE.—Abstract of the net produce of the Revenue of Great Britain in the year and quarters ended on the

5th of July, 1830, and 1831, showing the increase or decrease on each head thereof:—

	Years ended July 5,		Increase.	Decrease.
	1830.	1831.		
	£	£	£	£
Customs	16,385,019	16,307,295	—	77,751
Excise	17,083,179	15,641,559	—	1,438,620
Stamps	6,624,501	6,501,213	—	120,288
Post Office ..	1,337,000	1,397,017	60,017	—
Taxes	4,938,541	4,935,709	—	2,872
Miscellaneous	319,427	272,662	—	76,765
	16,717,737	45,061,455	60,017	1,716,299
Deduct Increase			—	60,017
Decrease on the Year			—	1,656,282
	Quarters ended July 5.		Increase.	Decrease.
	1830.	1831.		
	£	£	£	£
Customs	3,985,995	3,751,865	—	234,130
Excise	3,757,150	3,332,097	—	125,053
Stamps	1,691,171	1,630,109	—	61,362
Post Office ..	311,000	338,006	47,006	—
Taxes	2,015,297	2,016,951	—	28,316
Miscellaneous	47,796	18,992	1,196	—
	11,808,709	11,111,050	48,202	745,861
Deduct Increase			—	48,202
Decrease on the Quarter			—	697,659

REFORM.—The new bill for Reform of the Representation of the Commons of England and Wales, differs in only one material circumstance from its predecessor, that of giving to leaseholders of seven years duration and of fifty pounds annual rent or upwards, the right of voting for county members. By tacit consent, no opposition was made to the first reading of it.

On Monday, the 1th of July, it was moved to be read a second time. After an animated debate, continued through that and the two following days, the motion was carried by a majority of 136: there being for the motion 367, against it 231. The vacant seats, by double returns, were twelve; by deaths, three; sixteen members paired off; one was employed as Speaker, and four as tellers, consequently the number of absentees on this most important question was only twenty-four. This majority carries with it the assur-

ance of the bill's passage through the Commons; and though in the committee the strength of the ministerial parties has not been uniformly supported by corresponding majorities, there is no reason to expect, that in the lower house, any of its provisions will undergo a substantial alteration.

The Lord Chancellor has again introduced his bill for the reform of the courts of Chancery, and the practice of those courts, and the establishment of a court of bankruptcy.

Their Majesties' coronation is fixed for the 8th of September next. It is to be considered simply as a religious ceremony, and confined to that part of the usual course which has been solemnized within the walls of Westminster Abbey.

CHOLERA MORBUS.—The disease has not made its appearance in this country, except amongst those under quarantine. These cases have been

very few; but we cannot state the precise number. A vessel from Riga, with a cargo of corn, made a daring attempt to evade the quarantine, by passing up the Southampton water in the night, and casting anchor three miles above that town. She reached her anchorage about two o'clock in the morning, but did not escape the notice of the proper authorities. Before eight o'clock, two sailors, who had gone ashore, with every person with whom they could be traced to have had any communication, were returned on board, and the vessel was under way to the quarantine station. The owner has been fined two thousand pounds for the offence.

We regret that we cannot speak with equal success of the measures adopted to arrest the progress of the disorder in other parts of Europe. It has reached Petersburg, Vienna, and Luneville, the frontier town of France. In the last of these places, it has proved awfully destructive; and the orders issued for the speedy internment of those who died of it having excited a powerful impression, that many of them were buried alive, the populace became riotous, and tumults followed, which could only be quelled by strong measures. The disease was brought into Petersburg by the boats from the interior, which conveyed the flax to that port—the same way by which it was carried to Archangel. In Austrian Poland, the number of deaths from this pestilence, are stated to exceed thirty-seven thousand.

FRANCE.—The 14th of July, the anniversary of the destruction of the Bastille, has passed over without any serious disturbance. Two hundred of the police were employed several preceding days, in removing inflammatory hand-bills and placards, which in spite of their vigilance continued to be numerous posted. Thirty-five thousand of the National Guards were assembled under arms during the evening of the 13th; and on the following day, in the face of this military force, some assemblies were attempted, and twice it was endeavoured to plant the tree of liberty, with the singing of the Marseillaise hymn; but the insurgents were dis-

persed, and their ring-leaders sent to prison. The number of arrests on this and the following day exceeds one hundred and sixty.

The hostile measures resorted to against the Portuguese government continue to be pursued, but hitherto without success. The French squadron has captured twenty-three Portuguese vessels, one of them a frigate, with a cargo of silver and other precious commodities, worth 50,000*l*. The commander has since taken his station off the mouth of the Tagus, and announced his intention of immediately attacking the capital if the demands of his government are not instantly complied with. He is furnished with steam-boats capable of receiving 3,000 men, and other means of warfare in proportion. No satisfactory reply had been sent at the time the last packet sailed from Lisbon.

A considerable detachment of the French army in Algiers has been cut off by the natives. The government are adopting measures for the colonization of that country.

BRITAIN.—Prince Leopold, having accepted the Belgic crown, left London on the 16th to take possession of his new kingdom. He reached the frontiers on Sunday morning, where he found the civil and military authorities assembled to receive him. He proceeded by way of Ghent to the palace of Laeken, near Brussels, where he halted during the night of the 19th. The following day he entered Brussels in state, and took upon him the regal authority. During the whole of his progress he was welcomed with the most rapturous expressions of joy.

POLAND.—We have no report of any active measures of warfare since our last. The Polish Generalissimo has issued another address, inviting those capable of military service to repair to his standard without delay; and at the date of the last advices, his disposition indicated the near approach of some important movements.

The corps, which was detached to attack the Russian force under General Rudeyer, having been surprised by him under such circumstances as left no doubt their being betrayed, the government in Warsaw applied

vigorously to investigate the affair, and detected a conspiracy carrying on in the very centre of the Polish operations, by means of which the plans of their movements had been conveyed to the Russian head-quarters; and that a scheme was in agitation to burn the bridge between Warsaw and Praga—to liberate the Russian prisoners in the latter—to seize the arsenal by surprise—and, arming these prisoners, to occupy Warsaw till it could be taken possession of by a Russian force, which was simultaneously to attempt the passage of the Vistula. Several persons of high rank are in custody, and one of them (General Jankowski) is now under trial.

The insurrection in Lithuania and the southern provinces continues, and maintains an active guerrilla warfare. Marshal Diebitsch died on the 10th of

June, and his death has been followed by that of the Grand Duke Constantine. The cholera has been assigned as the cause of each, but not without strong suspicions that violent means have been employed for their removal; twenty-three counties of Hungary have petitioned the Emperor of Austria to use his influence in favour of the Poles, whose cause is extremely popular throughout that kingdom.

PORTUGAL.—The Ex-Emperor of the Brazils having been refused permission to approach Paris, changed his route and repaired to London. He has been most graciously received by the King. He has announced his intention of attempting to gain the throne of Portugal for his daughter, Donna Maria de Gloria, and to direct the affairs of it as Regent, until she is of maturity to govern.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCHES.

St. Paul's Free Church, Cheltenham, has been consecrated by the Lord Bishop of the Diocese. A sermon was preached on the occasion by the Rev. W. Spencer Phillips, B. D. of Trinity College, in Oxford University, after which the sum of 115*l*. 5*s*. 9*d*. was collected, including a donation of 30*l*. by the Bishop.

The New Church at Warminster has been consecrated, when a sermon was preached on the occasion by the Rev. William Dalby, Vicar of the parish, and a collection made (towards defraying the remaining expenses of the undertaking) to the amount of 100*l*. The building is a simple Gothic structure. The interior contains about 800 sittings, of which nearly 600 are free.

The Church of St. Mary, Southtown, Norfolk, built by voluntary subscriptions, has been consecrated by the Bishop of Norwich.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Baker, J. Durant....	Domest. Chapl. to the Earl of Munster.
Phillips, W. Spencer..	Chapl. to the Bishop of Gloucester.
Tomlinson, George ..	Joint Sec. of S. P. C. K.
Vaughan, J.	Afternoon Lect. of St. Clement Danes, London.
Ventris, Edward	Chapl. to the County Gaol, Cambridge.
Ward, G.	Chapl. to the E. I. C. on the Bengal Establishment.
Woodham, J. F.	Chapl. to the County Gaol of Hants.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bowers, G. H.	Wesm. St. Paul, Cov. Gar.	Middles.	London	Duke of Bedford
Cassel, Henry	Murley, New Church, P. C.	W. York	York	V. of Batley
Clifton, John	{ Willoughby-on-the-Hill } Woulds, R.	Notts.	York	W. Melville, Esq.
Clowes, Thomas....	Southtown, St. Mary, C.	Suffolk	Norwich	Trustees

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Clutton, John, <i>D.D.</i>	{ Can. Res. of Cath. Ch. of Hereford and Kinnerley, R. to Wardenship of St. Ethelbert's Hospital, Hereford and Lugwardine, V.	Hereford	Hereford	Bp. of Hereford Thos. Clutton, Esq.
Corrie, Henry	Kettering, P.C.	Northam.	Peterboro'	R. of Kettering
Cottle, Henry Wyatt.	Watford, V.	Northam.	Peterboro'	Lord Chancellor
Cragg, Stephen	Ilford, New Church, C.	Essex	London	V. of Barking
Drage, Wm. Henry .	Minor Can. in Cath. Church of Rochester			
Dusatoy, W.	Exton, R.	Hants.	Winch.	Bp. of Winchester
Ford, William	{ Minor Can. in Cath. Church of Carlisle and Camwhinton, C.	Cumb.	Carlisle	D. & C. of Carlisle
Goodden, George ..	North Barrow, R.	Somerset	B. & Wells	E. B. Portman, Esq.
Hamrick, St. Vin- cent Love.....	{ Brunswick Chapel, St. Mary-le-bone	Middles.	London	The King
Hoste, James	Ingoldisthorpe, R.	Norfolk	Norwich	Rev. T. S. Cooper
Hudson, Samuel, jun.	Castle Carrock, R.	Cumb.	Carlisle	Bp. of Carlisle
Huntingford, Hen. <i>B.C.L.</i>	{ Fell. of Winchester Coll. and Preb. in Cath. Church of Hereford St. Hampton Bishops, R.	Heref.	{ P. of D. & C.	Bp. of Hereford
Huntington, Wm. ..	Manchester, St. John, R.	Lancas.	Chester	Mrs. Byrom
James, W.	Rawmarsh, R.	W. York	York	Lord Chancellor
Knight, W.	Myton, St. James, C.	E. York.	York	V. of Kingston-on-Hull
Leycester, Oswald .	{ Stoke-on-Tern, R. to Hodnet, R. with Moreton Say, C. St. Weston-under-Red- castle, C.	Salop	Lich.	{ R. Heber, Esq.
Lutwidge, Chas. H. .	Huddersfield, St. Paul, C.	W. York	York	V. of Huddersfield
Mason, George	Whitwell, R.	Derby	Lichfield	Duke of Rutland
Matthews, A. <i>B.D.</i> .	Preb. to Can. Res. in Cath. Ch. of Hereford	Devon	Exeter	Bp. of Hereford
Nicholls, Henry....	Rockbar, V.	Devon	Exeter	Bp. of Exeter
Parr, T. G.	{ Priest Vic. in Cath. Church of Lichfield to Lichfield, St. Michael, C. Staff.		{ P. of D. & C. of Lichf.	D. & C. of Lichfield
Roberts, Robert....	Wadenhoe, R.	Northam.	Peterboro'	Rob. Roberts, Esq.
Sandford, Richard ..	Eaton, V.	Salop	Hereford	Rev. R. Sandford
Swan, Charles	{ Stamford, St. Michael, with St. Stephen, R.	Lincoln	Lincoln	{ Chanc. of D. of Lanc. one turn, Mayor of Stamford one turn, & Marq. of Exeter two turns: the lat- ter this turn.
Simpson, Charles .	{ East Drayton, V. with Askham, C. to Teversal, R.	Notts	York	{ D. & C. of York Thomas Bury, &c.
Underwood, T. ..	{ Can. Res. of Cath. Ch. of Hereford and Ross, R. & V. to Upton Bishops, V.	Hereford	Heref.	{ Bp. of Hereford D. & C. of Hereford
Walsh, Henry	Warminster New Church	Wilts	Salum	V. of Warminster
White, John	Saxilby, V.	Lincoln	Lincoln	Bp. of Lincoln
Woods, Geo. Henry	{ Singleton, R. with Eastdean, V.	Sussex	Chich.	{ D. & C. of Chiches. two turns, Duke of Richmond one turn, latter this turn.

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Anderson, G.	Cransley, V.	North.	Peterboro'	J. C. Rose, Esq.
Browne, John Thos. .	Castle Carrock, R.	Cumb.	Carlisle	Bp. of Carlisle
Burrough, Thomas. .	Abbotts-Anne, R.	Hants	Winch.	{ T. Wall, Esq. for this turn
Clarke, John . . .	{ Minor Can. of Cath. Church of Durham and Billingham, V.	Durham	Durham	D. & C. of Durham
Day, George.	{ Bedingham, V. and Earsham, R.	{ Norfolk	Norw.	{ R. of Stone at nom. of Bp. of Norwich
Festing, Francis J. H.	Wisham, V.	Somerset	B. & Wells	Dean of Wells
Gutch, John.	{ Kirkby Underwood, R. & Oxford, St. Clement, D.	Lincoln	Lincoln	Bp. of Lincoln
Hawtreys, Chas. S. .	Whitson, V.	Oxford	Oxford	Lord Chancellor
Howe, Peter.	Workington, R.	Monm.	Lland.	{ Chap. of Llandaff & Eton Coll. alt.
Hulme, George.	Aveley Kings, R.	Cumb.	Carlisle	J. C. Curwen, Esq.
Jennings, Francis . .	Croxtan, R.	Worcest.	Worcest.	R. of Martley
Johnson, John, D.D.	North Chapple, R.	Lincoln	Lincoln	Lord Chancellor
Jones, Hugh . . .	{ Lewisham, V. and Talgarth, V	Sussex	Chichest.	Earl of Egremont
Norwood, Edward .	{ Milstead, R. and Sevington, R.	Kent	Cant.	Rev. E. Norwood
Purshouse, A. . . .	{ Biahoun, V. with Monks Horton, R.	Kent	Cant.	{ Abp. of Canterbury & S. T. Pattenson, Esq.
Winstanley, Fred. . .	{ and Prinstead, R. Iskham, V.	Brecon	St. David's	D. & Cns. of Windsor
		Camb.	Rochest.	Bp. of Rochester

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

Stephen Love Hamnick, M. A. of Christ Church, has been elected one of Dr. Radcliffe's Travelling Fellows, in the room of Dr. Wilson, of Christ Church, whose period of holding it has expired. The electors, by will of the Founder, are the Archbishop of Canterbury, the Chancellor of the University, the Bishops of London and Winchester, the two principal Secretaries of State, the two Chief Justices, and the Master of the Rolls; or the major part of them.

In Convocation, the Rev. Ernest Hawkins, M. A. of Balliol College, has been admitted to the office of Sub-Librarian of the Bodleian, vacant by the resignation of the Rev. John Besley, M. A.

William Wellwood Stoddard and Edward Alston have been admitted Actual Fellows; and Richard William Higgs, William Hunter, and Thomas Penny, elected from Merchant Taylors' School, and Frank Burges, elected from Bristol School, have been admitted Scholars of St. John's College.

Horatio Nelson Dudding, B. A. of Exeter College, Reginald Edward Copleston, of Exeter College, and George Frederick Fowle, B. A. of Balliol College, have been elected Fellows of Exeter College; and Charles Henry Spragge and Henry Skinner Templer have been elected Scholars, and Henry Burney, Symes's Exhibitioner of the same College.

Richard William Higgs, Scholar of St. John's College, has been elected and admitted an Actual Fellow, on the Law Line of that Society.

Thomas Vores, M. A. and John Griffiths, B. A. of Wadham College, have been admitted Actual Fellows; Herbert Johnson, B. A. and Edward Cockey, B. A. Probationary Fellows; and Joseph Walker and Joseph Arnould elected Scholars of Wadham College.

At an Examination of the Candidates for Scholarships of Sir T. Cooke's Foundation at Worcester College, held at the Grammar School, Bromsgrove, Edward Horton, John Churchill, Charles Scriven, and James Hannay, were elected Scholars.

DEGREES CONFERRED.

BACHELOR IN MEDICINE,

With License to practise.

Stephen Love Hammick, M.A. Christ Ch.

MASTERS OF ARTS.

Ambrose Goddard Lethbridge, Fell. of All Souls' Coll.

Rev. John Charnock, Lincoln Coll. •

Thomas Morton Gosling, Brasenose Coll.

Rev. Chas. Bradshaw Bowles, Exeter Coll.

Rev. Fras. Burford Leonard, Wadham Coll.

Hon. Edmund Phipps, Trinity Coll.

Rev. Thomas A. Strickland, Merton Coll.

Rev. Samuel J. I. Lockhart, Lincoln Coll.

Rev. Chas. Boothby, St. Mary Hall, Grand Comp.

BACHELORS OF ARTS.

John Metcalfe, Magdalen Hall.

Thomas Thornton Champnes, Merton Coll.

The Rev. Jackson James Smyth, M.A. of Trinity College, Dublin, was admitted *ad eundem*.

Regents this Act—Eight Doctors of Divinity, four Doctors of Civil Law, one Doctor of Medicine, and one hundred and eighty-four Masters of Arts.

Degrees in Act Term—One Doctor of Divinity, two Doctors of Civil Law, one Doctor of Medicine, two Bachelors of Divinity, two Bachelors of Civil Law, one Bachelor of Medicine, eighty-three Masters of Arts, fifty-four Bachelors of Arts, and one Bachelor of Music.

CAMBRIDGE.

ELECTIONS.

Horatio Samuel Hildyard, B. A. Classical Lecturer of St. Peter's College, and Macjanlay William Oliver, B. A. have been elected Fellows of that Society.

William Brooke and George F. Battiscombe, of King's College, have been elected Fellows of that Society.

The Syndicate appointed to consider what steps may be necessary to accommodate the Professors of Anatomy and Chemistry with Lecture Rooms, have reported to the Senate:

"That they have found great difficulty in procuring a site for these buildings upon any ground now in the possession of the University: that they have met with a situation, presenting a frontage of about thirty feet, and a depth of sixty feet, in Trumpington Street, near the Hospital, which appears to them to be convenient for the above purposes, and that they

Matriculations in Act Term—Seventy-six.

MARRIED.

At King's Worthy, by the Rev. Mr. Short, the Rev. Edward Wickham, M.A. Fellow of New College, to Jane, the younger daughter of the late Dr. Short, of King's Worthy.

At St. Mary's Church, Bryanstone Square, London, by the Hon. and Rev. Robert Eden, the Rev. Ralph Berners, M.A. Demy of Magdalen College, youngest son of the Very Venerable Archdeacon Berners, and nephew to Charles Berners, Esq., of Wolverstone Park, Suffolk, to Eliza, third daughter of the late General Sir C. Cuyler, Bart., of St. John's Lodge, Hertfordshire.

By the Rev. James Horseman, the Rev. Thomas Wynter Mead, B.D. Fellow of St. John's College, Vicar of Great Staughton, Huntingdonshire, and of Studham, Bedfordshire, to Harriet, eldest daughter of the late William Parkinson, Esq., of Studham.

At Wokington, the Rev. Charles Mayo, D.C.L. Fellow of St. John's College, and of Cheam, Surrey, to Mary, eldest daughter of the late Edward Wallwyn Shephard, Esq.

At Ripple, by the Lord Bishop of Worcester, the Rev. Richard Martin, M.A. Fellow of Exeter College, and son of the late Rev. Joseph Martin, of Ham Court, to Charlotte, eldest daughter of the Rev. Job Walker Baugh, Rector of Ripple, Worcestershire.

therefore recommend the purchase of the same to the Senate, which purchase may be completed immediately, at a reasonable rate."

At the Congregation on Saturday, July 2, the following Degrees were conferred:—

BACHELORS IN DIVINITY.

Rev. Geo. Elwes Corrie, Catharine Hall.

Rev. Joseph Hambleton, St. John's Coll.

BACHELOR IN CIVIL LAW.

John Turner Graver Browne, Trinity Hall.

LICENTIATE IN PHYSIC.

Algernon Frampton, St. John's Coll.

BACHELOR IN PHYSIC.

Francis Richard Philp, Queen's Coll.

BACHELORS OF ARTS.

John Clement Middleton, King's Coll.

Richard William Morice, Trinity Coll.

James Morgan, Trinity Coll.

John Weighell, Pembroke Coll.
Wm. Hopkins Harrison, Caius Coll.
James Hine, Corpus Christi Coll.
Edward Cantis, Christ Coll.
John Durand Baker, Christ Coll.

At the same Congregation, the Rev.
Michael Lally, D.C.L. of St. John's Col-
lege, Oxford, was admitted *ad eundem*.

On Monday, July 4, the Rev. John
Davies, of Queen's College, was admitted

Bachelor in Divinity; and Richard Monck-
ton Milnes, Esq. of Trinity College, Hono-
rary Master of Arts.

At a Congregation on Thursday, July 7,
John Wrexford Budd, of Pembroke Col-
lege, was admitted Licentiate in Physic;
and Clement Francis Broughton, of Em-
manuel College, M.A., and William Pal-
mer, M.A. of Magdalen Hall, and Robert
Eden, M.A. of Corpus Christi College,
Oxford, were admitted *ad eundem* of this
University.

On Tuesday, July 5, being Commencement Day, the following Doctors and Masters
of Arts were created:—

DOCTORS IN DIVINITY.

The Very Rev. George Davys, Christ's
Coll. Dean of Chester, and Rector of
All Hallows, London Wall.
Rev. Edward Everard, St. Peter's Coll.
Chaplain to the Household at Brighton.
Rev. John Griffith, Emmanuel Coll. Pre-
bendary of Rochester, and Vicar of
Ayleford.
Rev. Aldersey Dicken, Fellow of St. Peter's
Coll. and Head Master of Blundell's
School, Tiverton, Devon.

Rev. Matthew Irving, Trinity Coll. one of
His Majesty's Chaplains in Ordinary,
and Prebendary of Rochester.

Rev. Thomas Burnet, Christ's Coll.

Rev. John Sharpe, Sidney Coll. Vicar of
Doncaster, and Domestic Chaplain to
the Earl Clanwilliam.

DOCTORS IN PHYSIC.

Edward Morton, Esq. Trinity Coll.
Henry John Hayles Bond, Esq. C. C. Coll.
George Burrows, Esq. Caius Coll.
John Read Corrie, Esq. Caius Coll.
Henry Burton, Esq. Caius Coll.

MASTERS OF ARTS.

KING'S COLLEGE.

Samuel Best
James Flamank
Francis G. Lemann

ST. PETER'S COLL.

William Potter
William Scott
John Clarke Russell

CLARE HALL.

John S. Lowry
Wm. Whittington
Ralph W. Fisher
John Haymes
John Deane Waite

PEMBROKE COLL.

Chas. H. Cottrell
Wm. Tremenheere

CAIUS COLL.

Wm. H. Stokes
John James Smith
George Bland
John Morgan
Aug. W. Langton
George Pearse
John Spedding
Joseph Hen. Jerrard

CORP. CHR. COLL.

Robert Scaplehorn
Luke Flood Page
James Goodwin
William Dodd
Edward Jones
William Barker
Thos. Wm. Wrench
William Thornton
John Houghton
Edmund Kerrison
John Clarke Haden
Thos. E. Hankinson
John Henry Smith

TRINITY COLL.

Wm. Geo. P. Smith
John W. Daltry
John Raine
Joseph W. Barnes
James Prince Lee
Charles Perry
Jas. Lloyd Wallace
Robert M. Chatfield
J. de Kewer Frampton
James Mickleburgh
Franke Parker
Fred. Arkwright
Frederick Ford
Chas. J. Goodhart
Frederick Martin

E. H. Fitzherbert
Edward Salkeld
John G. Coddington
Thomas W. Peile
Hen. Edw. Fawcett
Robert Hilderton
Henry Fox Atherley
John Wordsworth
Thos. A. Ashworth
John Vidgen Povah.
Christ. Rawlinson
Robert Wedgwood
Hen. F. S. Lefevre
Wm. Evans Hartopp
Henry S. Marriott
Edw. P. Cooper
Evelyn Waddington
William Webster
James Henry Stone
C. F. Rogers Baylay
Thos. John Knight
Richard Hall
James Maclaren
John Bentall
Andrew Corbett
Chas. Atticus Monck
Fran. Pooley Roupell
John Simpson
Henry Barker
Alexander Glennie
Carteret J. W. Ellis
John Wallace King
George Platt

Edward Young
Geo. Wm. Sanford
Robert Drummond
Arthur Willis
Ebenezer Robertson
Richard Cox
Morgan Thomas
Marcus G. Beresford
Thos. Hutton Croft
William Paynter
Jos. Jas. Frobisher

ST. JOHN'S COLL.

Thomas Bros
John C. Snowball
John Harrison Evans
Henry Almack
Thomas Lund
R. M. B. Botcherby
Norris Cogswell
William Selwyn
John Alex. Baxter
John Yardley
James Gratrix
Marcus Cooper
Robert N. Whitaker
George A. Hopkins
Jos. H. Anderton
Charles Smith
Charles Fryer
Josiah James
John Weybridge
Disney Robinson

Joseph W. Harden
Thomas Overton
John Clifton
Timothy Brayshaw
Robert Snow
William Quckett
John Bailly
Edward Swann
Edward Ramsay
Robert Stammers
Octavus Luard
James Appleton
G. J. Assheton Drake
John Drake Beecher
Charles E. Douglas
Henry Hoare
Edw. Walter Lowe
Edward Luard

EMMAN. COLL.

Geo. Robert Tuck
Thos. Baggs Dickson

John Collin
Fras. Geo. Rawlins
George Gore
Edm. H. K. Lacon
Robert Leman Page

QUEEN'S COLL.

Lewis Marcus
George Cheere
Edmund Hollon
Frederick Dusautoy
Thomas Watkins
Chas. M. Hesilrige
Jacob Picton
John Julius Hodges
John Sheffield
Thomas Burrow
Samuel Wm. Ball
Joseph Singleton
Thos. J. Whittington
John White
T. Barker Ingham

Josiah Bateman
Middleton Onslow
Henry Griffiths

CHRIST'S COLL.

Robt. And. Riddell
William Staunton
Henry Romilly
Fred. Doughty Eyre

JESUS COLL.

Charles Nesfield
Thomas Pooley
W. Nesfield Andrews
Benjamin Agar
Alfred Way Reynard

TRINITY HALL.

Thomas Halsted
Fras. H. Wollaston

SIDNEY COLL.

James Shore
Wm. David Sheard

CATHARINE HALL.

William Myall
Strother A. Smith
Robert Dixon
E. Barlow Serckelson
Wm. Key Borton
John Jennings Smith
Henry Revell Revell

MAGDALENE COLL.

Thomas Hugo Bird
Samuel Smith
Thomas Boydell
Geo. W. Wrangham

DOWNING COLL.

St. John Wells Lucas

Report of the Observatory Syndicate for the year 1830.

The Syndics are of opinion that, during the preceding year, the duties of the Observatory have been ably, faithfully, and zealously discharged.

The Transit being at present the only capital instrument in the Observatory, the observations have necessarily been confined to the determination of right ascensions. The Equatorial is now nearly finished, and is expected in the course of one or two months. The Circle advances more slowly, but some impediments to its completion being now removed, Professor Airy hopes, in the course of the year, to present the Senate with some observations on North Polar Distances.

The volume containing the Observations of last year is before the Senate; on the subject of their accuracy, the Professor observes, that, "with increased experience, a more complete system, and increased accuracy in the revision of the calculations, have been acquired; and though he is certain that there are very few errors in the last volume, he dares pronounce, with equal certainty, that there are fewer in the present publication."

It will be seen that a corrected Catalogue of Fundamental Stars in Right Ascension has been made, which, so far at least as the differences are concerned, the Professor thinks worthy of confidence. The places of 137 smaller stars have also been well determined. There are besides 133 observations of the Sun, 53 of the Moon, 40 of Mercury, 92 of Venus, 40 of

Mars, 17 of Vesta, 6 of Juno, 9 of Pallas, 13 of Ceres, 50 of Jupiter, 47 of Saturn, and 53 of Uranus: in all 533 observations of the planets, reduced, and by a very laborious calculation compared with the tables. There are also ten occultations of the stars and planets by the Moon, reduced by a very troublesome process, so as to exhibit the errors of the Lunar Tables, and under such a form as may best conduce to their correction.

In registering these observations, the Professor has made it a constant rule to reduce them all as far as is practicable, so that any one who may hereafter make use of them, may have no trouble which he can possibly be spared.

In concluding this Report, the Syndicate cannot but congratulate the Members of the Senate on the rising prospects of their Observatory, which, from the celebrity of the instrument makers, and the earnest which the Professor has already given of his ability and accuracy, they confidently anticipate will shortly hold a distinguished place in the annals of astronomy.

COMBINATION PAPER, 1831.

PRIOR COMB.

Aug. 7. Mr. Conyngnam, Pet.
14. Mr. Hurstwick, Regim.
21. Mr. Wells, Sid.
29. Mr. Bray, Emman.
Sep. 4. Coll. Regal.
11. Coll. Trin.
18. Coll. Joh.
25. Mr. Fisher, Pet.

- Oct. 2. Mr. Donne, Regin.
 9. CONCIO AD CLERUM.
 16. Mr. A. Herring, C.C.
 23. Mr. C. Borton, Cai.
 30. COMMÉM. BENEFACT.
 Nov. 6. Coll. Regal.
 13. Coll. Trin.
 20. Coll. Joh.
 27. Mr. Hodgson, Pet.
 Dec. 4. Mr. Blathwayte, Regin.
 11. Mr. Whiter, Clar.
 18. Mr. Twiss, Cai.
 25. FEST. NATIV.

POSTER. COMB.

- Aug. 7. Mr. Studd, Cai.
 14. Mr. Carr, Joh.
 21. Mr. Simpson, Joh.
 24. FEST. S. BARTHOLO. Mr. Far-
 brace, Chr.
 28. Mr. Leigh, Trin.
 Sep. 4. Mr. Clayton, Cai.
 11. Mr. Holt, Regal.
 18. Mr. Murray, Pemb.
 21. FEST. S. MATT. Mr. Parkinson,
 Joh.
 25. Mr. Barnes, Trin.
 29. FEST. S. { Mr. Hankinson, C.C.
 MICH. } Mr. Milner, Cath.
 Oct. 2. Mr. Judge, Trin.
 9. Mr. Holmes, Joh.
 16. Mr. Law, Pet.
 18. FEST. S. LUC. Mr. Jenyns, Joh.
 23. Mr. Giraud, Joh.
 28. FEST. SS. SIM. ET JUD. Mr.
 Hutchinson, Jcs.
 30. Mr. Porter, Chr.
 Nov. 1. FEST. OM. } Mr. Hill, Corp Chr.
 SANCT. } Mr. Birkett, Joh.
 6. Mr. Taylor, Joh.
 13. Mr. Holditch, Cvi.
 20. Mr. Whitaker, Emman.
 27. Mr. Turner, Joh.
 30. FEST. S. AND. Mr. Williamson,
 Sid.
 Dec. 4. Mr. Paley, Pet.
 11. Mr. Blyth, Chr.
 18. Mr. Blackburne, Chr.
 21. FEST. S. THOM. Mr. Smyth,
 Joh.
 25. FEST. NATIV. Coll. Regal.
 26. FEST. S. STEPH. Mr. Hutchin-
 son, Joh.
 27. FEST. S. JOH. Mr. Haggitt, Clar.
 28. FEST. INNOC. Mr. Williams, Joh.

- Resp. in Theolog.* *Oppon.*
 Mr. Hurst, Clar. .. { Mr. Murray, Pemb.
 { Mr. Collyer, Clar.
 { Mr. Cobb, Cai.
 { Coll. Regal.
 Mr. Drake, Joh. .. { Coll. Trin.
 { Coll. Joh.
 { Mr. Porter, Chr.
 Mr. Morris, Joh. .. { Mr. Wood, Regin.
 { Mr. Roger, C.C.
 { Mr. R. Cobbold, Cai.
 Mr. Brandling, Joh. { Coll. Regal.
 { Coll. Trin.
 { Coll. Joh.
 Mr. Wollaston, Regal { Mr. Paley, Pet.
 { Mr. Milner, Cath.

- Resp. in Jur Civ.* *Oppon.*
 Mr. Bennett, Emm. { Mr. Drage, sen. Em.
 { Mr. Caldwell, Jes.

- Resp. in Medic.* *Oppon.*
 Mr. Mair, Jes. { Mr. Borrett, Cai.
 { Mr. Biggs, Cai.

A Grace having passed the Senate to the following effect:—That those to whom the Sunday afternoon turns at St. Mary's, and the turns for Christmas Day and Good Friday are assigned, shall, from the beginning of October, 1831, to the end of May, 1832, provide no other substitutes than such as are appointed in conformity with that Grace:—The following persons have been elected, each for the month to which his name is affixed:—

- 1831 *October*, Mr. Blunt, St. John's.
November, Mr. Simcon, King's.
December, Mr. Pearce, Jesus.
 1832 *January*, Mr. Dale, Corpus.
February, Mr. H.V. Elliott, Trinity.
March, Dr. Batten, Trinity.
April, * The Hulsean Lecturer.
May, Mr. Rose, Trinity.

MARRIED.

At Middleton St. George, Durham, by the Rev. W. A. Fountaine, the Rev. Edward Peacock, Fellow of St. John's College, to Selina, third daughter of the late Dr. Wilmer.

The Rev. Copinger Hill, Fellow of Corpus Christi College, to Emily Elizabeth, eldest daughter of the Rev. George Pyke, late of Baythorne Park, Essex, and Vicar of Wickhambrook, Suffolk.

NOTICES TO CORRESPONDENTS.

As we are not Swedenborgians, we have taken the liberty of returning the MS. respecting the late Rev. J. G. to our Publishers, where it may be hid.

"A Distant Reader," "Gaelic Episcopal Society," and "E. W.," have been received.

"E. S." is under consideration.

The inference that "Lector" must draw is, that the List has not been forwarded to us as promised.

THE CHRISTIAN REMEMBRANCE.

SEPTEMBER, 1831.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Brief Memoirs of the late Right Reverend John Thomas James, D.D. Lord Bishop of Calcutta; particularly during his Residence in India; gathered from his Letters and Papers, by EDWARD JAMES, M.A. Prebendary of Winchester, and Examining Chaplain to the Lord Bishop of the Diocese.* 8vo. Pp. xxxix. 204. London: Hatchard & Son. 1830. Price 7s. 6d.

IN taking our leave of Mr. Le Bas, we hinted that it was our intention to complete our summary view of the history of the Indian Church, by examining the biography of Bishop James. Every particle of matter relative to this subject is so deeply interesting, that we think our readers will expect, and are entitled to receive, all that a publication limited as ours can afford to communicate. With regard to the two first Bishops of the Indian Church, we have given, we apprehend, a tolerably fair outline of their conduct, difficulties, habits, dispositions, and achievements; and with regard to Heber, we have, we trust, set at rest for ever the false views of his character so sedulously propagated by designing partizans, and so readily received by their uninquiring dupes. More than this, we conceive, was not expected from us; and we should feel, and (we believe) communicate great pleasure in pursuing a similar track with regard to Bishop James. This, however, we regret to say, is not in our power. To write a memoir of a Protestant Bishop of India, or to compile one "from his letters and papers," might seem a task which must, at all events, rescue an author from the danger of dulness. Even Mrs. — (Reader, supply the name; we cannot: Heber it was—"Hectoris Andromache, Pyrrhin' connubia servas?") even that lady brought forth a book of supreme interest, though consummate clumsiness,—but still, we repeat, of supreme interest, because it was compiled "from the letters and papers" of Heber. To render a book of this kind not only clumsy, but positively dull—not only ill-arranged, but

without arrangement—not only promiscuous, but positively ill-selected, might seem a task worthy to rival

“The mighty scholiast, whose unceasing pains,
Made Horace dull, and humbled Milton’s strains.”

But the labour has found a Hercules in Mr. James. Though interested in the Bishop, not only as a member of the same church, but by the stronger ties of a common profession and a common parentage; our biographer never appears to have been stimulated by any other sentiment than that of filling a given number of sheets. Surely if “brief memoirs” were at all allowable in such a case, their brevity should have been compensated by their richness; surely the “letters and papers” of Bishop James might have afforded to a restricted selector something more interesting to the church and the public than the freaks of “little Freddy,” with whose proceedings the reader is perpetually familiarized; the costume of the Madeira peasantry; flying fish; newspaper anecdotes like the following:—

On Friday, June 6th, he had much happiness in officiating at the marriage of Mr. Augustus Princep and Miss Ommauney, which took place at the cathedral. The bride was given away by the acting Governor-general, the Hon. W. B. Bayley. In the evening the party at the palace was enlivened by the musical as well as conversational talents of the Count De Vidua, an extraordinary Italian traveller, &c. &c.—Pp. 113, 111.

Or the following family picture:—

“Marianne is sitting with me in the library, finishing a drawing of the house for Mrs. Larpent. Elizabeth Ommauney and her brother Walter, are in the drawing-room. Little Freddy (*ecce iterum Crispinus!*) is asleep up stairs; Mr. Knapp employed in his own room below. The Punks are going merrily, and all is well.”—Pp. 84, 85.

In a confined publication like the present, we should have a right to complain of the insertion of such things at all—we *do* complain of many irrelevancies in the Life of Heber; but *there*, after we have skimmed the froth, we find abundance of wholesome and palatable materials; here, however, all is effervescence and dregs. We hope our metaphor does not savour too much of the brewery; but we know none which will convey a fairer view of the merits of the rival biographers.

We have premised thus much, in order that our readers may not be disappointed in the necessarily meagre character of those particulars which we shall have to communicate relative to Bishop James. We regret most sincerely the scantiness of our materials, and can only express our hope that something more will be done for this portion—small, but momentous—of ecclesiastical history. And having so done, we will endeavour to select a few morsels for the benefit of the reader.

The subject of these “brief memoirs” was the eldest son of Dr. Thomas James, master of Rugby school, by his second wife, Arabella,

daughter of Wm. Caldecott, Esq. He was born Jan. 23, 1786, at Rugby, where he received the rudiments of his education; from thence, at the age of twelve, he was removed to the Charterhouse, then under the direction of Dr. Raine. He was not only a good scholar, but exhibited considerable talent in drawing; and, in 1803, gained the first prize medal of the Society of Arts. In May, 1804, he entered as a commoner at Christ Church, Oxford, where he was appointed Dean's student by the late eminent Cyril Jackson. He took his degree of B. A. in 1807 (we suppose), and that of M. A. in 1810. Here he remained as one of the tutors, till the successes of the Allies, in 1813, opened the continent, when he made the tour which young men were then in the habit of taking, and which Heber had taken before him, through Sweden, Russia, and Prussia, to Vienna. In 1816, he visited Italy, and soon after his return took holy orders. He was then presented by the Dean and Chapter of Christ Church to the vicarage of Flitton with Silsoe, in Bedfordshire. Here he occupied his leisure hours in composing his works on the several schools of painters; and here he produced the work by which he is best known as an author, "The Semi-Sceptic; or the Common Sense of Religion considered." In 1823, he married Marian Jane, fourth daughter of Frederick Reeves, of East Sheen, Surrey, Esq. In 1826, the intelligence of Bishop Heber's death having reached England, Dr. James was selected to be his successor.

Early in April, on the Sunday before he was to leave Flitton, a day which will not be forgotten in that village, he preached on St. Matthew x. 29, "*Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father,*"—and in the course of his sermon, he took leave of his parishioners in the following manner:—

"I have purposely chosen this passage of Scripture for this day's discourse, as conveying a doctrine with which my mind, you may be assured, is deeply impressed, and without which, in embarking for a far distant land, there could be no consolation for me and mine. I do not know that at any moment before the present, I have ever made mention of myself from this pulpit, or ever used a phrase, even personally referring, unless while speaking of those common duties which equally belong to you, to me, to all. I cannot, however, quit you, among whom I have lived so long and so happily, without some more particular and especial notice on this day; nor can I think of my separation from you, as if the tie that exists between a clergyman and his parishioners were one of an ordinary and common nature.

"I have now entered upon the tenth year of my ministry among you; may Heaven grant that I may pass the next ten years (if God spare me so long) in as much harmony and quiet, in as much peace and happiness with those around me! Well do I remember the grateful forwardness that met my exertions in forming a Sunday school when I first settled here, the gratifying and eager good sense of the parents in sending their children, the willingness of the children themselves, of whom many are now matured in life, and already exemplifying to another generation rising about them, the blessing of being able to read the Bible. Nothing of this has been forgotten by me, and, believe me, never shall be. In other little establishments, which I was desirous to form amongst you, what anxiety did I find to aid and assist my views! how many judicious hints

have I received among yourselves ! and when the yearly time of gathering has arrived, with what cheerful generosity have the wealthier part of my parishioners contributed to place in my hands the means of promoting good among you ! With what alacrity have they, on every occasion, met my wishes ! Let me hope that these institutions, now so well established, may not be suffered to fall to the ground ; and that, when the time of year comes round again, though far away, I may yet think, that this union of charity and industry is still flourishing as it used to do ; let me hope that the new year will still be ushered in with as much pleasure as heretofore, and that those who have it in their power to give, will still remember, that *he that giveth unto the poor, lendeth unto the Lord !*

“ Among those whom I have attended on the sick bed, how many have I heard express with their dying lips, their Christian reliance in the promise of a better world, and declare their steadfast faith in the merits of the Redeemer. Some, too, I have surely seen, who, having recovered from sickness, have taken the wholesome chastisement as a warning to lead the rest of their lives in the fear of God, and I trust will continue to go on their way rejoicing. Let me hope that these feelings may yet be improved among you, and that my last words may be remembered as bidding you to feel in heart that trust in the Lord which every one professes with his lips ; let it be *felt* as well as *uttered* ; let it guide your actions ; and the sense of the presence of an unseen Saviour will not fail to support you under your sorrows, and confirm your hopes.—Lastly, neglect not family prayer : be assured, again and again, the Lord will ever mercifully hear the voice *that crieth unto him duly*.

“ In going from hence to other duties, in a distant land, in God is my hope and my trust. There is *One that keepeth Israel*—there is *He that shall neither slumber nor sleep*, and he will be our defence upon our *right hand*, so that the sun shall not burn us by day, neither the moon by night.”—Pp. xxiii—xxvii.

He left Flitton on the following day. His University conferred on him by diploma the degree of D. D. ; and on Whitsunday, June 3, 1827, he was consecrated at Lambeth palace, Bishop of Calcutta.

We give the following as indicative of that policy which Bishop James intended to adopt, and which we believe he adopted—the wise and apostolical plan of his illustrious predecessor—CONCILIATION WITHOUT COMPROMISE. It is from his Address to the Society for the Propagation of the Gospel.

“ If ever there was a man well calculated to lay the corner-stone of the church establishment in a foreign land—ever one whose correctness and precision of judgement, whose uncompromising firmness of mind, whose piety and learning fitted him for such a purpose, it was Bishop Middleton—one who never swerved from that path which his Christianly-formed conscience told him was the true one,—one who, if ever man did, ‘ digged deep, and laid his foundation on the rock.’

“ Nor were those peculiarities less striking in themselves, however different in their nature, which belonged to that generous and highly-gifted individual, whose loss we more recently have mourned : his it was to conciliate, to soothe, to subdue : it was his to win over by his openness and frankness of manner, all that had else beset his path, and to unite all those varying discordant humours, that too often arise to perplex and confound the zealous advocate of the Christian cause ; while, by the splendour of his talents, he kindled a new flame, and all around him felt proud in being able to shew a sympathy with a mind like that of Heber.

“ For myself, my path is clear and open : an humbler task, and yet one which, if Heaven spare me a term of years, may not pass without fruit : be it mine to aim at producing a *closer union of the Christian body in general, and to endeavour*

to present a LESS BROKEN PHALANX THAN HERETOFORE to the enemies of the cross. It is for this purpose that honour, wealth, and dignity, are given to the station to which it has pleased his Majesty's government to appoint me: it is for this purpose, to produce Christian harmony and union, that every true church establishment is formed; not by a system of terror, not by inquisitorial means, but by that mild and genial influence which such institutions shed on those around:—by adopting in those institutions such principles as long experience has taught us are sound and secure, by forming ourselves on those ideas which the habits and practice of the world have shown us are absolutely necessary to the safety of our moral constitution.—Pp. xxx. xxxi:

On the 14th of July the Bishop sailed for Calcutta; on the 15th of October he arrived at the Cape of Good Hope, where he entered on his episcopal cares; for although not within the limits of his diocese, it was thought expedient that his functions should be allowed to commence from that place. Accordingly, before his departure, the Bishop had the satisfaction of consecrating a piece of land allotted for a church, and another to be used as a burying-ground. He also held a confirmation, and presided at a meeting of the Cape District Society for Promoting Christian Knowledge. On the 18th of January, 1828, he landed at Calcutta.

From this point we shall endeavour to make the best use we can of our very insufficient materials. An early claim on the Bishop's attention was found in the absence of parochial or ecclesiastical districts. The Company's chaplains, hitherto, had no pastoral limits assigned them, but were only expected to discharge the public duties of those professions, and those not very regularly. This evil was remedied. We concur in what follows:—

The Bishop had always expressed his opinion with regard to those chapels in London, and other populous places in England, which had been opened for divine worship, without any parochial districts being assigned to them—that it was an innovation on the church, and a departure from its constitution, which our forefathers never contemplated, and which our posterity will have to lament in the broken attachment it will cause, unless a remedy be applied by ourselves;—and acting upon this principle, when he found a similar system to prevail throughout the extensive diocese over which he was called to preside, he set himself directly to strengthen the establishment of the church, and further the object for which it was first ordained, by introducing among his clergy that pastoral superintendence of their congregations which is technically called “cure of souls;” and thus assimilating, as much as possible, the duties of a minister of the church in India with those of a parish priest in England,—the weekly visitor and friend of his people, rather than of the Sunday preacher unconnected with his flock. And beginning with the division of Calcutta into such parochial districts, he had the satisfaction to find that the Governor-general, and the members of the council, entirely coincided with him in his views of the benefits that would arise.—Pp. 133, 134.

Two services on Sunday were generally required, that of the morning, in compliance with the climate, being somewhat abridged from the English form.

Bishop James regarded the College of Calcutta as capable of becoming the most effective means of affording to India a learned and

zealous clergy, qualified for the arduous service of missions. To restrain the clerical students from irregular conduct and improper society, he required them to wear cassocks of black china crape, suitable to the climate, and not admitting an immediate removal, like the common gown. He also gave effect to the College statute which appoints a syndicate of the press.

The Bishop always spoke with pleasure of his being the almoner of the venerable Society for Promoting Christian Knowledge: he had already been the hearer of their liberal contribution to the wants of the church which is rising, notwithstanding all discouragements, at the Cape; and he had a vote of credit to a considerable amount, (1000*l*.) with which he hoped to have many opportunities of forwarding their truly evangelical designs in the course of his journeys through the provinces: from this sum he now gave three hundred rupees towards the expense of translating and publishing Bishop Porteus's Evidences, in the Armenian language.—P. 95.

On May 15th, the Bishop had the satisfaction of consecrating the College chapel.

The important subject of an establishment for sick missionaries, occupied much of the Bishop's attention.

The following is the substance of the information they (the Bishop and Archdeacon Robinson) had collected on this subject, which will probably be thought interesting.

Ootakamund is considered the most eligible point on the hills for such a purpose, as far as coolness of climate is concerned; and it is, besides, the residence of Mr. Sullivan, the collector, a well-disposed and intelligent man, who would gladly give his assistance in forwarding any scheme of usefulness. The government, however, are building quarters there for sick officers, and it is therefore probable there will be a chaplain eventually stationed at the place. The Church Missionary Society, also, have purchased a house there, as a seminary for the sons of their missionaries, and of other European residents in India; an institution which promises much benefit to the rising generation. The native population of Ootakamund is not more than five hundred, and does not increase. Infanticide was formerly known to be practised there, and its existence is still suspected.

Another station much recommended is Drinhutty, sixteen miles from Ootakamund. The climate here, though four degrees warmer, is preferred by many, as being on the eastern side of the highest point of the hills, and therefore sheltered from the violence of the Malabar monsoon. The facilities for a missionary establishment at this place have been, and still are, very great, but will decrease every day. The natives, who are a fine race of men, and amount, in Drinhutty and its vicinity, to five or six thousand, have no caste, no temples, nor any nearer approach to them than a house of public revelry; but the great intercourse they have lately had with the men of the plains is daily introducing Hindoo distinctions; the mark on the forehead, abstaining from meats, &c. being already partially adopted, but still, it is said, without any regular instruction in Hinduism. The establishment of a missionary station, and a circle of schools in that neighbourhood, both the Bishop and Archdeacon thought would be a most desirable object.—Pp. 103—105.

The information sent from Delhi is as follows:—

At Kote-Ghur, which is situated on the hills at the northern boundary of Sirmour, the number of inhabitants is about two hundred; at Rampoor, the capital of the Bussahur country, there are about five hundred. At this place are two annual fairs, at which the cloth, sugar, cotton, and indigo of the plains, are exchanged for shawl-wool, tea, and China-cloths; to these great multitudes

resort from Kunawur, and the Tartar Chinese villages, beyond the snowy range, as well as from Cashmere, and other districts, with which a communication might be opened by the residence of an intelligent and judicious missionary, at either of the above places, and copies of the Scriptures eventually introduced. The climate would be well adapted as a retreat for sick missionaries of the northern stations; and the hill people, being less enslaved by caste, would be more readily led to abandon their present superstitions. The language, as far as Rampoor, is Hindostanee; beyond that town, it is Tibetan. There is an enterprising Hungarian gentleman now in Kunawur, preparing a dictionary and grammar, which will greatly facilitate the labours of missionaries in acquiring the language.

The hills about Bareilly are nearer than those of Kote-Ghur, but the approach to them is closed for a great portion of the year by a belt of jungle, which it is dangerous even to natives to pass. Still many eligible situations might here be found, and it would be desirable to select one, where Europeans and their Hindostanee camp followers have not penetrated; for it is invariably found, that they corrupt the simplicity of the people, and greatly add to their prejudices. The most advantageous mode of proceeding among these people would be, for the wife of a resident missionary to open a school for girls; the parents would easily be induced to send them, as there is already an opinion gaining ground of the superiority of girls educated in English schools, over the rest of their countrywomen; and when a father parts with his daughter in marriage, he makes a sale of her, receiving ten or twenty rupees according to her estimated worth, and as the bargain may be. These women, carrying with them the principles in which they are brought up, might be expected to have much influence in after life. The character of the hill people is vigorous and animated, and greatly superior to those of the plains. They are particularly fond of imitating European improvements; and there can be no doubt, that they are more prepared to listen to missionaries than those of the hills near Bhagulpoor or the Garrow country.—Pp. 105—107.

Before the Bishop set out for his first general visitation, he sent questions on the following subjects to the chaplains of the different stations:—

1. As to the extent of the district under his care.
2. The number of churches, or other places of Christian worship, within its limits.
3. The usual number of the congregations who attend.
4. Whether the sick are visited; and how many such visits have been paid within the last week or month?
5. Whether the chaplain has been absent during the last year; and for how many days?
6. How was his place supplied?
7. How many schools he inspects?
8. How often he catechises the children?
9. Whether there are any funds for charitable purposes within the district?
10. By whom such funds are managed?
11. How often in the year the sacrament of the Lord's supper is administered?
12. How the sacramental alms are appropriated?
13. Whether there are trustees of the church or bungalow? or to whose care is it entrusted?
14. Whether there is any establishment allowed for a clerk, *ferashes*, *bearers*, &c.?
15. Whether there are a Bible and Prayer Book, a surplice, plate and linen for the communion table, &c.?
16. Whether the chaplain had any remarks or complaints to make?—Pp. 136, 137.

It did not please Providence that these returns should be made. Shortly after the issue, the Bishop was attacked by his fatal illness. From this period the narrative becomes interesting—not as connected with the history of the Indian Church, from which it still maintains its respectful distance, but as an authentic record of the last days of a Christian and a Churchman.

On the first attack of his illness, the Bishop was advised to commence his visitation of the upper provinces, it being thought that the change of scene and climate, more especially the latter, and the comparative leisure of the progress, might recruit his exhausted powers. Every exertion was made, and the Bishop, performing his official duties on his route, arrived on the 16th of July at Bhagulpoor, where he was “with difficulty moved on shore to the house of Mr. Nesbit, the magistrate.” His medical advisers then pronounced an immediate return to Calcutta necessary, preparatory to getting him out to sea. From this moment, the Bishop abandoned all thought of retaining an office the duties of which the climate manifestly would not permit him to exercise. He wrote therefore to the Bishop of London (now Archbishop of Canterbury), to intimate his intention. On the 31st, the Bishop again arrived at Calcutta, on his progress out to sea. His medical attendant ordered him to be immediately transferred to the vessel which was to receive him. On the 9th of August he reached the *Marquis Huntly*, lying below Diamond Harbour. For some days, he was apparently convalescent, though his medical attendants were of a different opinion, which they communicated to Mrs. James.

We shall now take up the words of the narrator, assured that they will be read with the deepest interest :

None but those who have themselves felt the anguish of watching the close approach of the severest of all the trials to which our fallen nature is liable, can imagine, either what her feelings were on hearing this, or how great the exertions she made to smother them when she found that it was still necessary for his good that she should do so. Having sought where to weep, and to commune with God, she returned to the bedside, from which it was now become doubly painful to her to be absent for a single moment.

On Sunday, the 17th, after she had read to him, amongst other scriptures, the eighteenth chapter of St. Matthew, he remained collected long enough to give utterance to a beautiful train of reflections on the ministration of spirits in the immediate presence of God, into which his thoughts fell on her pausing at the tenth verse, where our Saviour, speaking of children, says, “I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.”

On the following Thursday, a great alteration for the worse had taken place, though he still thought himself better, and his mind, when free from delirium, was cheerful as it had always been, and full of hopes of recovery. It now became evident, however, that the most alarming symptoms were rapidly gaining ground; that human skill could do no more, and that his end was fast approaching. Mrs. James seeing this, made up her mind, with the fortitude which became her, to the trying task of communicating to him the awful truth.

Great, indeed, was her agony in this afflicting hour; but God was merciful, and granted to her prayers that help which is never sought in vain, by them that have learned to seek it right; her sobs were suppressed for the sake of him whose slumbers she was watching: sad and wan as he looked, she knew it was but sleep: she felt it would be wrong in her to let him wake and find her weeping; and besides, whenever he opened his eyes, and looked on her, it was always with a smile, and the expression of an affectionate fear lest she should be tired with fanning away the flies and musquitos.

It had been his delight, that she should regularly read to him some portion of the Scriptures every morning, since illness had rendered him incapable of reading for himself; and on this occasion she made a selection of passages from the Book of Psalms to lead to the communication it was her painful duty to make. Knowing, as she did, every thought of his heart,—how little he imagined that his death was so near, and at the same time, how calmly and resignedly he would bear it,—she disclosed to him the delusiveness of his hopes, and the reality of his situation. The way in which he received this unexpected intelligence exemplified strikingly the virtues of resignation and pious submission to the will of God, and gave a practical proof, far beyond any that words could give, how prepared he was to die. After a momentary pause, he thanked her most warmly, and said, “If it is so, my hope and my firm faith are in Jesus Christ!” He was then silent, and soon fell into a quiet sleep; on awaking, he again expressed, in the most tender manner, his thankfulness for the unreserved communication which she had made to him. He afterwards fixed that they should receive the holy sacrament together the next morning; and at intervals, in the course of that afternoon, calmly gave directions about his papers; and having instructed Mr. Knapp to add a few lines, which he dictated, to a document relating to the Bishop’s College at Calcutta, (which was now his latest, as, on his arrival, it had been his earliest care!) with great effort he held the pen, while his hand was guided to make his signature to it; and having done that, he said, “Now every thing is off my mind!”

The next morning he received the sacrament with Mrs. James, at the hands of Mr. Knapp. During the administration of the rite, he was quite collected, and afterwards shewed the subject on which his thoughts were dwelling, by making many Christian reflections on the state of the soul, as strength remained for utterance, which was now only in a low whisper. He expressed, also, his confident hope, that as he had given up his prospects in England, his health, and his life, for the sake of the church, something would be done for his widowed wife, and his fatherless children.

As evening came on, it was evident his strength was sinking, and that the hour which was to close his useful and active life was now drawing near. The pulse, though at 170, could hardly be felt to beat. The feet became cold, and the eyes dull, the hands refused any longer to answer the grasp of affection—he sunk into a dose, and at nine o’clock quietly breathed his last.—Pp. 171—176.

The following extract from the Bishop’s pocket-book, written before his departure for India, will not diminish the interest of the preceding narrative :

“As for death, no one who has, in the course of his life, from illness or any other cause, once made up his mind to contemplate it calmly and religiously—no one who has ever resolutely regarded the hour of his dissolution as at hand, ever loses the calming and soothing influence which that hour has once produced upon his soul: he will feel, because at such an hour he has felt, how unsearchable are the ways of Him that ruleth over all; he will believe, because he has then believed, that there is a saving mercy beyond the grave, and that faith in the Redeemer is the only thing that can bring a man peace at the last. And that feeling once attained, the sting and the pain of death are gone, and the joy in believing is full.”—Pp. 178, 179.

Thus, from the materials before us, the Bishop appears to have been no unworthy successor even of such men as Middleton and Heber; he had not perhaps the energy of either, the profundity of the one, or the brilliancy of the other; but he combined Middleton's decision with Heber's love of peace—qualities so highly necessary, especially in the episcopal chair of Calcutta: not, however, that we would insinuate that either of those eminent individuals was deficient in the quality which most conspicuously distinguished the other. Serene and steady piety, rectitude of intent, and activity of execution, are graces which will ever be associated with the memory of Bishop James.

ART. II.—1. *The Nature and true Value of Church Property examined, in a Charge delivered to the Clergy of the Archdeaconry of Colchester, in June, 1831. By WILLIAM ROWE LYALL, A.M. Archdeacon of Colchester; Rector of Fairsted and Weeley, in the County of Essex.* Pp. 35. London: Rivingtons. 1831.

2. *Church Property in Danger: or, an Answer to the Charge of the Ven. Archdeacon Lyall, on the Nature and true Value of Church Property: delivered to the Clergy of the Archdeaconry of Colchester, in June, 1831. By an OBSERVER.* Pp. 23. Chelmsford: Copland. 1831.

3. *A Word of Plain Truth for the Church; being an Answer to the Author of a Reply to Archdeacon Lyall's Charge. By a CHURCHMAN.* Pp. 16. Chelmsford: Guy. 1831.

IN all probability we should have contented ourselves with directing the attention of our readers to the able Charge of the Archdeacon of Colchester in a brief literary notice, had not the virulent attack of "an Observer" rendered it necessary to expose his ignorance, or rather, perhaps, his wilful and wicked misrepresentations. The vital importance of the subject discussed in the Charge, as well as the temperate and manly tone in which it is treated, and the critical aspect of the times which has led to the discussion, were of themselves sufficient to claim the attention of the Clergy at large; so that an analysis of its contents to our pages would have been a work of supererogation. There is satisfactory evidence indeed of the interest which has been excited by Mr. Lyall's observations, in the attempt which has been made to envelope with abuse what it was impossible to confute by argument; and to wound by dark insinuations a character, which it was otherwise impossible to assail. Can the writer of the unmanly remark at p. 13 of the pamphlet before us, read it over to himself

without a blush of shame, and a feeling of self-reproach, for the spirit of malevolence in which it was written? Such a remark could only have proceeded from a consciousness of the extreme weakness of the cause in which the assailant was embarked, and the necessity of bolstering up unfounded assertions and inconclusive reasonings by gratuitous abuse and venomous slander. The crime of holding an archdeaconry and two rectories is sufficient, in some minds, to deprive a man of every claim to courtesy and respect; and a dignitary of the Church, however exalted his attainments, and however exemplary his character, is considered by a certain class of declaimers, who arrogate to themselves an exclusive title to *liberality* of sentiment, as fair game for the most illiberal speculations. But we must leave our Observer to the quiet enjoyment of his own reflections on this head; assuring him, that the only pang which his reproaches will cause to the amiable individual against whom they are aimed, will be that of sorrow for the heartlessness of him who could frame them.

After searching in vain for any thing in the shape of an argument in the tract, which calls itself "*An Answer*" to the Charge of Archdeacon Lyall, we have thought it admissible to state some of the principal charges contained in it, and place against them, by way of refutation, the passages in the Charge which they are themselves intended to refute. This method will afford an opportunity of making some valuable extracts from the one, and exposing the unfounded statements of the other. Before we proceed, however, to this analysis, we may briefly advert to the insinuation with which the "*Answer*" commences, and which is wound up into a direct accusation afterwards; that

When the whole Clergy of the Archdeaconry of Colchester, professing "to be moved by the Holy Spirit" to the office of the Christian ministry, and having on their hands the eternal interests of thousands of their perishing parishioners, meet, they can find no other subject for discussion within the hallowed precincts of the house of God, than the temporalities of their various livings, and the security, permanency, and increase, of those unjust imposts, which have no sanction from the Bible, and which the present enlightened tone of public opinion plainly and unequivocally condemns.—Pp. 8, 9.

Now the writer either did know, or ought to have known, that this assertion is neither more nor less than a *positive untruth*. Not only was the Archdeacon's Charge, according to the invariable custom upon such occasions, preceded by the service of the Church, and a sermon on some subject connected with the ministerial duties, but the Charge itself is introduced by divers topics of ecclesiastical inquiry, and concludes with a recommendation to the Clergy to

Know nothing, so far as regards their ministerial functions, save Jesus Christ, and him crucified; and in all their exhortations, to let it plainly appear that they have no temporal interest to serve in seeking the respect and confidence of the people, but that the main desire and prayer of their heart to God in their behalf is, that they might be saved.—P. 64.

With a wish that his reply "should appear to be written in a fair and candid manner,"—the sincerity of this wish, by the way, is more than questionable—our "Observer" accompanies an acrimonious tirade against the harmony and good feeling prevailing in the Church, and some remarks on the subject of toleration, founded upon the following passage in the Charge :

I do not believe that, since the Reformation, there ever was a period in this country, when the Church of England was more at peace and unity within herself, or possessed stronger claims upon the regard and affections of her members. Never was there a period when there was more learning and talent, more activity and propriety of conduct among her ministers ; nor when the great truths of the Gospel were laid more fully before the people, or more zealously enforced. And if the claims of the Church are as great at the present, as they have ever been at any former period, upon the respect and attachment of her own members, her claims to forbearance, at least, and to the absence of all acrimonious opposition, from those who dissent from her doctrine or discipline, are not less evident ; for the toleration which they enjoy is at present complete and entire.—P. 10.

Now it is very clear that the Archdeacon did not mean to say, that there was no difference of opinion on certain points of doctrine ; but, that whatever difference there might be in this respect, there was far less ill-will, and far more charity, in the conduct of those who differed with each other, than had recently been unhappily prevalent. Now this is so notoriously the fact, that any one at all acquainted with clerical affairs would never have cared to question it ; so that the sneers about the "*visitorial* addresses of one Archdeacon, and the *visitorial* addresses of another," have just nothing at all to do with the business. With respect to the works of Mr. Beverly, Acaster, and some others to which the Observer refers, as exemplifying the fact of a want of good feeling in the Church, it may be enough to remark that Mr. Beverly, if he is not mad, which is perhaps the more charitable supposition, is no less a Dissenter than himself ; and that the rest, though we are by no means disposed to think favourably of the tendency of their writings, would shrink from supporting the errors which he has laid upon them. As to toleration, our author evidently does not understand what it means. The Church is not *intolerant* in claiming its own rights, established by law ; but the State is *tolerant* in allowing those who dissent from the national worship to follow their own course without molestation. Reverting for a moment, however, to the imputed disunion among the members of the Church, it is surely not for a Dissenter to throw the first stone, even if the charge were true. From James's "Christian Fellowship,"* another gratuitous attack upon the Church of England, we take leave to extract a few passages, which certainly come from a credible source, illustrative of the harmony which exists among seceders from the Establishment :—

* We refer our readers, for an excellent refutation of this work, to a tract entitled, "*The Church of England and Dissent*," by John Carwood, M.A. Published by Seeley.

"Instead of seeking the good of the whole, the feeling of too many of our members is, 'I will have my way.' Such a spirit is the source of all the evils to which our churches are *ever* exposed, and of which, it must be confessed, they are but too frequently the miserable victims! Church meetings become 'a court of common pleas'—and it is necessary 'to bind over to keep the peace!'

"It does not unfrequently happen, when two or more churches of the same denomination exist in a town, a most unhappy, unscriptural, disgraceful temper is manifested towards each other. All the feelings of envy, jealousy and ill-will, are cherished and displayed with as much or more bitterness than two rival tradesmen would exhibit in the most determined opposition of interests! This is peculiarly the case where two churches have been formed by a schism out of one. Oftentimes the feud has been perpetuated through one generation, and has been bequeathed to the generation following!!! I have known cases in which both the minister and his flock have refused even the civilities of ordinary intercourse to those who have left their church to associate with another!"

After accusing the Archdeacon of "reorting to misrepresentation," and taking advantage of a garbled sentence in the Charge to undervalue, on the writer's authority, the benefits of an Established Church, the "Observer" falls foul of a sermon of the Bishop of London, upon a passage on which he builds a sneer at "the usefulness of the parochial Clergy," and exults in the prospect of obtaining "quite as efficient a class of pastors, at about one-twentieth of the expense." The misrepresentation which he would fain charge upon the Archdeacon, is an inference from the statements of two American writers, respecting the want of adequate religious instruction in America, which tend to prove the more efficient labours of an Established Clergy. In order to make out this said misrepresentation, which, at all events, could not be attributed to the Archdeacon, who quotes *his authority*, we are treated with a tabular view (p. 12) of the state of the American Church, formed upon *no assigned authority at all*, save the writer's *ipse dixit*. We leave it to our readers to decide which method of proceeding looks most like misrepresentation, and furnish them with Mr. Lyall's observations to help them to a conclusion. Having pointed to the benefit resulting from the provision for the Clergy in those parts of the country which are too poor to pay for it themselves, he thus remarks:—

In answer to this, however, we shall be reminded of the United States of America. There is no Established Church in that country, we are told; and yet the knowledge of Christianity is still preserved among her people. It is very true that there is no Established Church in that country; but neither have the Americans a king, nor an hereditary nobility; and why, without further inquiry, we are to seek examples from them in matters of religion, more than in matters of civil government, I am yet to learn. But they who speak with so little doubt or

hesitation of the advantages which America derives from the absence of any established form of religion, forget to tell us what is the actual state of religion among her population; although this, in point of fact, is the whole subject in question. No one pretends that Christianity cannot exist except where there is an Established Church; the doubt is, as to the state in which it will be found, under such circumstances, among the people at large. Let us then hear the language in which their own writers express themselves on this subject, as they may be supposed to reason with better knowledge of the facts than the writers of mere party pamphlets are likely to possess. It would be easy to accumulate extracts on this head, but I shall content myself with two, as specimens of a much larger number which might easily be produced. The first from Mr. Bristed, the author of the work called *America and her Resources*; the other from Dr. Mason's *Plea for Catholic Communion*: both of them writers of unimpeachable credit, and warmly attached to the country of their birth. "Full three millions of our people," says the first-mentioned writer, that is, more than one-third of the then population of the United States, "are altogether destitute of Christian ordinances; and as the population of this country increases with a rapidity hitherto unexampled in the history of nations, unless some effectual means be adopted to spread the light of the gospel over those sections of the union which now lie prostrate in all the darkness of unregenerated depravity, before half a century shall have elapsed, our federative republic will number within its bosom more than twenty millions of unbaptized infidels." You see then what are the effects of leaving the support of religion to the free bounty of the people, as it respects the ministration of the word and ordinances of the Gospel; I shall next present you with an extract to shew what are the consequences of this state of things, as regards the religious condition of the community. "Sanctuary," says Dr. Mason, speaking of the western portion of the union, "they have none; they lose by degrees their anxiety for the institutions of Christ; their feeble substitutes, the small social meetings, without the minister of grace, soon die away; their Sabbaths are Pagan; their children grow up in ignorance, vice, and unbelief; their land, which smiles around them like a garden of Eden, presents one unbroken scene of spiritual desolation. In the course of one or two generations the knowledge of God is almost obliterated; the name of Jesus is a foreign sound; his salvation an occult science We have already a population of some millions of our own colour, flesh, and blood, nearly as destitute of evangelical mercies as the savage who yells on the banks of the Missouri."—Pp. 14—16.

At p. 10, the Observer had stated that "the majority of the inhabitants of this county (*Essex*,) who attend any place of worship, esteem it their duty to assemble in the chapels of the various classes of Dissenters;" thence inferring the negligence of the Clergy, who are "so extravagantly paid." On the subject of the revenues of the Church, a valued correspondent, in his letters touching the "*Black-Book*," has set the matter in so clear and correct a view, that we might safely leave the matter in his hands. The following quotation, however, is indispensable:—

The enormous expense of the present establishment! Now, supposing it to be as great as is generally stated, yet expense to whom? I would ask. Not to the poor; that is not pretended. Not to the householders in our large towns; for they contribute nothing to the support of the clergy, except in the shape of fees for services actually performed. Not to the farmer; for he is quite aware that what he pays in tithes is subtracted from his rent, and would be added to it were there no church to be maintained. Not to the land-owner; for if the tithes were done away to-morrow, he cannot be so ignorant as to suppose that they would be made a present of to him. Not to the state; for the tithes never belonged to the

state. The documents are innumerable which still exist, with the very names of the individuals by whom they were allotted to the church, many hundred years, for the most part, before the land from which they accrue, came into the possession of the ancestors of any persons now alive. As well might we talk of the expense which the state is at, in our universities and public schools, in our hospitals and alms-houses; all of which, like the church, are institutions for the public use, but which are supported by property that belonged to individuals. As well, indeed, might we talk of the expense to the state of supporting an hereditary nobility, or a class of private gentlemen.

The difference between the property of a clergyman and that of a private gentleman, is not, that the one belongs to the state, and that the other is a man's own; for more than two-thirds of all the benefices in England are the property of individuals, and part of their estate; and as the remainder are enjoyed under the sanctity of laws, which acknowledge no such distinction, the tithes belong to the clergyman by precisely the same right as the rent does to the landlord. The difference is this; the private gentleman has no clauses in his lease compelling him to the performance of any duties; he enjoys his estate *gratis*; the clergyman is obliged to preach the word and to administer the ordinances of the gospel, and is expected, moreover, to set an example in his own person of those duties which he teaches others.—Pp. 17—19.

We shall not stop to notice the unworthy quibble, by which this last observation of the Archdeacon is perverted into a "hardship." The meaning will be sufficiently obvious to any one who "wishes to appear fair and candid." The calculation, however, by which our "Observer" fixes the average of Churchmen and Dissenters is so remarkable, that we cannot pass it by without notice.

Taking the number of benefices as you state, at 12,000, with 250 hearers each, will give us 3,000,000 of attendants at the parish churches, which are quite as many as do generally attend; it being now pretty extensively admitted, that the different classes of Dissenters, with the Catholics, number in England about 6,000,000; the remaining 3,600,000 never attending a place of worship, can hardly be considered as forming part of any denomination.—P. 13.

Now there is evidently here one mode of reckoning for the Church, and another for the Conventicle. From the former, all those are excluded who do not *attend* public worship, while all who attend neither Church nor Chapel are enlisted in the ranks of the latter. Really this dealing, Mr. "Observer," is of a very flimsy honesty, and betrays a want of "fairness and candour" not very accordant with the wish expressed at the outset of your Answer. Neither is there much of "fairness" or "candour" in applying a passage from a Charge of the Bishop of Llandaff (p. 15) generally, which was never intended to extend beyond his immediate diocese. It is a falsehood, and a wilful falsehood, that

Nearly four-fifths of the people are left, as it respects their paid and legal pastor, "as sheep without a shepherd," whom some never see for five, ten, fifteen, twenty, and even thirty years together.—P. 16.

The rest of the abuse in this "Answer" is beneath contempt.

We are glad to see that this calumniator, for so he is, has been answered, and, on the whole, well answered, by a "Churchman" of

the Archdeaconry. We have read his pamphlet with pleasure and profit, but, at the same time, not altogether without pain. The closing sentiments are certainly not in accordance with our own, so far as the "Test Act" and the "Relief Bill" are concerned; and there are points in his own pamphlet which prove the questionable policy of these measures. With respect to his "desired alterations," also, the writer's language is too vague and unqualified; for, though we have little doubt that we should coincide in opinion on the points to which he alludes, it is scarcely prudent, at the present time, to make any concessions, of which the most unfair advantages will be systematically taken. There are enemies abroad, ready to misinterpret every expression of the "fair and candid" Churchman; while, on the other hand, mistatements of every kind are industriously circulated. The sensible conclusion of the Archdeacon's Charge, with which we shall also close our remarks, exactly coincides with our own ideas on this important subject.

I am not so sanguine as to believe, that any thing which I have said, even admitting it to be just and true, will change the feeling with which the authors of those mistatements are evidently actuated. "They hated me before they hated you," said Christ to his apostles. It is not because a church establishment is useless to religion, that it has now so many active enemies, but because it is the main support of religion in this country; it is not the indolence, or ignorance, or vicious lives of churchmen, which excite that malevolence by which our order is assailed; that which is disliked is the activity, the learning, the zeal, and piety which distinguish both the heads of the church in the present day, as well as the great majority of the parochial clergy; and the influence of which, more than any other obstacle, stands between a class of politicians in this country, and the designs at which they evidently aim. But the persecution of those who think and feel in this manner, is an evil which we must be content to bear with, until it shall please God to change their hearts. The present state of the public mind is not one which can be permanent: all excesses of opinion, arising out of temporary excitement, much necessarily be short-lived. In the meantime there can be no doubt as to the part which it becomes us to take. The church has no interest in upholding abuses that are clearly proved to be such; but there are few subjects on which the voice of mere public opinion can be less safely depended upon, or in which innovation, merely as such, ought more to be resisted. I trust, then, that no blind apprehension of consequences, of which we are most fallible judges, that no temptation of fear, the worst of counsellors in times of danger, will be made a reason for changes of any kind, not otherwise desirable; and, above all, that the clergy will not set an example of attempting to disarm the hostility of their adversaries by any mean compliances, or any compromise of the principles which they sincerely entertain. Those principles are well known; they have carried the church through as fierce trials in former times, as any we are at present likely to encounter; and let us feel assured, that to abandon them now, will not conciliate the support of any party; but, on the contrary, will only justify the prejudices of those who wish us ill, and supply arguments which they will not fail to use against us.—Pp. 32—34.

ART. III.—*Scriptural Qualifications for the Christian Ministry: a Sermon, preached at St. Andrew's, Plymouth, on the 3d of June, 1831, at the Annual Visitation of the Venerable the Archdeacon of Totness. By the Rev. ROBERT COX, M. A. Curate of Stonchouse.*

WE are not surprised that the Sermon before us was published at the request of the Clergy. The piety and good sense of the writer, reflected by this exercise of sound judgment on the part of his hearers, is equally creditable to both. In these our days; "the head is sick, and the whole heart is faint," beating wearily in the breast of many a conscientious, sober-minded minister, at the stumbling-blocks with which he is on all sides beset, and the dreary prospects opening upon him on every side. His difficulties consist in ascertaining what is his real line of duty, when so many of every variety of shade and character have each their favourite theory, every deviation from which is denounced as a shipwreck of their faith, and the earnest of everlasting misery. On one hand, we have vehement expounders of the dark sayings of revelation, announcing themselves to the world as the appointed prophets of the Lord, and uttering impatient railings against those who will not give ear unto their report. On another, we have those who claim respect from the multitude as chosen vessels, on whom the Deity has condescended to pour forth the more visible workings of his Holy Spirit; and on another a vast, we may almost add, a fearfully increasing host, who, decriing the use of those rational powers, and the exercise of those intellectual talents and gifts, which God has imparted for the enlargement of the human mind and the social welfare of civilized society, denounce, in harsh and unmeasured terms, the cultivation of science and advancement of all learning, not directly and solely dedicated to what they term the service of God. All these rival parties converging and uniting in one central point, that he who does not unequivocally sever from his ministerial creed of duties, all intercourse with the world,—its enjoyments,—its lighter occupations and pursuits, is not only himself running in the way that leadeth unto death, but, as a blind leader of the blind, is awfully conducting others in his pathway to perdition. These are fearful signs of the times; and many a heavy sigh will the humble Christian heave when he looks around him on his journey of life. And still more poignant must be the grief of that minister, who, sincerely wishing to do his duty, feels doubtful which course to pursue, and how with soundest judgment to stem a current, ~~dragging~~ dragging thousands and ten thousands between the nearly impinging dangers of fanaticism or infidelity.

Far be it from us to breathe a whisper of doubt upon the sincerity of these several claimants to what they assume to be infallible tests of religion, pure and undefiled. That they are sincere we fully believe; that their object is to raise their followers above the world,

and lead the way to brighter realms, we are ready to admit; but unless sincerity of heart and singleness of mind, are allowed to be inseparable from truth, we must protest against the verdict they pronounce. The experience of ages, and the pages of history, teem with facts upon facts, proving, beyond the shadow of a doubt, that the wildest enthusiasts and most preposterous pretenders to missions from heaven, have invariably held the same opinions, and denounced with equal warmth all who in soberness of mind had no part nor lot with them. We have been led into these observations by a perusal of Mr. Cox's Sermon, from which we shall proceed to extract a few passages bearing strongly on the point: earnestly, we wish we could shew how earnestly, desiring that every Christian of every denomination would attend to words spoken with the honest zeal of one who evidently wishes well to the cause of the gospel, and who would rescue his national Church from evils which may soon undermine and overwhelm it.

Upon the text—"God hath not given us the spirit of fear; but of power and of love, and of a sound mind," he proceeds to expatiate on the dangers to which religion is exposed from the absence of those essential ingredients in the formation of the Christian character. Of the spirit of power he speaks thus:—

The fortitude required by an apostle is little likely to be required in our days. The instruments of torture are destroyed, the flames of persecution are quenched: the current in fact appears to be flowing in an opposite direction. The danger now to be apprehended is lest liberty should luxuriate into licentiousness, and freedom of speech should degenerate into defamation and scurrility. It has been reserved for our days to witness the conduct, the sentiments, nay, the very motives of our highest dignitaries and most eminent divines misrepresented, vilified, and held up to open derision. Public meetings, convened for far different objects, have been converted into theatres for the exhibition of indecent altercations, and insidious attacks upon the best of men; and journals, professedly conducted on religious principles, have given point and sanction to the unworthy calumnies.—P. 7.

The exordium on the necessary qualification of love is peculiarly just and impressive:—

Of all the graces comprised in the Christian system, none occupies so conspicuous a place as love. It is not merely the ornament, it is the very essence of religion. It not only conveys an additional lustre to other graces, but in a measure supplies whatever is defective in them. The man that is possessed of this heavenly gift, may be ignorant of some important doctrines, and form erroneous notions of others, and yet obtain eternal life; whereas the clearest views of divine truth, united with the most ardent zeal for their propagation, and stimulated by a faith which can remove mountains, will be of no avail, if severed from this sacred principle.—P. 12.

Our greatest praise, however, is due to his exposition of *soundness of mind*, which if our limits admitted, we would gladly admit *entirely*—

Education should be the grand object of all instruction. But how can this object be attained, unless the instruction communicated be not merely scriptural

but appropriate? "Study to shew thyself," says the apostle, "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The apostle's conduct best illustrates his exhortation. He became all things to all men. At Athens, the most philosophic and cultivated people in the world are addressed with an appeal to the authority of their own pages and poets. At Lystra, whose uneducated inhabitants were more accessible to a direct appeal to the senses than to any abstract deductions of philosophic truth, he refers to the rain from heaven and to the fruitful seasons, that fill our hearts with joy and gladness. Before Felix, an unjust, luxurious, adulterous heathen, he urged the most awakening topics of natural religion, righteousness and temperance, and judgment to come. To Agrippa, a zealous well-instructed Jew, expert in all customs and questions among the Jews, he opens at large those great and glorious events to which all the law and the prophets bear witness.—P. 20.

Again:—

There is danger not merely lest the best things should be abused, but also lest the essential doctrines of Christianity, in consequence of their being exhibited in an insulated or exaggerated form, should disgust or mislead, rather than attract and edify our hearers. A sound mind will lead a minister of the Gospel frequently and fully to enforce the corruption of human nature; for until this humiliating doctrine is cordially received, the Gospel remedy will be slighted. In the forcible language of our Ninth Article, he will frequently assert, that man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh is always contrary to the spirit. But he may hesitate to describe man as a lump of sin, the image of the devil without any spark of goodness in him, only given to evil thoughts and deeds; he feels, to adopt the appropriate language of the Bishop of Chester, that it is far better to strike the mark than to shoot beyond it; for if a man's conscience does not answer to the condemnation of the preacher, if he cannot find himself to be so deeply wicked as he is represented, there is danger of his imagining that he is better than he is expected to be.—P. 22.

Further, on soundness of mind, as necessary for the regulation of our intercourse with the world:—

When we assume the clerical character we do not cease to be men, or disclaim all interest in the common concerns of life. Our sacred profession, indeed, enjoins us to renounce the feverish ambition, the impassioned conflicts, and the visionary hopes of the world; but it is far from requiring us to abjure the public duties, the social amities, or the legitimate enjoyments of society;—an affected singularity, a pharisaical austerity, or a total seclusion from society, is scarcely less to be deprecated than frivolity of manner or secularity of spirit. No broad phylacteries distinguished the seamless garment of our Lord from the usual dress of his contemporaries, no peculiarity of expression marked the feature of the adorable Redeemer, unless, indeed, we except that heavenly benevolence which beamed from his countenance, and fastened the eyes of all that were in the synagogue upon him before he opened his lips. No monastic retirement characterised his demeanour. The marriage in Cana was honoured by his attendance; and the feast of Levi, no less than the humble fare of Peter, received the sanction of his presence. The conduct of St. Paul again will throw additional light upon the subject. Most justly did he count all things but loss for the excellency of the knowledge of Christ Jesus his Lord; but he was far from considering general literature, or even a somewhat accurate attention to the busy bustling scenes around him, as unsuitable to his character.

Such are the sentiments of this admirable Sermon; and that many may profit thereby, we earnestly recommend it for general perusal.

LITERARY REPORT

Registrum Ecclesiæ Parochialis. The History of Parish Registers in England. By JOHN SOUTHERDEN BURN. Souter. 8vo. *Pp. 216.

THE immense importance of a correct registration of births, marriages, and deaths, is so self-evident, especially when the difficulty of establishing titles to the inheritance, either of property or honours, even with their assistance, is considered, that in a country like this, in which the privileges of primogeniture form part and parcel of the law of the land, it might have been supposed the greatest possible care and jealousy would have been exercised, not only to have records of such value made perfect in the first instance, but to guard as strongly as may be against their being afterwards injured or interpolated. It is, however, but very lately that the attention of the public has been turned to this subject at all; and even now, notwithstanding some legislative enactments have been passed at no very distant date, so loosely and carelessly have those enactments been worded, and so little pains has been taken in the proper quarters to see them complied with, that it may be questioned whether any real good whatever has been produced. Even in this metropolis, in the very teeth of the Act of Parliament which places the custody of the parish registers in the hands of the clergyman, they are but too often left at the mercy of the parish clerk, or even of inferior servants of the church, persons altogether irresponsible for their misuse, and, from their circumstances, exposed to temptation. A twelvemonth has not elapsed since one glaring instance took place of the insecurity of the present practice, in a church in the city. The parish clerk, a superannuated old man, had ready access to the registers at all times; and a half-sovereign, properly applied, procured his ready acquiescence in a gentleman's request, that he might

be allowed to inspect them alone; the consequence of which was, the forgery of an entry, which, had it not been subsequently detected, through a bungle as to dates, might have had the effect of placing the said "gentleman," or his employer, among our hereditary legislators. Mr. Burn, in the very amusing as well as instructive little tract before us, has many sensible remarks and suggestions, upon this as well as other points, and throws out many useful hints, both as to the propriety of securing documents so valuable, and the best means of carrying such a measure into effect. Since the abandonment of the old system of taking *Inquisitiones post mortem*, these registers are the only things we have to trust to in tracing genealogies with any accuracy; and when it is considered how frequently the establishing a single date will give a colour and complexion even to facts, of which they might be otherwise unsusceptible, it is no less in an historical than in a legal point of view, that such sources of information as these should be at once complete and above suspicion. Mr. Burn goes into the early history of parish registers, from their first general establishment, which, although some traditional instances of an earlier date are referred to, seems to have taken place on the recommendation of the Lord Cromwell, in the 30th year of Henry VIII. (1538), of which date a few are yet in existence. We are not aware of any anterior to that period now in being. The circumstance of its having been the custom among our ancestors not to content themselves, as is now done, with a bare inscription of names and dates, but to append notes; explanatory and descriptive, occasionally, and to make their register a kind of parochial *souvenir*, attaches great additional interest to their entries, which are frequently highly illustrative of the manners, as well as the events, of days of yore. Mr. Burn has produced several very entertaining specimens of this description; and,

dry as the subject he has selected for his lucubrations may, at first sight appear, we can assure our readers that he has contrived to enliven it with equal assiduity and success, and that, while on the antiquary it will lay an especial hold, the general reader will find the work possesses no slight claims even on his attention. That portion of it which relates to the marriages in the Fleet Prison is especially interesting; we seem to live over again the days of Fielding and Smollett, and many of their descriptions, which we have been accustomed to consider as inclining at least to caricature, were, it appears evident, but too faithful transcripts of a most sad set of originals. Many of these registers consist only of the pocket-books of the reverend divines who officiated, and whose complaisance in wording and antedating their entries, &c. "for a consideration," appears to have been unbounded. Various extracts from these valuable documents are given, and in such abundance as alone to convince us of the wisdom of the Marriage Act, which eventually put an end to the trade. We subjoin one or two from the list of an ecclesiastic, who seems to have entertained more scruples of conscience than some of his trusty freres on these occasions. ["These wicked people came this day; Peter Oliver, of St. Olave's, carpenter, and Elizabeth Overton, B. and W., would have a certificate dated in 1729, or would not be married if it was to be dated to this time; went to Lilley's, and was married."] ["This 31st of May came to be married at Mrs. Levi's. Gave Mr. Ashwell 2s. 6d.; he would have 5s. all; but they abused him, and all persons there went to — Bates, or Mr. Dare's and gave 6s. 6d., and was married, which was nine shillings, when they might have been done cheaper."] ["N. B. A coachman came and was half married, and would give but 3s. 6d., and went off."] About four or five shillings appears to have been the clergyman's fee, and one or two shillings the clerk's, out of which a gratuity seems to have been allowed to the matrimonial *cad* who brought the parties. Nor was the balance always clear gain

even when it was paid; for, to say nothing of such entries as "quarrelsome people;" "Had a noise for four hours about the money," &c.; there are one or two of even a more unpleasant character, viz. "Stole my clothes brush;" — "Stole my silver spoon;" — "Went and left a pot of four-penny to pay;" which go far to prove that the officiating minister was not without his hard bargains.

Lectures for the Religious Instruction of Young Persons, upon various Parts of the Scriptures. By M. A. RYAN. Dedicated, by gracious permission, to the Queen. London: Simpkin & Marshall. 1831. 12mo. Pp. vii. 112.

THE peculiar circumstances under which this little volume is published, are of themselves sufficient to disarm the severity of criticism, even were it the production of questionable merit. Without entering into the afflicting particulars of the situation in which the authoress, the orphan daughter of an officer in the army, has endeavoured to allay the severity of mental cares and bodily suffering, by contributing to the instruction of the young, we shall merely state that the result of her meditations are deserving of the serious attention of those for whom they are intended. Sincerely do we hope that a wide circulation of her work will be the means of affording relief to her own necessities, and of imbuing the mind of her youthful readers with habits of pious reflection, and a sense of their duty to God, to their neighbours, and to themselves.

Pulpit Oratory in the Time of James the First considered, and principally illustrated by Original Examples, A. D. 1620-21-22. By the Rev. J. H. BLOOM. London: Longman. Norwich: Stacy. 1831. 8vo. Pp. viii.—213.

THE materials which form the ground-work of this publication, consist of four entire discourses and some fragments, delivered in the latter part of the reign of James I.; they are printed with a view of illustrating the remarks of the editor on the pulpit

oratory of the time; and, as they were preached for the most part to country congregations, and in all probability were never intended for the press, they may be supposed to be tainted as little as may be with the party feelings which were then at the height. At the same time the preacher, whoever he may have been, was by no means free from the jealousy and suspicion with which the rival religionists of the day were wont to view each other; and his allegations against the Papists and Puritans are occasionally virulent in the extreme. As compositions, they exhibit all the quaint simplicity and pedantic learning of that age of affectation; abounding in classical quotation, and metaphorical allusion, in Latin and English, jumbled unconnectedly together, and in frequent references to the authority of the Fathers. The observations with which they are introduced, however, are unquestionably the most valuable part of the book, which would otherwise be regarded only in the light of a literary curiosity; and, though we dissent altogether from Mr. Bloom's high flown eulogy on the tenth year of George the Fourth, and imperfectly consent to some other of his admonitions, we have certainly derived considerable pleasure from the perusal of his volume.

The Music of the Church considered in its various Branches, Congregational and Choral: an Historical Practical Treatise for the general Reader. By the Rev. JOHN ANTIS LA TROBE, M. A. Curate of St. Peter's, in the City of Hereford. London: Seeley. 1831. 8vo. Pp. xvi.—454.

MR. LA TROBE is evidently an enthusiast in music; and to do justice to the feelings with which his work is written, it were needful that we should be enthusiasts too. To say that he has displayed great practical knowledge of the science generally, and a truly devotional zeal for an improved application of it to the purposes of religious worship, is barely half his due. In many of our country congregations more especially, and even in the Churches of some of the larger towns, where there is an organ, the slovenly manner in

which psalms are sung, is absolutely disgraceful; and there are some of our cathedrals too, in which the performances might well admit of amendment. All the intermediate grades of parochial and cathedral music, are favoured alike with a share of our author's attention; and the suggestions which he has thrown out for a general reformation, according to their respective capabilities, are at least worthy of consideration, if they could not, perhaps, be put into effective operation. In this age of "reform," surely this should not be alone neglected. The Clergy, and particularly the country Clergy, will do well to lend an ear to the sensible advice which is here offered them; and, though there are some of Mr. La Trobe's aspirations which are more devout than practicable, there is much good sense as well as sincere piety in his book; and that what can be done to elevate the standard of our Church music, ought to be done, no question can possibly exist.

The Application of the Principles of the Chorus to the Book of Psalms, with Observations. By the Rev. W. K. BURROUGHS, A. B. Curate of Grange Silva, in the Diocese of Leighlin. Dublin: Curry. London: Hurst and Chance. 1831. 12mo. Pp. 251.

WE have here an attempt to familiarise the Psalms by the introduction of the chorus as an interlocutor with the Psalmist, upon a principle suggested by the Greek drama. Upon the truth of this principle it is not our purpose to inquire; though we may briefly state the Psalms into which it is here introduced, were certainly a species of dialogues. It was chiefly our object in this notice to direct attention to the practical observations subjoined to the several Psalms thus treated, which for the most part are useful and instructive.

The Christian's Prayer. By a LAY MEMBER OF THE CHURCH OF ENGLAND. London: Rivingtons and Hatchard. 1831. 8vo. Pp. xvi.—196.

THESE stanzas were evidently suggested by Pope's "Universal Prayer," and intended to obviate the loose and inaccurate notions of the Deity and re-

ligion, represented in that well-known production. They commence with a brief summary of the religious history of the earth from the Deluge to the birth of Christ; and, after stating the substance of the Revelation, conclude with an earnest supplication for the assistance of God's grace in the performance of the duties enjoined in the Gospel. Twenty-three notes, or rather dissertations, are subjoined to the Prayer, by way of comment upon the several subjects therein mentioned. These notes form a very valuable manual of Christian instruction; filling up the outline of belief and duty, which the "Christian Prayer" will readily imprint upon the mind.

Thoughts in Retirement. By THREE CLERGYMEN. London: Seeley. 1831. 12mo. Pp. 118.

THERE is a sad drawback to this otherwise truly excellent and highly interesting publication. Many, indeed most of the "Thoughts," are not every-day maxims of ordinary prudence, but reflections, which have arisen from the deepest recesses of an observing mind, and calculated to direct the hearts of others in the same useful ponderings. On the other hand, however, the sentiments are often strongly Calvinistic; and sometimes even verging towards Antinomianism. We are almost fearful that the tenets, held by the writers, may instil their poison more fatally from the cup of delicacies in which it is concealed.

Oriental Customs, applied to the Illustration of the Sacred Scriptures. By S. BURDER, A.M. London: Longman & Co. 1831. Pp. 413.

OF the utility and merits of Mr. Burder's "Oriental Customs," it is almost unnecessary for us to speak, our readers being already familiar with his two former volumes. In the present duodecimo, "such selections have been made from the larger works as are adapted to general perusal, and the author has also introduced as much original matter as constitutes one-fifth part of the whole." This difference there is likewise between the present

and the former volumes—that the articles which in those were placed merely according to the order of the books of the Bible, are now disposed in chapters, and arranged under their respective heads of illustration; by which we at one glance obtain the different observations of the many travellers, who have been consulted, as illustrative of a particular subject. The chapters are too long for our limits, or we should be tempted to quote one; nevertheless we can assure our readers that the book is well worth their purchase and their perusal.

The Church of England and Dissent. By J. CAWOOD, M. A. Second edition, with additions. London: Seeley. 1831. Pp. 67.

So excellent a little pamphlet as this of Mr. Cawood we cannot let pass merely with the reference in a previous page. It appears to have been first written as a review of a work of Mr. James, a dissenting teacher at Birmingham, entitled "Christian Fellowship." A more complete exposure of the fallacy of the title, and of the ignorance and spleen displayed in the book, is seldom seen. Wherever the dissenters are concerned, Mr. James exhorts to Christian fellowship; but when reference is made to the Church and to Churchmen, the gentleman invariably forgets the title of his work, and indulges in the most unbecoming invective. Mr. Cawood has, however, anatomized this precious production in a most satisfactory way. He has ably repelled the threadbare and oft-refuted objections to the Established Church. He has examined the principles of Dissent, and thereby shewn the inconsistency of Dissenters. He has given a picture of Dissent from Mr. James's own pages, and he has shewn the literary character of the work altogether to be worthy of a tyro. Should Mr. James ever enlighten the world with another of his lucubrations, we would advise him, before he commences his labours, first to understand his subject, and secondly to write with Christian candour. Mr. C.'s pamphlet, from its perspicuity, its mild spirit, and its ability, is deserving the notice of our clerical readers.

A SERMON.

ST. MATTHEW xxvi. 24.

Woe unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born.

THE chapter in the Gospel of St. Matthew, from which these words are taken, records a series of events in the life of our adorable Redeemer, of the most striking and extraordinary character. It relates in connexion a train of circumstances, which, when contrasted with themselves, appear so contradictory, that the mind of man can scarcely comprehend them;—yet, when viewed as parts of the eventful history of our Saviour's life, and read with reference to his own prophetic words and the assertions of the sacred writers, prove, that not only “he really knew what was in man,” but “that the human heart is indeed desperately wicked and deceitful above all things.” They establish moreover, beyond a doubt, that only one sent from God could suffer that which Jesus says he came to suffer, and which, the chapter I am speaking of clearly states, he *did* suffer. It is a chapter of deep and vital interest to us all, my brethren;—for it not only sets before us, in the simplest and sublimest manner, what great things our Lord has done for us, but it lays open to us all the deformity and self-delusion, and weakness of our hearts. It shews alike the love and the fortitude of the merciful yet despised and persecuted man of sorrows, and exposes also all the wickedness, and malice, and deceit which degrade the nature of the beings for whom he undertook such awful extremities of pain. Herein we read of the delusion of a people favoured and chosen of God from all the nations of the world, whose rulers had conspired to put to death the Son of that God, who came to accomplish what they earnestly were looking for. And whilst this scheme is putting into execution, we are told that the exalted victim of pride and envy was in the act of instituting, by a solemn festival, a rite so full of love and tenderness to man, that words have ever been found too weak to express its value and its worth. Yet, so wonderful were these events, that to insure the completion of the crime, the person chosen for the purpose was a guest, a friend, a disciple of the betrayed and murdered Jesus. Still, whilst we are led to execrate the very name of Judas, whilst we are compelled to abominate the treachery, the ingratitude, and the avarice of the traitor, who, for a few paltry pieces of silver, was selling to death the holiest, the meekest, the most merciful, and greatest being that ever dwelt on earth, we are told that, only just before, an unknown stranger—a poor and repentant sinner who had recently reformed her vicious course of life—had come to throw herself at Jesus' feet, and to pour upon his sacred head a very precious and most costly ointment, as a mark of penitence, and humility, and adoration.

Next look at Jesus praying at Gethsemane, that the bitter cup of misery might pass from him; yet, still, that his Father's will might finally be done, even if he must drink of it. Then behold him standing, in the place of a malefactor, in the judgment hall of Caiaphas the priest; smitten, spit on, buffeted, taunted, reviled, and, lastly, esteemed

guilty of death, though the testimony of the witnesses that came against him agreed not together; while he reminded those who tried him that they would have to appear at his seat of judgment in the heavens. Next look to the disciples—with one voice asserting that they would never forsake him; and Peter, louder than all, declaring that “though all shall be offended because of thee, yet will I never be offended:”—yet these same disciples sleeping, whilst their master prayed, and this same Peter, in confirmation of that master’s words, denying thrice, before the morrow, even with oaths and imprecations, that he not only was not a friend of Jesus, but that he did not even “know the man.” Who can read this brief, yet full collection of events, as recorded by St. Matthew, and not feel how gracious and how glorious a Being was the Son of God—how weak, and how sinful, and how vile, are the very best and most conspicuous of the sons of men! To what part of this interesting history shall I refer my brethren, which will not afford them matter for meditation most profound, and elicit the most useful speculations? If I speak to them of Jesus, how shall I find words to give a full and perfect notion of his goodness, gentleness, forbearance, and divine affection? If I turn to man, what have I, save one solitary fact, to dwell upon, which will not give a pang to every heart that reads its own true character in this affecting tale? What have I to name to you, my brethren, but the malice of the Jews—the treachery and avarice of Judas—the injustice of the multitude—the shameful cowardice of Caiaphas—the weakness of the sons of Zebedee—the oaths, the falsehoods, the ingratitude and perjury of Peter, and the inconstancy of the disciples generally? Besides this host of characters there is but one, excepting Him on whose account they were assembled, that can bear the scrutiny of an examination, and that one was a poor and sinful creature, who had lived a life of gross iniquity, in ignorance till then of that great Being who had freed her from the chain of sin, and came in suppliant and repentant sorrow, and in an humble and unfeigned joy, to do a work of zeal and love for her Redeemer. And truly the words of Jesus are this day performed in our ears which he spake unto her in acceptance of her worship. “Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done, be told for a memorial of her.” Yes, my brethren, you yourselves are witnesses that this is true; and happy is it, that such an instance of repentance and forgiveness, such a proof of Christian faith and Christian acceptance, can be found where all else is so deformed and gloomy; that there is, in this black picture of human frailties, one bright spot on which the eye can rest without weariness and pain!

But let me not attract your notice or attention unto man, even though from his errors we may draw a lesson of utility, till I have pointed out to your consideration the great actor in this scene of sorrow—the great High-Priest of our redemption. To Him give all the prophets witness, and to Him should first be given our thoughts, our meditations, and reflections. And what is the character in which I am to shew him to you—as healing the sick, giving sight to the blind, hearing to the deaf, and speech to the dumb, strength to the weak, or food to the hungry?—as forgiving sins, and granting us

ower to overcome them?—or as rebuking the winds, and walking on the waters? No: not in these exalted points of view, merciful as many of them were, shall we so fully see the love as the great power of Jesus. It was in that wondrous institution of Almighty goodness, when he ate his last supper with the twelve before the awful night of his betrayal, that the full fervour of his transcendent affection for a guilty world was shewn, and witnessed. In that season of consummated and matchless love to man, the merciful nature of the Lord of life was proved beyond the power of cavil. Other works of kindness had been limited to some few only of his followers, to some suffering stranger, or some faithful servant. But here it was that the many felt his love; by this it was that all mankind, to distant ages, and till the final hour of time, were admitted into fellowship and intimate communion with the King of heaven. On such a theme the mind of the Christian might ponder till the day of judgment, and find new sources of admiration and of wonder every minute that he thought of it.

Turn we now to another lesson inculcated by the history before us; and let us learn from thence that even the best resolutions may be vain, the best exertions useless, if not pursued with ardour, and continued in earnest and in anxious diligence. Judas, we must not forget, was not the only one of the twelve who gave himself up to the neglect of his Master: another, who, after professing to adhere to him till death, denied him thrice before the morrow's dawn. This too, let us remember, was the courageous, faithful, and adventurous Peter, upon whom the Lord had laid the foundation of his Church. Will any one here, say that they are more safe against temptation, more faithful, or less weak than was St. Peter? Dare any one suppose that he, even when he thinketh he standeth, unless he take heed, may not fall? May not the vows that have been made to-day * be broken by us as easily as were St. Peter's?—may we not be tempted and be forced, before the night have passed away, to deny our Master too—to curse and to swear, and to assert we know him not? God grant that such a fate may not await us: but the words of my text apply not solely to the traitor Judas, but were written, like each other word of Scripture, for our learning and instruction. "Woe unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born," are awful words—words which we shall do well to bear away with us to-day, and remember all our lives. †

Judas sold his master—Peter denied him; the one repented, and went and hanged himself—the other repented, and was forgiven! The consideration of these facts, connected as they are with the chapter before us, will serve to satisfy the doubts and fears of those, who, from the language of the text, may fear, perhaps, that they are included in its denunciation. Why was Judas driven to despair, and Peter pardoned and received to favour? Both had sinned—both had sinned a most grievous sin; yet to one there was the blackness of darkness for ever, to the other there was given the brightness of hope and peace. The answer to this seeming inconsistency does not rest,

* Preached on the evening of a Sacrament-day.

as many ignorantly fancy, in some blind decree of partial Providence, in some pre-determined election and reprobation, without reference to character; but in the nature of the previous conduct of the men themselves. It is true, Christ knew Judas would betray him when he chose him as a disciple; nevertheless, he was not given up through any want of favour to him, nor through any hatred of him, independent of his conduct. How it occurred that, in the intercourse of Judas with his Master, no softening influence stole into his heart, no melting spirit of conviction broke upon his mind, there is no guide in Scripture to declare to us: his history is very brief, and all it states convinces us he must have been, even from the first, a hardened and abandoned sinner; and that even if he had not completed his ruin by his last act of apostacy and shame, he was already preparing himself for what the apostles expressively denominated "his own place." We are told, that so far from receiving no favours from his Master, he was even entrusted with the honourable office of treasurer to him and his disciples, "that he bare the bag;" but we read that he was the victim of avarice; that, in short, he was a thief, as all avaricious persons are and must be, more or less; that, when the humble and repentant sinner, whom St. Matthew mentions, poured forth on Jesus' head the box of precious ointment, he exclaimed against it, pretending that it was love for the poor which actuated him to do so, all the while regretting that its price was not consigned to his greedy hands. So it was avarice that induced him to betray his Lord, the paltry value of a few pieces of silver which, in themselves, were but of little worth, and which were only the price of a slave. Short as this history is, it is expressive of the character of Judas, and a running commentary on all those passages of Scripture which denounce the love of riches, as the proof and evidence of a selfish and sinful heart.

Viewed as partially as may be, the character of Judas was beyond all controversy that of a thief and an hypocrite. In short, the love of wealth, that darling passion of mankind, had so possessed him that he had made money his god, and was given up to the dominion of Satan—an awful lesson for all those who place their confidence in riches, and trust only to what they possess for their support and happiness. If the love of wealth can only lead to such an end as this, how happy must the poor man be who knoweth "contentment to be great riches," and trusteth to "godliness" for his only "gain!" Such was the character of Judas. Contrast it now with that of the repentant Peter. The whole history of his life, as gathered from the Gospels and the Book of the Acts of the Apostles, proves him to have been a zealous, sincere, and earnest follower of his Lord, although he had a failing which frequently engaged him in the greatest difficulties. His chief fault was a precipitate rashness, founded on sincerity and zeal, but unsupported by prudence and judgment. Yet even what we read of him is honourable to his fame, although the denial of his Lord strikes us so forcibly in the sad tale of our Redeemer's sufferings. Peter was the first to announce his zeal, when his Lord told him how he should be deserted at last, in those memorable words:—"though I should die with thee, yet will I never forsake thee." Peter was the first to venture on the sea to meet his Master; he was the first to

rebuke his Master, when he spake of his future sufferings; and he was the first to defend him in his trouble, by striking with a sword and wounding the servant of the high-priest. Although these traits of character betray rashness and self-confidence, they still declare, that Peter was a faithful and sincere disciple, and an open and generous friend. His fall was not the effect of his own wicked disposition, but a punishment for his presumptuousness in believing that he was more secure against temptation than he really was: it was a lesson for him and all the world, that man, unassisted by the divine grace, and relying solely on his own endeavours, will be sure to fall in the day of trial and temptation, even when he has vowed the boldest vows to stand firmest in the faith. Look also at the consequences. Judas, casting away all hopes of forgiveness, added the crime of suicide to theft and murder. But Peter, when the Lord turned and looked on him, remembered the words of Jesus, and went out and wept bitterly. Here was the sign of genuine and sincere repentance; here there was no despair, no bitter "wretchedness of life" with his remorse, but a humble confession of his fault, and a contrite feeling of his shame and sin. What that look was, which the blessed Jesus cast on his trembling disciple, it is impossible to conceive; yet it must have been one in which were shewn the depths of anguish and compassion, and the heart-searching gaze of mingled pity and forgiveness. Judas had received from the hand of Jesus, at the table, an especial mark of favour; he had even been allowed to kiss him afterwards, even when on both occasions our Lord reminded him that he knew his purpose: yet there was no repentance even *then*—no forsaking of his resolution—no confession of his guilt and multiplied enormities. Yet, when the Lord looked only upon Peter, *he* went out and wept bitterly. Oh! may the Lord look upon all with such a look of mercy and love, who, like Peter, only err from the weakness of their nature, who, like him, fall only through the power of too great a temptation!

From the consideration of the above remarks, I think it will appear that the difficulty which attaches to the reconciling of the different destinies of the two apostles is, in some measure, less apparent, if not altogether removed. It only remains for me, therefore, to apply it, in conclusion of this discourse, to the subject before us.

The Evangelist St. John states, that, supper being ended, the Devil put it into the heart of Judas Iscariot to betray Jesus: by which we learn that, by the act of solemn hypocrisy just performed, the traitor had become more liable than ever to the temptations of the Devil; for, by that very act, he had in short sold himself to the tempter to work his evil will. On the contrary, what we read in St. Mark fully satisfies us that no such purpose was ever suggested to the weak heart of Peter. When Christ found him sleeping, he said to him, "Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." And Peter found it so—for he had courage enough to follow his Master to the scene of trial; but overcome by the horror of it, he was induced to avoid its miseries by an unhappy denial of his name. Peter, therefore, notwithstanding all his good desires, fell through the weakness of his nature. Satan tempted Judas, because Judas was prepared to do his work; he took

Peter by surprise, and consequently, though he worked his will in Judas, in Peter he had not power to do more than assail him in the time of fear. The moral of all this is, that hypocrisy is sure to meet its doom, and that, notwithstanding all its smiles and gross dissimulations, in the sight of God the hypocrite is stripped of all his base disguise, and will assuredly become the victim, as he is the servant and the slave, of Satan. What plainer evidence can be needed, or be found, than is conveyed to us, in this brief history of the transgression, and the punishment of Judas? Wherefore let the hypocrite,--he who wears a smile on his face whilst in his heart there is lurking every evil and disgraceful sentiment and purpose; who eats of his neighbour's bread whilst he is planning schemes to ruin or molest him; who, whilst indulging in every sin which is denounced in Scripture, pretends to lead a godly life;--let *him* remember, and take warning by the fate of Judas, that though "he flatter himself till his abominable sin be found out," the Almighty searcher of spirits, "to whom all hearts are open, all desires known, and from whom no secrets are hid," will most assuredly unmask the gross delusion, and exhibit him to men and angels, not as he *appears*, but as he really *is*; and that, despite his subterfuge, the truth will one day be proclaimed by an archangel's voice through all the universe.

And let the more sincere and faithful Christian read a lesson of usefulness in the fall of Peter. Notwithstanding all his purposes of good, notwithstanding all the willingness of his conscious virtue, if he sleep, and fail to watch, when the hour of temptation comes upon him, he likewise will fall. "Watch and pray, lest ye enter into temptation," is a warning which should ever be sounding in our ears; for, when the heart is just renewed in purposes of true obedience, it is then that Satan comes upon us with a bolder aim and a more deliberate malice. And, if we be strong in our sincerity, and strive against him in the strength of faith, though, indeed, he catch us slumbering, we shall not greatly fall. One look from the good Shepherd, one gentle word of God's good spirit whispered into our hearts, will call us back again, and teach us, for the time to come, to be more circumspect. What, then, must we do, if, after our oath of obedience to-day, we yield to the suggestions of our adversary, and fall to-morrow? Guided by the conduct of Peter, let us repent; let us go into our retirement, and weep bitterly; prostrate ourselves in prayer, and humbly intercede with Him who can forgive our sins and guide our feet into the way of peace, graciously to receive us back again into his favour and protection. And, warned by Judas, let us never give way to the delusions of despair; for to him who ~~sins~~ only through weakness, and not in obstinate determination to forsake the law of God, there is plenteous mercy and a full redemption in the grace of Him who died that we might live, who supporteth those that fall, and strengtheneth all who know their weakness. But above all, let us remember that the words of the text are applicable at all seasons, and on all occasions, to every one of us; and may God in his infinite mercy grant that no one here present may experience the sad reality of the denunciation, "Woe unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born." C.

MISCELLANEOUS.

THE EXTRAORDINARY BLACK-BOOK, AND THE REVENUES OF THE CHURCH.

"LETTER II."

I PROCEED now to the consideration of the Church-tithe, of which three different estimates are delivered in the *Black-Book*.

1. From the *Quarterly Review*, including perpetual curacies. . . £2,051,593
2. From *Remarks on Consumption of public Wealth by the Clergy* 6,250,000
3. By the Editor 6,884,800

The returns to the circular inquiries by the Board of Agriculture, make the tithe throughout the kingdom in 1790, average, per acre, 4s. $\frac{1}{4}$ d.; in 1803, 5s. $3\frac{1}{4}$ d.; in 1813, 7s. $9\frac{1}{4}$ d. Adopting the rate of tithe of 1803, and taking with the reviewer the land in tillage, at 31,795,200 acres, the whole amount of tithes collected is 10,267,200*l.*; from which, if we deduct one-third for lay tithes and tithe-free land, the amount of Church tithes is 6,881,800*l.* per annum.—*Black-Book*, p. 42.

Simple as the rule, easy as the process, and obvious as the conclusion may appear to be, I cannot admit this statement without being permitted to "count and reckon;" and instead of pronouncing any dogmatical opinion, I will place the computation in a form in which any school-boy may judge of the accuracy of the result.

* The number of acres in cultivation	31,795,200
Multiplied by the rate of tithe per acre	5s. $3\frac{1}{4}$ d.
Produce the sum of	£8,112,180
From which, deduct for tithe-free land one-third . .	2,801,160
The remainder due for Church tithe is	£5,608,320

The deficiency is only 1,236,480*l.*, or considerably more than one-fifth part of 6,844,800*l.* The alleged total amount of tithe,—10,269,200*l.*, and the portion of that sum due, as is pretended, to the Clergy, cannot be collected at a less rate than 6s. $5\frac{1}{4}$ d. per acre. The origin of this difference I am not concerned to discover; I transcribe the statement in words and figures as I read it; I see no reason to suspect any misprint or error of the press; and although I wish to impute no motives, I see no good reason why the larger sum should be collected from the smaller rate; why the Church should be charged with an extravagant receipt and the writer take the credit of a moderate calculation. It should be remembered that the returns to the Board of Agriculture proceeded from, and were collected by, parties not quite unprejudiced, nor quite disinterested upon the subject of tithes; and, though I will not deny that 6s. $5\frac{1}{4}$ d. may, in some instances, have been collected as the rate of tithes, I am prepared to contend that, at a much later period than 1803, it was not generally

obtained; and I doubt whether it has ever been the average rate of tithe received in England and Wales. I know parishes in Essex, in which 5s. 6d. and 4s. have never been exceeded; and when 6s. 5½d. and 7s. 9½d. are taken to be the amount of tithe, I am free to ask to what deductions these sums are liable. It is the more extraordinary that the writer should make 6,844,800*l.* to be the amount of tithe due to the Clergy at the rate of 5s. 3½d. per acre, as in the very same page he makes five shillings the principle from which he draws a very different conclusion.

During the war, the tithe was usually estimated at one-third of the rent: it is not much less now; but, suppose it only one-fourth, and the rental of England and Wales 31,795,200*l.* or one pound for every acre in tillage, then the whole amount of tithe collected is 7,948,200*l.*; from which, if we deduct one-third for lay-tithes, and land exempt from tithes, the Church-tithes alone amount to 5,297,200*l.*

Now five shillings an acre will probably form a full average of the composition for tithes in the most cultivated districts of England; and when the extent of the poor lands and the low state of tillage in Wales are taken into the account, five shillings will far exceed the average of the whole country; and some considerable deduction should be made from the estimate of Church-tithe at 5,297,200, though this is a million and a half below the sum placed in the table. In this calculation the writer takes the average value of land to be 1*l.* per acre, and the tithe to be one-fourth of the landlord's rent. I pretend to no skill in the valuation of lands, nor do I feel competent to judge whether the average value of land is 1*l.* per acre, or whether land which, according to Colquhoun's estimate is worth 2*l.* per acre will yield a return to the purchaser of 4*l.* per cent. I may be permitted to doubt upon these points, and I have further doubts whether land which is worth no more than 1*l.* an acre for rent will yield 5s. an acre for tithe, especially as many local circumstances,—as beauty of site, neighbourhood, convenience of occupation, and consequent competition, which increase the rent of land,—do not increase the value of tithe, which depends entirely upon produce, though some of these circumstances may make it chargeable with a heavier rate for the relief of the poor.

Here I cannot but notice the omission, on the part of the writer of the Black-Book, and of the "Remarks on the Consumption of Public Wealth by the Clergy," of all reference to the subject of poor-rates, and, in noticing this omission I am desirous of introducing another criterion of the value of tithe. In the rating and assessment of parishes, it is not an unusual practice to assess the tithe at one-fifth of the whole rental of the parish. Thus, if the rental of a parish including tithe, is 3,500*l.* the tithe will be 500*l.*, or if the rental without the tithe be 2,000*l.*, there will be added 500*l.* on account of tithe. On this principle various appeals in Suffolk have been decided, and it may be applied as a standard of the aggregate value of tithe.

Rental of England and Wales, at 1 <i>l.</i> per acre, without tithe.	£31,795,200
Add one-fourth of the rent, or one-fifth of the whole for tithe.	7,948,800

Total rental, including tithes	£39,744,000
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Total value of the tithes	£7,948,800
Rate upon the tithe in the proportion of 8,111,422 <i>l.</i> , the poor's rate of 1829—1830, to the supposed rental, 39,744,000 <i>l.</i>	1,619,721
Total value of tithes without rate	£6,329,079
Deduct one-third due to the Laity	2,109,693
The remainder is for tithe due to the Clergy	£4,219,386

I have adopted the rental assumed in the *Black-Book*, and if I had doubts before of its accuracy, they are now confirmed. The supposed rental of 39,744,000*l.* exceeds the whole landed property assessed to the income-tax in 1803, and it is only twelve millions less than the whole property-tax in the several counties, assessed in 1815, which included rents, tithes, tenants' profits, profits of trade, incomes derived from houses, canals, professional instruments, and whatever was liable to be charged to the income-tax; and the calculation thus founded upon the rental assumed in the *Black-Book*, makes the sum to be received for tithe, without deduction, two millions and a half less than the sum charged in the table.

If it be objected that the rate upon the tithe is paid by the occupier, and forms a part of his *charge*, I grant the objection; but to whomsoever the tithe may be due, the same sum would be levied, but it forms no part of the income of the tithe-owner. The tithe-owner is only in the state of any other proprietor who receives his rent without any direct deduction upon account of rates, but whose property is of more or less value in proportion to the rates which may be levied upon it. It is therefore the concern of the clergy, and of all other proprietors of the soil, whether they consult their own private interest or the moral condition of the poor, that rates should be kept down by an equitable adjustment of wages; and it is too often in an unwise and unjust opposition to the interests of the proprietor, in a jealousy of the comparative exemption of the tradesman and the mechanic, and in a mistaken view of the temporary benefit of the existing tenant, that wages are depreciated and that rates are suffered to increase.

The writer of the *Black-Book* appeals to authority in opposition to the statements of the "*Quarterly Review*," and in favour; it is presumed, of his own statement, to which, upon his shewing, they afford but a very partial support.

Arthur Young, who is no bad authority in these matters, says, the revenue of the Church was five millions in 1790: and how greatly it must (must it?) have since increased from the vast increase in population and produce.—*Black Book*, p. 42.

The sentiments of the late Secretary of the Board of Agriculture upon the subject of tithes are too well known, and have been too often refuted, to need any notice. His calculations are like those which have been so liberally applied to the wealth of the Church of Ireland, and which are chiefly distinguished by the omission of all distinction between the present actual receipts and the gross value under the most remote and almost impracticable contingencies. They are, however, particularly unsuited to the purpose of the Editor of the

Black-Book, who, in the very same page in which he appeals to Mr. Young's authority, declares the average of tithe throughout the kingdom to be 4s. 0½d. in 1790. Now on the very liberal supposition that this was the rate of tithe in 1790, and on the yet more liberal supposition that the same portion of the surface, viz. 31,795,200 acres, was under cultivation in 1790 as in 1830, and that in the last forty years there has been no increase of the soil brought into cultivation, the total revenue derived from tithes could not exceed 6,362,352l., of which the portion due to the Clergy could be but 4,241,568l. But Mr. Young's calculations in 1790 cannot be a ground of ascertaining the value of tithe at the expiration of forty years, during which the national debt has been raised from two to eight hundred millions,—the poor's-rate from about two millions to 8,111,422l.,—and the population from 8,675,000 to 11,977,663. It is said, indeed, that the vast increase in population and produce has greatly increased the revenue of the Church. Increased population may have brought some increase of the occasional fees, but nothing in proportion to the burden which it has been the means of bringing upon every description of landed property: it may also, by the greater demand which it occasions, have increased the price of produce, though even this effect is counteracted by the increased growth of potatoes; but the alleged increase is limited by the statements of the Black-Book (corrected in both instances), to the difference between 4,241,468l. and 5,608,320l. The five millions of one paragraph, and the 6,814,800l. of another, are pure fiction. The writer would nevertheless vindicate his inference from Mr. A. Young's calculation by appealing to a more authentic standard.

Notwithstanding the evasions and omissions under the property-tax, the returns for 1812 make the tithe for that year amount to 4,700,000l.; and allowing for the increase in produce and fall in prices, it is not likely a less sum would be returned at present.

I doubt whether I ought to have separated these two consecutive sentences. The revenue of the Church, which in 1790 was five millions, and has since been vastly increased, in 1812 had reached 4,700,000l., on account of tithe, and in 1830 "it is not likely a less sum would be returned," and therefore it is made 6,844,800l. So that the original sum is increased by nearly one half!! Whether, since 1812, in the many trials which the farmers have undergone, and under which their spirits have been broken and their capitals consumed, and there has been occasion for a large importation of foreign corn,—whether, under these circumstances, there has been any increase of produce, may at least be doubted: and surely if the fall of prices from 25l. for the load of wheat to 15l. has not been counteracted by a very large increase of produce, it cannot of itself sustain the value of tithe in 1812. The value of tithe depends upon produce, and must fluctuate with its price; but though, in some places, when the tithe had been raised to meet the war prices, it has been considerably reduced, in others, as the old incumbents have died, or the leases have expired, and it has made some approaches from its previous depression to its equitable value,—still, as it never did and never could exceed its natural level, it has not since undergone the same depre-

ciation as rent. Ruinous competition has not operated in enhancing tithe as it has operated in enhancing the rent of land. On the principle of a general adjustment of the value of tithe, of the depression of one part being balanced by the elevation of another, I am far from being unwilling to admit that the property-tax returns of 1812 or of 1816 may afford a fair criterion of the aggregate and average value of tithe : but let them be fairly used. Instead of insidiously referring to "evasions and omissions," which, under the circumstances of the case, there is no reason to suspect, and which, if there was a fraudulent intention, there were no means of carrying it into effect, as there was no such common interest between the tithe-owner and the tithe-payer as would engage them in a conspiracy to defraud the Government ;—instead of those insinuations let it be plainly specified of what the tithe of 1812, amounting to 4,700,000*l.* consists, whether of the whole tithe or of the tithe due to the Clergy only ; whether if the tithe is subject or not subject to rates. The Editor of the Black-Book refers to the parliamentary papers ; I the less regret that I have not the means of examining them, as their substance is given by Archdeacon Lyall in his Charge to the Clergy of the Archdeaconry of Colchester, in which he justly calls them a document of unimpeachable integrity. At the hazard of falsifying another statement of the Black-Book, and of requiring some deduction from the returns of 1812, which make the tithe of that year amount to 4,700,000*l.*, I recite the words of the Archdeacon, referring to the parliamentary returns of the property-tax :

By looking to these, we shall find, that in 1806, the amount of tithes, lay and ecclesiastical, for England and Wales, amounted to 2,012,064*l.* : in 1808 to 2,139,956*l.* : in 1810 to 2,353,263*l.* : in 1812 to 2,583,263*l.* : in 1811 to 2,732,898*l.* : giving an average for the ten years preceding 1814, of 2,292,287*l.* or somewhat less than 2,300,000*l.* : and as the price of wheat during the whole of this period was higher than has ever been known in this country, I suppose, we may safely assume, that neither the value of tithes, nor of any other description of landed property, is greater at present than at that time.—*Charge*, p. 26.

I have now quoted all which the writer of the 'Black-Book' alleges in defence of his proposition that "the amount of Church tithes is 6,844,800*l.* per annum," and I ask

Quid dignum tanto ferat hic promissor hiatu ?

Surely nothing which justifies the extravagance of his conclusion. His main assertion rests upon a palpable error in arithmetic,—his best authority disclaims the assertion which he is called to prove. But though I think it right to expose them, I have no pleasure in the aggravation of these errors. I only ask of those upon whom they have imposed, if the Black-Book is their only authority ? if they have any other authority, in justice to the country let them produce it ; if the Black-Book is their only authority, in justice to themselves let them cease to trust it, and to complain that "the amount of Church-tithe is 6,844,800*l.* per annum."

The Editor of the Black-Book would have been more usefully employed in revising his own calculations and assertions than in maligning the motives and disputing the statements of contemporary

writers. His oracular opinions might be delivered with less authority than in the following sentences :

But enough of the estimate of the *Quarterly Review*. The principles and purposes of this publication are so notorious, that every one is on his guard against receiving implicitly any representation relative to the Church, from so suspicious a source.—*Black-Book*, p. 44.

We shall first solicit attention to the estimate from the *Quarterly Review*, which is such an unfair and misleading representation of the revenues of the Clergy, that we ought almost to apologise to the reader for laying it before him. p. 42.

Upon whatever principle or test the statement is made in the *Quarterly Review*, its erroneousness is apparent. The reviewer supposes the rectorial tithes to average only 3s. 6d. per acre, and the vicarial tithes only 1s. 3d. Both these sums are assuredly too low. The vicarage tithes, in consequence of the turnip husbandry and other improvements in agriculture, are often more valuable than the parsonage.—*Ibid*.

Again. The reviewer greatly misrepresents the proportion between rectories and vicarages. It is well known to every one the inappropriate livings barely equal one-third of the whole number. Yet the reviewer makes the number of vicarages 4,516 : whereas, according to Archdeacon Plymley, there are only 3,687 vicarages in England and Wales. But it suited the sinister purpose of the writer to exaggerate the number of vicarages, in order to calculate the tithe of so many parishes at only 1s. 3d. per acre.—*Ibid*.

I have yet to learn where the vicarage tithes are more valuable than the parsonage ; and it is but lately that I heard an aged vicar, of the largest experience and information in all agricultural concerns, almost deny any value to vicarial tithe. I pretend not to determine whether the reviewer is justified in supposing “the rectorial tithe to average only 3s. 6d. per acre, and the vicarial tithes only 1s. 3d. per acre ;” but I know at the present time a parish in Essex in which the composition for the rectorial tithes is paid to the lessee, who is also the curate, at the rate of 2s. 6d., and that for the vicarial tithes to the vicar, at 1s. 3d. ; and when I remember the common assertion that the poor-lands amount to one-third of the whole land in cultivation, I cannot say that “these sums are assuredly too low,”—nor can I conceive a public writer so destitute of principle or of prudence as wilfully, and for the mere purpose of his argument, “to misrepresent the proportion between rectories and vicarages,” and to “exaggerate the number of vicarages in order to calculate the tithe of so many parishes at 1s. 3d. per acre.” I have not at present access to his sources of information, but I know that the rectories and vicarages are distinguished in the *Liber Regis* and in the *Population Abstracts* ; and the writer could hardly have ventured without authority to distribute the rectories and vicarages, as they are in the gift of public or private patrons ; and be it remembered that this distribution is admitted into the *Black-Book* implicitly and without remark. But it is the charge of a *sinister purpose* which I am chiefly concerned to repel. Now if the “*Quarterly Review*,” with the Editor of the *Black-Book*, had calculated the tithe upon 31,795,200 acres at 3s. 6d. per acre, the total amount of tithe would be 5,564,160*l.*, from which, if one-third, or 1,854,720*l.* be deducted for tithe for land, there would remain for the Clergy but 3,709,440*l.* ; and I cannot think that the difference which involves a sum of less than 450,000*l.* is a sinister motive of sufficient

power to induce a public writer to disgrace himself by a deliberate imposition upon the credulity of the public.

The difference is, however, in truth, considerably less. The principle upon which the writer in the *Quarterly Review* proceeds is to deduct one-tenth of all the land in cultivation, as entirely exempt from tithe: the remaining 28,615,680 acres he supposes to be subject to tithe, and distributes into 10,693 parishes, each containing 2,676 tithable acres. Of these parishes 5,177 are rectories, 4,516 vicarages, and 1,000 perpetual curacies. There are of course 5,516 inappropriate rectories. It is of importance to ascertain first, what proportion of this tithe is paid to the Clergy, and what to the lay impropiator.

	Acres.	Paying.	To the Clergy.	Laity.
5177 rectories, containing..	13,853,652 at	3s. 6d.	£2,421,388	
4516 { vicarages	12,084,816 at	1s. 3d.	755,300	1,359,542
{ inappropriate rectories }		2s. 6d.		
1000 { inappropriate rectories	2,677,212 at	3s. 6d.		393,501
{ after deducting for				
the perpetual cu-				
racies			75,000	
<hr/>				
10,693 parishes, containing .	28,615,680		3,251,688	£1,753,013
		Total tithe, at 3s. 6d.	1,753,043	
			£5,007,731	

By this statement it appears that the laity receive very little more than one-third, and the clergy very little less than two-thirds of the aggregate amount of tithe, and the Editor of the *Black-Book* has, upon this ground, no cause of complaint;—no occasion to impute a sinister purpose to the *Quarterly Review*.

Another point to be ascertained is the proportion between the great and small, the rectorial and vicarial tithes, upon which I cannot concur in the estimate of the *Quarterly Review*, as it is established in the *Black-Book*. It must not be thought that the rectories produce nothing but great tithe, or the vicarages nothing but small tithes. When the composition is made with the rector for the tithes at 3s. 6d. an acre, it includes a certain portion of land from which small tithes only are collected, at the rate of 1s. 3d. an acre, as is specified in the case of the vicarages. In this proportion the whole tithe is valued at fourteen parts, each equal to three-pence, of which nine-fourteenths are due for great, and five-fourteenths for small tithes. Now if the value of the produce paying small tithe is equal to the value of the produce paying great tithes, there will be five acres paying small tithes to nine acres paying great tithes; *i. e.* of 28,615,680 acres, there will be 10,219,895 acres paying small tithes, and 18,395,811 paying great tithes, at 3s. 6d. for every acre. But if the produce paying small tithes be of less value than the produce paying great tithes, and if it sink so low as to be only worth 1s. 3d. an acre, the effect will be to increase the great tithe in the same proportion as the small tithes are reduced; and if, as before, from five-fourteenths of the surface, or 10,219,895 acres, at 1s. 3d. but 638,732*l.* are collected it will be necessary to collect the remainder 4,369,000*l.* from

18,395,811 acres at 4s. 9d., or there will be a deficiency in the total sum, viz. 5,007,731*l.*: and of course in the same proportion in which the value of the small tithes is reduced, or the surface upon which they are grown is extended, the amount of the composition for the great tithes will be increased, and the surface upon which it is raised will be contracted. I hardly know whether I have expressed my meaning so explicitly and intelligibly as I ought, and as I wish to do; my object is to shew that in the estimate of the Quarterly Review the great tithes at nine-fourteenths bear too large a proportion to the small tithes at five-fourteenths. The sum to which they amount in this proportion is not equal to the sum appropriated to the vicarages only, 755,300*l.*; and it should be remembered that the land under the plough, from which the great tithe is collected, was not formerly in the proportion of more than one-fourth or one-third of the land not under the plough, and can hardly be supposed, at the present time, to exceed one-half or to amount to five fourteenths. I will suppose it to be one-half, and adopt the prices of the Quarterly Review; and that there may be no objection to the measurement of the Black-book, I will state the amount of tithe in this form:

Acres.		
15,897,600	yielding great tithe, at 3s. 6d.	£2,782,080
15,897,600	..... small 1s. 3d.	993,600
<hr/>		
31,795,200	2s. 4½d.	3,775,680
	Deduct one-third not paying tithe to the Clergy ..	1,258,560
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	Remainder paying tithe to the Clergy	2,517,120
	Add for perpetual curacies	75,000
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	Total tithe received by the Clergy	£2,592,120
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I will only add the following notices of the revenues of the Church of England at different periods:

Archbishop Whitgift (43 Eliz. or A. D. 1610) said that "the tenth part of the benefices are not severally competent for a mean person, nor the twentieth part estimated to be worth 20*l. de claro.*"

Dr. Bentley, under the name of Phileleutheros Lipsiensis (A.D. 1713) "As for the cheapness of the priesthood, that appeared lately in one of your parliaments, that 6000 of your Clergy, the greater part of your whole number, had, at a middle rate, one with another, not 50*l.* a-year."

Dr. Warner (A.D. 1757). "Of the nine thousand some hundred churches and chapels which we have in England and Wales, six thousand,—I speak from the best authority,—are not above the value of forty pounds a-year."

Dr. Burn, in his Ecclesiastical Law,—“there are 5597 livings certified under 50*l.* a-year,” to the Governors of Queen Anne’s Bounty.”

I have copied these remarks from Bishop Watson’s Letter to the Archbishop of Canterbury, A. D. 1783, in which he says:

The revenue of the Church of England is not, I think, well understood in general: at least I have met with a great many very sensible men, of all

professions and ranks, who did not understand it. They have expressed a surprise bordering on disbelief, when I have ventured to assure them, that the whole income of the Church, including bishoprics, deans and chapters, rectories, vicarages, dignities and benefices of all kinds, and even the two universities, with their respective colleges, which being lay corporations, ought not to be taken into the account, did not amount, on the most liberal calculation, to 1,500,000*l.* a-year. I will not trouble your Grace with the manner of making this calculation; but I have good reason to believe it to be near the truth.

* Dr. Morgan Cove's "first calculations were founded on actual returns from upwards of 3000 livings between the years 1787 and 1797, and from these returns he states the average value of parochial benefices in England and Wales to be 141*l.* per annum. Comparing this average with another taken from the actual value of a considerable number of livings in two particular counties, the one inland and the other maritime, and both highly cultivated, the annual value appeared to be 154*l.* per annum; and the gross value of parochial livings in England Dr. Cove stated to be in 1798, 1,350,000*l.*" See Lyall's Charge, p. 24.

In his inquiry into the necessity of a commutation of tithes, A. D. 1800, he presents the following estimate of the value of tithes:

3810 impropriations, at 200 <i>l.</i> each, per annum	£768,000
8650 rectories, vicarages, &c. at sixteen times their value in the king's-books, 1,710,752 <i>l.</i> , but deducting 50 <i>l.</i> from each on the average, for glebe and augmenta- tion lands, fines, &c.	1,308,302
1550 rectories, vicarages, &c. never in charge at 50 <i>l.</i> each ..	77,500
Total receipts from tithes	<u>£2,153,802</u>

In Mr. Becke's observations, p. 29, the annual produce of tithes is stated at 2,850,000*l.* (I have before stated it from Colquhoun at 2,500,000*l.*) which exceeds the preceding statement by 696,000*l.* This difference must have arisen from the value of each impropriation having been taken at a much higher rate than 200*l.* per annum, because our two statements of the tithe income of the parochial Clergy, though resulting from different modes of computation, agree so nearly, that they mutually support and corroborate each other. But from his own data, a very strong presumptive proof may be deduced in favour of the accuracy of the preceding statement of the average value of each impropriation. In p. 31, &c. he states the quantity of our arable lands at about 11,500,000 acres, and that about a seventh-part of them are tithe-free, or covered by modus: the remainder, divided between 10,000 parishes, will give to each 986 arable acres subject to tithes. Three-fifths of these, or about 600 acres, can be supposed to be yearly under corn: and to this species of agricultural produce alone, generally speaking, impropriate tithes relate. The average value of our arable lands, considering the variation of cultivations, soils, seasons, quantities, and qualities, can scarcely exceed 4*l.* per acre. The average corn produce, therefore, of each parish, will annually amount to 2,400*l.*; and the corn-tithes of each parish, if actually taken in kind, would be worth 240*l.* per annum. But as impropriate like other tithes are generally let, and of course greatly below their real value, though not in the same proportion as those of the parochial Clergy, which are certainly underlet, fall fifty per cent. on the average; and as a considerable number of impropriations have been greatly or wholly restored to their respective vicarages, or have become virtually annihilated by various causes... when proper deductions are made on these accounts out of each impropriation, it will be seen that 200*l.* per annum is not a mere unauthorized statement of the value of each impropriation.—*Inquiry*, pp. 53,—55.

The actual charge of tithes on the average in the pound, or by the acre, may be calculated from Mr. *Beeke's* Observations (on the property-tax). According to his apparently well-founded computation, the quantity of land in England should be stated at 38,500,000 acres only, of which the cultivated lands are 33,000,000, and the waste lands 5,500,000 acres. The annual rental of the cultivated lands, estimated by him at 14s. per acre, amounts to 23,100,000*l.*, from which one-seventh must be deducted for the tithe-free lands, thereby reducing it to 19,800,000*l.* of rental subject to tithes. and from the cultivated lands, one-seventh must be deducted for the tithe-free lands, thereby reducing them to 28,285,715 acres subject to tithes.* The total amount of tithes, stated by him at 2,850,000*l.* per annum, when proportioned to 19,800,000*l.* of rental, and 28,285,715 acres, will give the actual average charge of tithes about 2s. 10½*d.* in the pound, or about 2s. per acre.—*Inquiry*, p. 56.

From Mr. Vancouver's General View of the Agriculture of Essex, where the proportion of arable is higher than in most other counties (p. 1), may be deduced a fair presumption, that neither vicars, rectors, nor lay-impropriators, have by any means enforced extravagant claims. In his summary table, we see that the average composition for tithes of every kind, great and small, and whether paid to the Clergy or the laity, is scarcely 3s. 6*d.* an acre, and their advance during the last twenty years, only 1s. 1½*d.* This may be considered as pretty authentic information. We are certain at least it is not too low. It was taken upon the spot, from the mouths of the farmers themselves, who could have no inducements to diminish, but might be under some temptations to enhance.—*Howlett's Inquiry concerning the Influence of Tithes upon Agriculture*. 1800.

Dr. Cove published a third edition of his work, giving an account of the approximated value of a very extensive number of livings in the seven years preceding 1816, when the average price of a quarter of wheat was 108 shillings. From the result of this last calculation, it appeared that the value of parochial benefices in England and Wales, as arising out of tithes, had then advanced to 2,031,000*l.* being an increase since 1798, of 650,000*l.* in the gross amount. . . .

According to the parliamentary returns under the property-tax, the amount of tithes, lay and ecclesiastical, in England and Wales, was, in 1811, 2,762,888*l.* in the ten years preceding 1814, 2,292,287*l.*—*Lyall's Charge*.

But now "the amount of Church-tithes is 6,844,800*l.* per annum."
M.

THE NEEDLE'S EYE.

MR. EDITOR,—Since the discontinuance of Mr. Valpy's Classical Journal, the pages of a certain antiquated Magazine have been reopened to the reception of what the Editor courteously denominates *Classical Researches*. Amusing as are the specimens of "learned correspondence," exhibited in these disquisitions, no one would probably think it worth his while to subject them to further comment, were there no topics introduced but such as come strictly under the title of *Classical Literature*. When, however, the pages of the Sacred Volume are subjected to the same trifling familiarities with a Greek Epigram, or a Latin Leonine, I think it becomes the duty of the clerical

* As an additional proof of the correctness of the calumnious Black-Book, we find it has paraded the name of "Charles Wolfe Eyre, Pibendary of York:—Charles Wolfe Eyre, Rector of Carlton, &c. &c." Now it so happens that this gentleman has nothing in the world to do with either of those places.

student to interpose his humble effort to interrupt, if possible, so idle and detrimental an interference.

The numbers of the Magazine to which I have alluded, for February, March, and April last, have contained a variety of letters (one of them from a gentleman who ought to know better), of the most puerile and offensive nature, upon the meaning of the expression, "*κάμηλον διὰ τρυπήματος ραφίδος διελθεῖν*," as recorded by the first three Evangelists. Notwithstanding the proposed interpretation of *κάμιλος* (or, as Bowyer would have it, *κάβηλος*, or *κάβιλος*), a *rope* or *cable*, as better calculated to suit the refinement of modern adaptation, I shall take the liberty of retaining *κάμηλος*, a *camel*, in my own copy of the New Testament; and, for the satisfaction of such sceptical gentlemen as cannot comprehend the analogy of an oriental metaphor, I will relate a circumstance recently communicated to me by a gentleman who has visited the Holy City, and which elucidates, in a manner the most clear and satisfactory, the apparent difficulty of the phrase.

"In a suburb of Jerusalem," he says, "there stand the remains of a bar or gate, at which an embargo is said to have been once paid on camels entering the city with spices and other commodities from Arabia Felix and Idumæa. By the side of this gate was a narrow postern or wicket, with a revolving cross-bar, capable of admitting a foot-passenger, but which it was next to impossible that a camel could squeeze through, and so evade the duty. This wicket is still known by the name of "*The Needle's Eye*;" and probably the title was common to other passes of the like description. Hence the proverb, applied to any work of difficulty, "*εὐκοπώτερον ἐστὶ κάμηλον*," &c. To the same image may be referred the expression of our Lord, "*ὅτι στίβη ἡ πόλις, καὶ τεθλιμμένη ἡ ὁδὸς*," and not very dissimilar is the Indian proverb, "to drive an elephant in-doors."

I am, Sir, your obedient Servant,

SCRUTATOR.

LAST HOURS OF THE EMPRESS MARIA FEODOROWNA,

Mother of Nicholas I. Emperor of Russia.

OF those exalted persons who have filled their high calling with most honour to their station, and greatest advantage to their subjects, by holding up, in their own conduct, an illustrious example and incitement to the offices of Christian charity, it would indeed be difficult to select a model more perfect, in all its parts, than the life of the late Empress Maria Feodorowna: and it is for this reason, that we have selected the following details from the papers of a close observer,* who was her proud and willing agent in many an act of unostentatious benevolence. We are anxious also that the reader's memory should store up a new instance of the heavenly placidity with which the virtuous soul passes from this world into a brighter and a happier state.

* The Rev. Canon Meyer, of Hamburg.

"Fully prepared for her removal from this chequered scene," says the writer, "she rested her closing eyes on what was most dear to her on earth; extended her feeble hand in blessing on her children's heads, and bequeathed her benediction to each of those who were distant from her side in this solemn moment. The youthful heir to the throne, her grandson, was also brought into the apartment; he asked her, whether she was not anxious to see his sisters, and upon her answer in the affirmative, hastened to fetch them, and in another minute brought them into the presence of the dying princess. On them also she bestowed her blessing; with a last effort, in which she was assisted by her beloved son, the Emperor Nicholas, she laid her faltering hand on the head of her youngest grandchild, and in the act of blessing him, fell into a soft slumber, from which she awoke for an instant to cast a fond and parting glance on Nicholas; and then, without a sigh or pang, her soul winged its flight to the mansions of the blessed. It was the third hour after midnight; a gentle motion of the lip shewed that the spirit had fled; and a heavenly smile still rested on her features, when her pulse had ceased to throb."—

"This lamentable event clothed all Russia in mourning. It robbed orphans of a mother, and the unfortunate of an ever-watchful and generous protectress. No words can describe the deep and universal sensation it made; it preyed on every heart, from the throne to the peasant's cottage; but in no quarter so poignantly as among the dependents on those charities, whether of private benevolence or education, of which she was an indefatigable conductress for a period of two and fifty years; tending them with an activity and zeal, a degree of affection and constancy, to which it is impossible I should ever again be an eye-witness. I speak without hyperbole, when I say, that there was scarcely a moment of her existence which was not signalized by some act of beneficence, or consecrated to the practice of the most exalted of female virtues. She never, at any one period of her life, discharged a servant, or allowed them to retire from her service, without seeing the means of subsistence provided both for them and their families, and directing the admission of their children into some one of the various asylums for education, of which she was the parent or active patroness. She never gave notice beforehand of her intention to visit any one of these institutions; she came upon the conductors unawares, and inspected its whole condition with a searching eye, from the cellar to the uppermost floor. Amongst all her good deeds, none shone brighter than the benevolent and heartfelt concern which she lavished upon the sufferers in the late campaign in Turkey.* High and low, rich and poor, equally shared her charity; she personally visited those who had been bereaved of some dear relative; breathed words of consolation into their breaking hearts; sent them pecuniary or other relief, as the case required; and took those children under her motherly protection, who had lost their parental stay and protectors. Her generosity, on this mournful occasion, reduced her to the necessity of even borrowing a considerable

sum from St. ———. She adopted, before her decease, the most effectual means for preventing the decay of any one of the three-and-twenty institutions she had fostered; and in her will she made special provision for every individual servant."

Such, reader, was the mother of the late and present sovereigns of Russia.

CHURCH SOCIÉTIES.

MR. EDITOR,—Believing as I do, that the Societies for Promoting Christian Knowledge and Propagating the Gospel, were they better known and supported, would be able, under the blessing of Providence, to extend the privileges of the Gospel in no inconsiderable degree; to attach members of the Church of England closer to the Church, and to conciliate the respect of such as are now unfortunately inimical to her interests, I cannot refrain from sending you a few additional suggestions and observations, which, as a Churchman, I cannot but desire to press upon the attention of all who have the welfare of the Church at heart. My suggestions refer to London and the neighbourhood, and I think if acted upon there, they would soon be followed by similar exertions all over the country.

I would recommend that district committees of *both* Societies be formed in every parish in London, except the city parishes. Let all be exhorted to give—the rich man of his abundance—the poor man according to his ability. Let there be a sermon preached once a-year in the Church (or Churches) of the parish, and let the amount collected be divided in equal moieties between the two Societies. In the city I would recommend that district committees also of *both* Societies be formed in *every ward*, that charity sermons be annually preached in all the churches, and that the money collected be divided in equal moieties between the two district societies of the particular ward in which the collection is made. In the villages round London let there be also local committees of *both* Societies formed, and annual sermons preached at all the Churches. In no case would I dispense with the sermon, for, however small the collection may be, the *interests of the Societies must be advanced* when their cause is urged solemnly and impressively by the ministers of God, and, if there be an individual who cannot afford to throw in even a "widow's mite," he may be induced at least to give us his prayers and to wish us God speed.

I would fain hope that the Societies are now about to receive that general support, which, as Christian Societies of the Church of England, they have a right to claim at the hands of Churchmen, and that the clergy are even now in deliberation as to the most effectual means they can make use of to render the operations of the Societies as influential and as widely beneficial as possible. It is certainly a great reflection on the character of the clergy to say (as truly we must say) that the Church Societies would achieve a far greater degree of good than they are now enabled to do, if they would only step forward and recommend them to the support of their people; and I anxiously hope, that the clergy—for their own sake—for the sake of the Church of England—for the sake of the Gospel of Christ—will seek to remove the

stigma which at present attaches itself to us. It is most discreditable to us as Christians and as Churchmen, that societies willing to go forth into the Lord's vineyard and to seek the extension of his kingdom, should be impeded in their benevolent intentions through lack of means, especially when we have it in our power to supply those means, and which, indeed, are placed in our hands for the express purpose of being used to the glory of God, and the benefit of our fellow-creatures. We stand bound in the most sacred and imperative manner to propagate the Gospel; and, if the Societies we are speaking of are able, by divine assistance and our exertions, to assist in doing this, nothing can be clearer than that it is *our duty* to support them. And let us not forget, that if, through our supineness, the progress of the Gospel be retarded, or any of its important doctrines be corrupted or mistated by other parties, great will be *our* condemnation. The signs of the times, too, warn us to be vigilant. We must not shut our eyes to the *fact* that Dissenters of all kinds are straining every nerve to further their own aggrandizement, and that, by means most unfair and dishonest, they strive to gain proselytes to their respective communions. We cannot also but note, however painful it is to do so, their increasing antipathy to every thing connected with the Church of England; that the most discoloured sects unite and hesitate not to receive as brethren even those who "*deny the Lord who bought them*;" and that the *whole party* stand arrayed against the pure doctrines and discipline of our venerable Church. The Romanist, too, is making rapid strides (and alas! we have given him encouragement by our own false notions of liberality), and, true to his principles, he still carries war in his heart against all sound Churchmen and uncompromising Protestants, whom he must *always* designate as "obstinate heretics." "The melancholy truth," says Dr. Fancourt, "*cannot be concealed, that the votaries of Rome have greatly increased in our land.*" (Sermon at Leicester.) Infidelity, too, under various forms, is unhappily gaining ground, and "evil men and seducers are waxing worse and worse, deceiving and being deceived."

In this alarming state of things, therefore, "we must not be indifferent spectators of such deplorable spoliations" of the Lord's vineyard (see Mr. Norris's sermon on Holy Places); but with becoming energy we must apply ourselves with diligence to the task of correcting whatever is amiss amongst us; and, taking the whole armour of God, we must go forth and contend in his name for the faith once delivered to the saints. This he has enjoined us to do, and this we must do, or we shall betray that sacred cause, which, by the strongest possible obligations, he has bound us to maintain, and in the defence of which we ought to be ready, if need be, even to perish.

I quite agree with you, Mr. Editor, that "the claims of the Church should be set before the people with conciliatory mildness, but with Christian decision." (Christian Remembrancer, 1830, p. 666.) With this view, let it be the endeavour of the clergy to rouse the affections of their people towards the pure and apostolic branch of Christ's church established in this country. Let them shew the inestimable advantages which every true churchman has within his reach, and the

tender concern evinced by the Church for the spiritual edification and growth in grace of all her sons. Let them also set forth, upon *the authority of the word of God*, how heinous the sin of schism is in his sight, and cease not to admonish them that they receive the doctrines of the Church, *because they are the doctrines of the Bible*, and because they are the same which the faithful in all ages have received, and rested their hopes upon; and that upon a *proper* reception of them, our salvation is made to depend. Whilst maintaining their own principles, let the clergy also endeavour to conciliate and to bring back into the fold of the Church, those, who from various motives, have wandered from her green pastures, and who, *through ignorance of the word of God*, have followed unauthorized teachers, and set at nought those, whom Supreme Wisdom has appointed to watch for their souls, and upon whom *he* has laid the burden of responsibility. Now, in order to render the ministrations of the clergy as efficient as possible, we must erect churches,—encourage Sunday, national, and infant schools,—in populous places have a third service at our churches,—extend the influence of the Church societies, by forming district committees,—and by opening lending libraries for the use of the poor. In short, we must labour, in season and out of season, to promote *CHRISTIAN knowledge*, for to a deficiency of that, as the source of principle and duty, may be attributed all the evils we are labouring under.

I think it is sufficiently obvious, that the prevalence of latitudinarian principles amongst us is owing, in a very great degree, to our own apathy and apparent unconcern; for had new churches been erected fifty years ago, the aspect of the Church of England would have been more cheering than it is at present; and, had the Church Societies been properly brought forward, *sectarian* ones never would have extended themselves as they have done. Evil has been raised up unto us out of our own house, and in the unhappy divisions which prevail we are admonished that we have not done our duty. “He therefore that hath an ear, let him hear what the Spirit saith unto the churches.”

And as we labour to promote sound and genuine religion amongst ourselves, so let us exert ourselves in behalf of our colonies and other dependencies, and, at the same time, seek to extend the blessings of the gospel to those who are now sitting in darkness and the shadow of death. Let us use all lawful methods to effect these important objects, and let the Society for propagating the Gospel be placed in a situation to effect all that is in her heart, that she may become a blessing to the nations of the earth. Let our zeal for the Church of England be as strong as the blessings we derive from her are great and important. Let us endeavour “to strengthen her stakes and lengthen her cords,” and unite in fervent supplication at the throne of grace, that the Almighty would make us instrumental in the acceleration of that blissful period, “when all shall know the Lord from the least to the greatest,” and when “his will shall be done in earth, even as it is in heaven.”

Commending the above suggestions and reflections to the serious consideration of all faithful churchmen,

I remain, Sir, your constant reader,

X.

ON HEBREW POETRY.

MR. EDITOR,—I have read with much gratification some of the late numbers of the *British Critic* and *Quarterly Theological Review*. It is a publication which appears to be rising in talent and value: I was therefore not a little surprised at an opinion maintained, in the number for last April, on the subject of Hebrew poetry. In the review of certain translations of the *Psalms*, I met with the following passage:—"One thing more we must say here, and in this we shall perhaps be thought antiquated and precise. It is this: notwithstanding all that Bishop Lowth, Bishop Jebb, and other highly respectable writers have said on Hebrew poetry and parallelism, we cannot bring ourselves to think, that the arrangement of the *Psalms*, and other poetical books, as they are called, into distichs, &c. adds in any way either to their perspicuity, their force, solemnity or beauty: nor do we think any one among us would ever be brought to believe, that a Church or Family Bible, arranged and read according to this system of parallelism, would possess any thing like the authority of a *Divine Revelation*. Our notion is, that to dignify the Bible, or any part of it, with the title of Hebrew poetry, tends very much more to injure its authority than to recommend it: and further, we have no good reason for giving it any such character. Besides, were this sort of rhythmus found to prevail in a degree far greater than it really does, still all that could be said for it must be, that it is a species of writing peculiar to the oriental nations; while their poetry, where that is really to be found, (*for the Hebrews have certainly none*) is a totally different thing. The skill of the best scholar has failed in the endeavour to parcel out the sacred text, as is visible enough in the very elaborate work of Dr. French and Mr. Skinner."—*British Critic, Quarterly Theological Review*, &c. for April, 1831.

Having paid some attention to the structure and characteristics of what has always been considered Hebrew poetry, I request the insertion of the following remarks on the passage above quoted

The Reviewer more than doubts the existence of poetry amongst the ancient Hebrews: and even admitting, for the sake of argument, its existence, he thinks that the restoration of the poetical books to an arrangement founded on parallelism, would not only be useless, but injurious. These are bold assertions; but they are mere assertions. However well he may be able to sustain the positions laid down, he does not, in fact, bring a single argument in their support. Now, that what has been commonly called *Hebrew poetry*, is different from that of the Greeks and Romans, is abundantly evident; and has been generally, I had almost said universally, admitted, since Bishop Lowth's clear and masterly statement of the doctrine of parallelism, and his triumphant "*Metricæ Iluvianæ brevis confutatio*." But that it is not to be considered *poetry of any kind*, is a doctrine which requires no small strength of argument to support. In the first place, like poetry, it is arranged in portions of nearly equal length. See, for instance, the 111th, 119th, and other alphabetical *Psalms*, where the beginning and the termination of each verse, a member of a verse, is distinguished by the successive letters of the alphabet. 2dly, It is

commonly distinguished by richness of imagery, force of expression, and elevation of character, like the poetry of other nations, and also, like the Italian and English languages, by terminations and words, rarely, if ever, used in prose. Let any one read, for example, for the first time, in our authorized version, the first two verses of the 23d chapter of Deuteronomy, and let me ask, whether he would not, without hesitation, pronounce it to be poetry?

1. "Give ear, O ye heavens, and I will speak :
And hear, O earth, the words of my mouth.
2. "My doctrine shall drop, as the rain :
My speech shall distil, as the dew :
As the small rain upon the tender herb,
And as the showers upon the grass."

3dly, The titles כּוּמּוּר שִׁיר, &c. are frequently prefixed to portions of Scripture, which are distinguished by the prevalence of parallelism; and these titles are never given to portions of Scripture not so distinguished. See, for instance, Exod. xv. 1:—"Then sang Moses and the children of Israel this song. (אֶת הַשִּׁירָה הַזֹּאת.) Judges v. 1:—"Then sang (וַת שֶׁר) Deborah and Barak, &c." 4thly, The books of Psalms, Proverbs and Job, in many of the Hebrew MS. collated by Dr. Kennicott, are arranged in hemistichs.* In the Alexandrian MS. of the Septuagint, the Book of Psalms is divided into lines, nearly corresponding with the Hebrew hemistichs. In the Vatican Septuagint, and in the *Peschito*, or ancient Syriac, the termination of each hemistich is distinguished by certain marks. I know nothing of the poetry of other oriental nations, and therefore cannot compare it with what has hitherto been considered the poetry of the Hebrews. But, if the writer is well conversant with Oriental literature, as I have some reason to suspect that he is, and can support his opinions in opposition to the powerful authority of Bishop Lowth, by solid and substantial arguments, he ought rather to make them the subject of a separate treatise, than of a few hasty lines in a page of a periodical work. But to proceed from this digression. It is also stated by our Reviewer, that the *authority* of the sacred text would be affected by arranging the Common Bible according to the system of parallelism:—"Nor do we think any one among us would ever be brought to believe, that a Church or Family Bible, arranged and read according to the system of parallelism, would possess *any thing like the authority of a Divine Revelation*. Our notion is, that to dignify the Bible, or any part of it, with the title of Hebrew poetry, tends very much more to injure its authority than to recommend it." I am unwilling either to misrepresent, or to misunderstand the Reviewer; but I am quite at a loss to comprehend his meaning. Can the *authority* of the sacred text be in the slightest degree affected by the *form* in which it may be printed? Some prejudice might perhaps be at first excited, by throwing the poetical

* "Hic liber psalmodum scriptus est more poetico; scilicet in lineas plerumque breves divisus, et maximum partem constans hemistichis fere equalibus." Here follows an enumeration of the MSS. and Editions in which the Psalms are so arranged. Kennicottii Vet. Test. Hebraic. Tom. ii. p. 307. A singular remark is made at the end of the book of Job, and of the book of Proverbs.

books of the Bible, which are now printed as prose, into a poetical form: but no harm could ultimately arise from restoring the poetry of the Bible to that form in which there is great reason to believe it was at first constructed. Of course, as a matter of *prudence*, it would not be advisable to *begin* by altering the arrangement of our Church Bibles; but there seems no reason why we should not endeavour to approach, as nearly as possible, to the original form as well as to the *textual readings* of the Hebrew Bible. But has not this plan, considered so dangerous and objectionable by our Reviewer, been actually adopted to a certain extent? Are there not parts of the authorized version of the Holy Scriptures which, if not actually arranged in metrical lines, can scarcely be read by any one without conveying to the hearer as perfect an idea of Hebrew parallelism as if the English text were actually arranged in lines? Let us take, for instance, the 114th Psalm, and restore it to metrical arrangement, and see whether a different sense would be conveyed, or a different impression made on the hearer, from that which would arise from hearing the same passage read from a common Bible.

1. "When Israel went out of Egypt—
The house of Jacob from a people of a strange language,
2. "Judah was his sanctuary—
[And] Israel his dominion.
3. "The sea saw it and fled:
Jordan was driven back.
1. "The mountains skipped like rams,
[And] the little hills like lambs.
5. "What [ailed] thee, O thou sea, that thou fleddest?
Thou Jordan, that thou wast driven back?
6. "Ye mountains, that ye skipped like rams,
[And] the little hills like lambs," &c.

Here, as in many other passages, the terminations of the Hebrew couplets correspond *exactly* with the terminations of our English verses: and however the uneducated *reader* might entertain a prejudice against this innovation in form, the *hearer* could perceive no difference.

But our author starts another obstacle to a metrical arrangement of the Bible. "The skill of the best scholars has failed in the endeavour to parcel out the sacred text, as is visible enough in the very elaborate work of Dr. French and Mr. Skinner." That the attempt to restore the poetical, or *rhythmical* books of the Bible (if the Reviewer presses the term) has not wholly failed, will be evident to any one who will examine the Books of Psalms, Proverbs, Job, Canticles, Isaiah, &c. in the Hebrew Bibles of Kennicott and Jalm. And if the sense of a passage in many instances depends on the metrical construction, it is surely no waste of time to follow in the track of those eminent Hebrew scholars, with endeavours still nearer to approximate to that regular disposition of the poetry of the Bible, which probably obtained, when it was recited with emphasis in the ears of the people, or accompanied by instruments of music in the service of the temple.

I am, Sir, your humble Servant, &c.

J. B.

ANGLO-SAXON CREED.

MR. EDITOR,—The perusal of Mr. Soames' Bampton Lectures for 1830, has directed my attention to the interesting subject of the religion of our Ante Norman fathers. The freedom of their religion from the modern errors of Romanism is so satisfactorily proved in that work that additional information on the subject is scarcely needed.

Venerating, however, as I do, every thing which comes from the mind and pen of the great George Hickes, I am induced to propose a question which you, perhaps, or some of your readers, may answer. Has this great champion of primitive independent episcopacy left any unpublished monuments of his own research into the particulars of the Anglo-Saxon creed before it became adulterated by popery? That he had deeply studied these antiquities is matter of history; and from an anonymous life of Bishop White Kennett (1730), written, I believe, by William Newton, vicar of Gillingham, Dorset, I collect that, while this eminent divine was obliged to assume the lay habit, and was in retreat with his generous, political, and religious adversary in the vicarage at Ambrosden, he relieved himself from the tedious and trying arguments of his less orthodox friend, by examining and illustrating the *unromanized* tenets of the Anglo-Saxon theology. E. W.

ALOES.

MR. EDITOR,—The following passage, from the Journal of an Embassy to the Courts of Siam and Cochin China, by John Crawford, Esq. late envoy, appears to me illustrative of the aloes mentioned in Solomon's Song, chap. iv. 14. The insertion would oblige

Your humble Servant and Constant Reader.

Song of Solomon, chap. iv. 13.—“Thy plants are an orchard of pomegranates with pleasant fruits; camphire (or cypress) with spike-nard (ver. 14.); spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and *aloes*, with all the chief spices.”

“The place which we had now visited is called by the Cochin Chinese Phu-kok, and by the Siamese Koh-dud, or the “far island;” the last name having reference to its relative distance, compared to other islands, from the coast of Kamboya. In the Kamboyan language it is called Koh-troh or “Shuttle island,” which is evidently the Quadrole of the old maps. It is the largest island on the east coast of the gulf of Siam, being by our reckoning not less than thirty-four miles in length. It is commonly bold high land, the highest hills rising to seven or eight hundred feet. A few spots here and there on the coast only are inhabited; the rest being, as usual, covered with a great forest, which, we were told, contained abundance of deer, hogs, wild buffaloes and oxen, but no leopards or tigers. Its most valuable produce, however, is the *lignum aloes*, or argila. All the hilly countries and islands on this part of the coast of the gulf of Siam abound in this production. We used every endeavour to obtain specimens of the tree in a fit state for botanical description, but without success. The *lignum aloes*, by the account of the natives, is a diseased portion of the

wood. The tree, one of the tallest of the forest, is sufficiently common, but not so the individual in a diseased state; and hence the high price of the *odoriferous* substance. They shewed us several large portions of the timber in its ordinary state, and presented us also with pieces of the *fragrant wood*, recently extracted."*—(*Crawford's Journ. to the Courts of Siam and Cochín China*, 2d edit. vol. i. p. 99.)

"—And aloes."]

By "aloes" here seems plainly meant the lign aloes,* or wood aloes, the finest sort of which is the most resinous of all the woods with which we are acquainted. Its scent, while in the mass, is very fragrant and agreeable. The smell of the common aloes wood is also pleasant, but not so strongly perfumed as the former.—*Parkhurst*. (From the Family Bible.)

Are the trees spoken of by Parkhurst and Crawford the same?

NOTICES OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

(Concluded from page 313.)

RHODE-ISLAND.

It appears that the Church in this State continues to flourish. By the blessing of God upon the regular and rubrical use of her evangelical services, and the faithful preaching of the Gospel, she is gradually adding to her numbers, and growing in the affections of the people. A feeling favourable to the religious education of children pervades almost all classes of people in this portion of the Eastern Diocese. They contribute freely to the support, and gladly put their children under the influence of, Sunday-school instruction. Very little has been done in behalf of missions, except by St. Michael's Church, in Bristol, of which the Bishop is Rector. But it may be hoped, from the zeal in relation to this subject, which was manifested by the members of the late State Convention, and the measures they adopted, that the time is not distant when the spirit of missions will be so identified with the spirit of Christianity, as to produce results of some importance to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

CONNECTICUT.

The number of Clergymen in this diocese is 59, and the number of parishes 78. Since the last Triennial Convention ten Presbyters and ten Deacons have been ordained; and 784 have received the rite of confirmation. The present number of candidates for holy orders is twelve. There has been a respectable increase in the number of communicants; but the imperfect returns exhibited in the parochial reports render it impossible to state the exact amount of that increase. Sunday Schools have been organized in nearly all the parishes in the diocese. They are, for the most part, in a very flourishing condition, and are in connexion with the Protestant Episcopal Sunday School Union, whose system of instruction is generally adopted. The Society

* The tree is frequent in the woods of Singapore.

for the Promotion of Christian Knowledge in the diocese continues to give assistance to a few missionaries, who are usefully employed in building up decayed parishes, and forming new congregations, in various parts of the diocese. The cause of missions, domestic and foreign, is assuming more and more the importance it deserves, in the estimation of the Episcopalians of Connecticut; and a general conviction exists, that it is closely identified with the prosperity of the Church at home, and the increase of individual piety. Some of the congregations have set a noble example of Christian liberality towards this object; and from no quarter do the friends of missions meet with any thing deserving the name of opposition. On the whole, the prospects of this diocese are highly encouraging. It is believed that in no part of the United States are the doctrines of the Gospel preached with more faithfulness, or with a more sensible influence on the hearers.

NEW-YORK.

This diocese consists at present of 128 Clergymen (the Bishop, 111 Presbyters, and 16 Deacons) and 163 congregations; being an increase, since the last General Convention, of 14 Clergymen and 10 congregations. The number of persons confirmed by the Bishop has been 1954. Baptisms, 3572. Marriages, 1253. Funerals, 2499. Communicants, 5556. Some of the largest and most flourishing parishes in the diocese owe their existence, under God, to the fostering care of the Committee appointed for Propagating the Gospel, through the faithful labours of the missionaries, and the active superintendence of the Bishop. When the settlements in which those parishes are established were just forming, the missionary began there his pious work. His little flock grew with the growth, and strengthened with the strength, of the town, until, nurtured by the Divine blessing, the Church became competent to its own support, when the aid was withdrawn, and transferred to visit another region with a similar blessing. In this way, two or three missionary stations are dropped every year, and others established. Merely this, however, by no means keeps pace with the demand. There is a loud call for the constant increase of the means of this all-important and indispensable mode of advancing the interests of the Gospel. Every friend to those interests must hope and pray that this good work may abound more and more. Every one acquainted with the genuine character of our holy religion will be aware, that the evidences of sound piety must be found in the meek, humble, holy, and self-subduing, practical operation of a true and living faith on the general character and life. We have reason to thank God that, through his grace, there is generally apparent, in this diocese, an increase of real religious concern, and an increased sensibility to the pure and holy obligations of the Christian profession. And although much indeed of alarming deficiency on these momentous subjects still exists, to awaken our solicitude, engage our prayers, and enlist our most zealous efforts, still may we thank God, and take courage, in the humble confidence that his word, worship, and ordinances, are made channels of increasing spiritual blessings to his people.

NEW-JERSEY.

The Church in the diocese of New-Jersey, although its comparative increase is not equal to that of the Churches in many of the States, in which the population is continually advancing, by the formation of new settlements, has made greater progress within the last ten or twelve years than at any period since its re-organization, at the close of the revolution. Its number of Clergymen is now twenty—the Bishop, eighteen Presbyters, and one Deacon. The number of congregations is thirty-one, worshipping in thirty churches, some of them new, and all, with scarcely an exception, in good repair. Twenty-four of the congregations enjoy stated regular service. The residue at present are only occasionally supplied, in consequence of the difficulty of procuring Clergymen to act as missionaries. The number of baptisms reported is 660. The number of persons confirmed has been 140. The communicants are about 800. Among the prosperous characteristics of the Church in the diocese, it merits especial notice, and cannot but afford high gratification to pious and benevolent minds, that generally, through the Divine goodness, more attention to, and more interest and zeal in, the concerns of religion, are apparent among its members, than has sometimes been the case in former years, and it is believed not without corresponding beneficial effects. This, as well as its external prosperity, calls for devout thankfulness to the Father of Mercies, and should prompt its members to offer up the most earnest and fervent supplications, through the merits of Christ, that it may not only be continued, but increased.



COLLECTANEA.

SPECIMEN OF A PAPISTICAL CONTROVERSY.—We find an amusing specimen of the style in which disputation was conducted in the fifteenth century, on the occasion of Leo the Tenth's intervention in a matter of disputed sovereignty between the King of Poland and the Grand-Master of the Teutonic Order. The points of the controversy were argued before his Holiness himself; the advocates were the Archbishop of Gnesen, for the Polish sovereign; Carpi, orator of the Holy Roman Empire; and George Von Elz, chancellor of the order, on behalf of his fraternity. The latter had hinted pretty broadly, that the archbishop dealt in nothing but equivocations; and upon this the prelate replies:—"Tu male dicis, tu pessime facis!"

Carpi. "Quomodo ego male dico et pessime facio? Ego dico et facio quæ mihi sunt commissæ a Cæsareæ Majestate, et peto, quæ in aliis Conciliis facta sunt, Cæsareæ Majestati quoque in hoc Concilio non negari."

Archb. "Tu non dicis ut bonus miles, quia in Concilio Constanciensi Rex Poloniæ fuit accusatus per Sigismundum Cæsarem super fide, non autem fuit actum in Concilio super ista causa, vel inter Regem et Ordinem."

Carpi. "Quomodo ego non dico ut bonus miles? Pater Sancte! hic sunt acta in Concilio Constanciensi in ista causa."

Archb. "Tu non es bonus, sed scandalosus miles!"

Carpi. "Vos loquimini sicut vir imprudens et unus barbarus. Nonne pudet vos ista dicere in conspectu sanctissimi Domini nostri?"

His Grace the Archbishop was about to give his spleen still fuller vent, when the pope interposed, exclaiming: "Nolite ista facere; tacete!" and thus put an end to the debate; though Carpi, in taking his leave, could not resist flinging "*E una Bestia!*" in the prelate's teeth.

HOLIDAYS IN THE GALLICAN CHURCH.—By a late order of the French government, the religious festivals have been diminished to four in the year; namely, Christmas, the Ascension of Christ, the Ascension of the Virgin, and the day of All Saints. No other festival whatever can be legally announced or held; nor are any fairs or markets to be suspended in future, with a view to its observance. Festivals of patron-saints, which have hitherto been the characteristic and favourite progeny of Roman Catholicism, are not allowed, on the week-days which are affixed to them in the Calendar, to be celebrated by any rites or ceremonies; but they may be observed on the Sunday succeeding.

THE SAXON CLERGY OF THE LUTHERAN COMMUNION.—The rules for the probation of candidates for holy orders in Saxony have been re-modelled under the decree drawn up by the Ecclesiastical Council and Superior Consistory, and promulgated, under the King's sign-manual, on the first of December last. Amongst other enactments in this document, it is required of candidates, that they shall conjoin, with a sketch of their past lives, their baptismal certificate, a testimonial of their matriculation, to be given at the time when they quit the university, and proofs that they have attended prælections on the doctrines, &c. of the Old and New Testament, Dogmatics, Symbolics, Morals, Church and Dogmatical History, Homilectics, Pastoral Theology, and Catechetics. No student, however, is allowed to offer himself as a candidate, unless he shall have completed a full course of Divinity, "which is intimately blended with a sufficient acquaintance with Philosophy and History." Those who are summoned to public examination, will be required to exhibit a proof of their talents and attainments, not only by composing a disquisition on some point in divinity, &c. under the personal inspection of some competent delegate, but by undergoing a thorough examination in the various branches of learning connected with theology; both are to be in Latin; and besides these evidences of qualification, they are to deliver a sermon and hold a public disputation. The decree further cautions parents and guardians, on account of the increased exigency of the age, against allowing their children or wards to enter upon clerical studies, unless they evince a decided aptitude for them; it warns all parties, that an increased severity of examination is become requisite; and sets forth, that where there exists such abundant opportunities for selection among the candidates, nothing but merit can secure admission into the Saxon Church.

LAW REPORT.

CONSISTORY COURT OF LONDON.

UNDUE PUBLICATION OF BANNS.

WILTSHIRE v. PRINCE, *otherwise* WILTSHIRE.

THIS was a suit of nullity of marriage by reason of an undue publication of banns, and was promoted by Henry John Wiltshire against Elizabeth Prince, calling herself Wiltshire.*

The libel pleaded,—first: st. 4 G. 4. c. 76. ss. 7. and 22.

2d and 3d. The birth of H. J. Wiltshire, on 20th April, 1809; and his baptism in the church of St. George, Bloomsbury, on the 23d April, 1812, by the names of "Henry John."

4th. That in March, 1827, Elizabeth Prince, aged thirty years, entered, as cook, the service of Robert and Mary Wiltshire (the parents of the complainant), living in Great Russell Street.

5th. That Prince prevailed upon H. J. Wiltshire to procure the publication of banns between himself and her, at St. Bride's, on 20th January, 1828, and two following Sundays; and it was arranged between them, with a view to concealment, that he should, in the banns, be described by the name of "John." That, in pursuance of such banns, a marriage was had, on the 5th of February, 1828, without the consent or knowledge of R. Wiltshire: "and that such marriage, knowingly and wilfully had without due publication of banns, was and is void."

6th. Exhibited a true copy of the entry of the banns, and also of the marriage.

7th. That H. J. Wiltshire, from his infancy, was invariably called by the

name of "Henry John," and not "John;" and that, as well before as after the marriage, Elizabeth Prince constantly addressed and spoke of him by the name of "Henry," and *not* other.

8th. That Robert Wiltshire and his family did not discover, nor were apprized of this marriage, till 15th May, 1828, when H. J. Wiltshire was immediately sent abroad, where he remained till the commencement of this suit and that Prince was, on the 19th May, 1828, dismissed the service of R. and M. Wiltshire.

9th. That after her dismissal, Prince remained some short time in the neighbourhood, when she quitted it, and R. Wiltshire was not able to discover her place of abode until shortly before the service of the citation.

The fact of marriage was admitted: and the minority, want of consent, and that Elizabeth Prince was cognizant that the name of the promoter was "Henry John," and that the banns had been published by the name of "John" only, were fully proved.

The King's Advocate for Mr. Wiltshire. Dodson *contra*.

Judgment.

Dr. Lushington. This is the first case in which the stat. 4 Geo. 1. c. 76. s. 22. has undergone any judicial investigation. The true interpretation of the section is important: it enacts, "That if any persons shall *knowingly and wilfully intermarry* without due publication of banns, or without a

* The citation was taken out on behalf of Robert Wiltshire, the natural and lawful father, and guardian of his son—a minor. On 1st of May, 1830, this citation was returned into Court; the libel was admitted on the 29th. On the 7th of June, the proctor for Robert Wiltshire alleged the son to be of age; exhibited as proctor for the son, and the father, being then dismissed from the suit, was, on the 16th, examined as a witness in the cause.

licence from a person having authority to grant the same, the marriages of such persons shall be null and void to all intents and purposes whatsoever." This is the substance of this section, as relating to the question for my consideration. Now, whatever might be the construction of this section, when only of the parties knew of the false publication, here there is sufficient evidence to shew, that both the man and the woman were aware that the banns had been published in a

manner calculated to conceal the identity of one of the parties. The omission of a Christian name may operate as a concealment, as much as the omission of a surname. Looking to the whole of the evidence, I am satisfied that, in the present case, the publication was contrary to this section of the act of parliament, and that both parties were perfectly cognizant, before the marriage, of the violation of its provisions. I pronounce the marriage null and void.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Report of the York Diocesan Committee.

THE Diocesan Committee, in laying their Report for 1830 before the public, have the satisfaction of being able to state, that the laudable objects of the Society appear to have met with increased attention in the district over which the care of the Committee extends.

During the past year there have been issued from the Depository in York, 18,599 books and tracts;—including 598 Bibles, 620 Testaments, 1,875 Common Prayer-Books and Psalters, and 15,506 of the Society's other publications.

A remittance of 308*l.* 12*s.* 9*d.* has been made to the Society on account of the sale of these books. The annual subscriptions remitted have amounted to 117*l.* 14*s.* 3*d.*—Ten new subscribers have been added to the Diocesan Committee, and have been recommended to the Parent Society.

To these statements, the Committee have to add, that the annual sermon on behalf of the Society, preached in October, by the Hon. and Rev. Henry Duncombe, produced a collection of 24*l.* 5*s.* 9*d.*; and they would remark, on the whole of the account which they have now given, that a comparison with the Report of 1829, will shew an improvement in all respects; but especially in the number of books

and tracts which have been distributed, the issue having exceeded that of the preceding year by 2,331 volumes.

Rev. J. RICHARDSON, M. A. } *Secre-*
Rev. W. L. PICKARD, M. A. } *taries.*

Annual Report of the Cranbrook District Committee presented at the Anniversary Meeting held at Ten-terden, on Friday, July 29, 1831.

WHEN, in July 1830, the Committee made its First Annual Report, it did not hesitate to acknowledge that the account of its proceedings presented no imposing appearance. Its annual subscribers were few, and its transactions, up to that period, had been on a very confined scale. Confiding, however, in the strength of its claims, the Committee then expressed its "persuasion that its supporters would increase as its existence became more generally known and its usefulness felt; and that the liberality of its friends would qualify it to extend its operations as far as the wants of the district should require." The event has proved that this confidence was not misplaced, as the Anniversary Meeting more than doubled the number of annual subscribers, in addition to the collection made after the sermon. And that the Committee has since not been inactive in the great

cause of religious instruction, the following statement of books issued from the depository and procured at the request of members in the district during the past year will sufficiently shew.

The amount from July 30, 1830, to July 29, 1831, is

Family Bibles	1
Bibles	62
Testaments	41
Com. Prayers and Psalters ..	200
Other Books and Tracts ..	1031

Total ... 1338

Being an increase of 528 upon the numbers of the preceding year.

At the Quarterly Meeting in October, 1830, after an examination into the state of the funds of the Committee, it was resolved to make a further reduction of 20% per cent. on the prices of the Parent Society of the Bibles, Testaments, and Common Prayers supplied from the depository to the members of the Committee; the said resolution to be in force only until the present meeting, in order that its effect on the means of the Committee might be tried, and the resolution rescinded in case it should be found to cause too heavy an addition to the expenditure. The loss by this measure only amounts, however, to the sum of 3*l.* 13*s.* 2½*d.* The Committee, therefore, feels that it will be justified in continuing this reduction, inasmuch as, without any violent diminution of its funds, the measure will very materially promote one grand object for which those funds are collected, viz. the ready supplying the poor with copies of the Holy Scriptures and the Liturgy.

The Committee have much satisfaction in reporting, that the cash account, while it bears testimony to the amount of business transacted within the year, also proves that the means are fully able to support even an increase of activity. The receipts have been

On account of the Parent Society and wholly due to it	21	5	3
Contributions to District Fund	41	2	2

	£	s.	d.
For Books delivered from depository	39	8	7
Total ...	101	16	0
To which must be added			
Bills for books due to Committee	11	10	11
Value of books for sale in depository	12	11	3
Grand total ..	£125	18	2

The payments during the same period have been

	£	s.	d.
Sums received on account of Parent Society	19	3	3
Donation to ditto	5	0	0
For books received from ditto	50	11	1
Incidental expenses of Committee	9	12	10½
Total ..	£81	7	2½

There is also due from the Committee to the Parent Society a farther sum, being for

	£	s.	d.
Subscriptions received and not yet remitted	2	2	0
Bill for books	1	8	6
For difference on books sold to non-members of Parent Society	0	6	2
Total	£3	16	8

Grand total of payments and engagements ... 88 3 10½

So that the whole available property (previous to the meeting) amounts to 37*l.* 1*s.* 3½*d.*

In the above account of the expenditure there are two items which appear to require some observations. The first is the donation of 5*l.* to the Parent Society. This was granted at the Quarterly Meeting of October, 1830, as it was ascertained that the state of the funds would fully justify the measure. Originally the Society required every District Committee to pay over to its own funds a third of all collections made by the Committee,

which rule is, however, no longer in force, consequently the Parent Society now receives no assistance from its affiliated branches but what is voluntarily rendered. The second item just alluded to is the expenses of the Committee, which nominally amount to 9l. 10s. 10½d. Of this sum, however, 5l. 8s. 8½d. were a balance due to the

treasurer on the last year's account, when, from circumstances arising from the infant state of the Committee, an unusually large outlay was deemed necessary, and the means were small. Therefore, deducting these 5l. 8s. 8½d. the actual expenses of the last year only amount to 4l. 4s. 2d.

REV. ARTHUR HUSSEY, *Secretary.*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Report of the York Diocesan Committee.

IN reporting their proceedings for another year, the York Diocesan Committee of the Society for the Propagation of the Gospel in Foreign Parts, have again to express their thankfulness for the degree of success which has attended their efforts.

Six new subscribers have this year been added to the committee's list; and the amount of the receipts in donations, collections, and annual subscriptions, is 91l. 9s.,—a sum which, when augmented by the arrears for the year yet unpaid, will somewhat exceed the gross amount for the year 1829.

REV. W. L. PICKARD, M. A. *Secretary.*

SOCIETIES for PROMOTING CHRISTIAN KNOWLEDGE, and for the PROPAGATION of the GOSPEL in FOREIGN PARTS.

Birmingham District Committee.

THE Annual General Meeting of these Societies was held at St. Philip's Church, on Tuesday, Aug. 9, 1831, the Right Hon. the Earl of Bradford in the Chair. The following is extracted from the Report:—

It is with the sincerest pleasure, that every District Committee of the Society for Promoting Christian Knowledge must this year come before the public, as they have the most gratifying reports to send forth of the progress their venerable Parent is making in her usual 'labour of love.' God has, indeed, blessed the endeavours of the Society, by enlarging its sphere of usefulness, and giving the pleasing prospect of that usefulness being yet enlarged in each succeeding year, and its benefits even more liberally dispensed in every part of the British empire.

The Birmingham District Committee are faithfully endeavouring to aid the pious and charitable designs of her venerable Parent, by the circulation of the Bibles, Prayer-books, and other religious and instructive books and tracts on the Society's list, in this town

and neighbourhood; by making the operations of the Parent Society more generally known; by publishing more widely the grounds which constitute its claims to public support, and procuring additional members to the Society. Sixteen new members have been added to the District Committee during the last year, and twenty-five the year preceding. Since the last annual meeting a depository has been opened at Wolverhampton, previous to which the operations of the Birmingham District extended to that neighbourhood; this has, of course, interfered with the issue of books from their depository, but still the returns of their sales are very nearly the same as the preceding year, namely, 742 Bibles, 781 Testaments, 1870 Prayer-books, and 13974 books and tracts.

The Birmingham District Committee have lately been employed in the careful and attentive selection of various religious and interesting books and tracts from the Society's catalogue, which they have put into cases and formed into libraries of two sorts;—one for the use of schools and parishes, the other for private families and servants. The Committee have also been

issuing posting-bills, descriptive of the advantages of the Society, and have drawn up bills more in detail, and containing a scale of the Society's prices for some of their principal books, which they have caused to be framed and hung up in the porches or on the doors of all the churches and chapels in the town and neighbourhood, together with printed catalogues of their parochial and domestic libraries.

The sister Society—that for the Propagation of the Gospel in Foreign Parts,—is still pursuing, not the even, but rugged tenour of her ways, with even more than her accustomed zeal and intrepidity. This populous town and neighbourhood have certainly not yet paid sufficient attention to the very strong claims which this Society has upon their most zealous support; but the Committee have pleasure in announcing that a *King's Letter* has been addressed to the Archbishops of Canterbury and York, requiring them to take the necessary steps for obtaining contributions throughout the country for the renovation of its funds and the encouragement of its vast and splendid undertaking.

Norwich Diocesan Committee of the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel, and the Norfolk and Norwich National School Society.

THE annual meeting of the members of the above Societies was held, on the 27th of July, in the Central School-room, Norwich. The Hon. and very Rev. the Dean took the chair, and commenced the proceedings with the usual prayers.

The Rev. G. Titlow then read several interesting extracts from the last Report of the Society for the Propagation of the Gospel, which were ordered to be printed. The Rev. James Brown, who acted as secretary to the Diocesan Committee at the time when the last Royal Letter in aid of the Society was circulated, strongly recommended that, on a future similar

occasion, the amounts of the parochial collections should be inserted in the public journals. This suggestion was adopted by the meeting.

It appeared from the Report of the Committee of the Society for Promoting Christian Knowledge, which was read by the Rev. J. Brown, that the friends of the Society have recently come forward liberally to relieve the Local Fund from its embarrassments, which at one time appeared formidable, there being a balance of 130*l.* due to the Treasurer; and a hope was expressed that it would for the future fully meet the demands upon it. During the year 1830, 593 Bibles, 873 Testaments, 2,083 Prayer-books and Psalters, and 18,386 books and tracts, were sold at the depôt in Norwich. The sum of 50*l.* was ordered to be transmitted to the Parent Society.

The Rev. Edward Cole next read the Report of the National School Society, which gave sufficient proof of its progressive usefulness. During the past twelve months, two daily and ten Sunday schools had been established in the county and admitted into union, affording religious instruction to an additional number of 730 children. The total number of schools in union with this Society is now 207, containing 11,317 children. Four masters and seven mistresses had been trained in the Central School, and a reward of one sovereign had been presented to five masters and mistresses recommended by the visitors in the respective deaneries. The amount of books gratuitously supplied was 115 Testaments, 256 Prayer-books and Psalters, and 2,808 Elementary books; 50*l.* had been paid to the treasurer of the Norwich Charity Schools, in aid of the erection of two school-rooms in that city. The Report concluded with a well-merited expression of gratitude to the late Secretary, the Rev. J. Neville White.

On the following day the Anniversary of the three Societies was held in the Cathedral: 2,150 children (1,323 boys and 837 girls*) were

* Belonging to the Daily and Sunday Schools in Norwich, in union with the National Society.

assembled in the nave, which was fitted up for service, and a very able and appropriate discourse was delivered to a numerous congregation, on behalf of the Society for the Propagation of the Gospel, by the Rev. Temple Frere, Rector of Roydon, Norfolk, in 1 Cor. iii. 9, "We are labourers together with God."

London Auxiliary Committee of the Gaelic Episcopal Society. Instituted July, 1831.

SINCE our last notice of this Society, we have much pleasure in being able to announce the following names of the highly respectable individuals who have become its patrons; and to add that many donations and subscriptions have been received.

His Grace the Duke of Gordon,
The Lord Bishop of London,
The Lord Bishop of Durham,
The Lord Bishop of Winchester,
The Lord Bishop of Ely,
The Lord Bishop of Lichfield and
Coventry,
The Lord Bishop of Lincoln,
The Lord Bishop of Chester,
The Lord Bishop of Oxford,
Right Hon. Lord Kenyon,
Right Hon. Lord Bexley,
Right Hon. Charles Grant, M.P.
Right Hon. Robert Grant, M.P.
Hon. Mr. Justice Park,
Sir John Richardson.

Note.—Our readers should be aware that this Society is not the same as the Gaelic Society recommended in a late number of the *Evangelical Maga-*

ANTIGUA.

The Antigua Branch Association of the Incorporated Society for the Conversion, Religious Instruction and Education of the Negro Slaves in the West-India Islands.

THE fourth Annual Report announces the gradual advancement in morals and religion of that class of the inhabitants of the island to whom their care and attention is mainly directed.

At St. John's there will be observed, indeed, in the Boys' School, a trifling decrease, owing to the revival of those private schools which before were abandoned, but are now remodelled from the Society's School on the National system.

BOYS' SCHOOL.

	Free.	Slaves	Total
At the close of 1829 .	148	40	188
At the close of 1830 .	118	46	164

GIRLS' SCHOOL.

	Free.	Slaves	Total.
At the close of 1829 .	70	28	98
At the close of 1830 .	59	41	100
Total in both Schools, 1830 .	264.		

At the Midsummer and Christmas examination, both boys and girls acquitted themselves to the increasing

satisfaction of all present. On the latter occasion, the approbation expressed by the Bishop, who was then on his visit to the Island, was gladly acknowledged as a valuable testimony in confirmation of the favourable reports which have been successively given of these Schools. Straw hats, made by the boys, were produced as works of industry; and it is hoped that to the like industry, of which this was so gratifying a proof, the children may be gradually trained in various other ways.

The appearance of the children in their new clothes reflected great credit on the exertions of the "Society for Aiding the Education of Poor Children." The girls, in their purple dresses, white caps, aprons, and mittens, failed not to attract particular notice. The experiment tried with the best boys and girls not clothed by the above-named Society, of allowing their small savings of two dogs, or three-halfpence sterling per week, (on the plan of the penny clubs in England,) to accumulate until the end of the year, was found to answer the expectations of those who kindly aided them by contributing sums to the

amount of such savings; and thus the boys were enabled to appear at the Christmas examination, in neat jean trousers of a grey colour; and the girls in plain white frocks and shoes, as also at the Christmas dinner provided for the children by subscriptions for the purpose.

The boys' school-room has been considerably enlarged, a comfortable set of rooms provided for the master, and the whole building, to which convenient offices have been added, has been put into as good repair as its decayed state will admit of. The whole expense of these improvements, to the amount of 450*l.* sterling, has been borne by the Parent Society in England.

Of the other institutions in the town, the Daily Meal Society, established in June, 1828, for the relief of destitute free persons of colour, now gives a daily meal to 100 persons, besides supporting entirely in its alms-houses about sixteen sick or aged individuals.

The Friendly Society has added to its numbers; and the sum of 200*l.* currency has been placed out on good security; the interest of which, 6 per cent., together with the monthly payments, keeps in hand a fund sometimes more than sufficient for the relief of the sick and the interment of the dead; and it is contemplated shortly to reduce the amount of subscriptions to those older members whose punctuality and attention have mainly contributed to raise the Society to its present independent and steady position. During the last quarter of the past year, when there was much sickness, the help promptly and adequately administered by the Society to its sick members, tended to shew the signal use of this Institution, and has led many more to apply for admission.

With respect to the plans pursued for the moral and religious benefit of the negroes belonging to the estates of St. John's parish, instruction through the medium of catechists having been abandoned, it is now imparted through subordinate teachers, being generally slaves belonging to the estates, who are to teach the children in the week on the properties to which they belong, and at such hours as

are most convenient, being subject to the superintendence of the Minister himself, and being required also to conduct the children under their care to the Sunday-school. This plan has been followed with much success during the past year, and there being now a Sunday-school at each of the ~~two~~ newly-built Chapels-of-Ease, besides the one in the town, not only are the numbers attending much larger, but the labour being divided, a better superintendence can be exercised than when they were congregated in one School.

The number on the list of each of the three Sunday-schools is as follows:—

St. John's.	St. James's.	St. Luke's.	Total.
	205	185	665
Average attendance.			
200	100	125	425

On the Monday after Christmas-day, the negroes on the Sunday-school list, to the number of 655, were examined throughout the Broken Catechism, and reading out of the Testament. Christmas cake and beverage were then distributed among them, whilst the most deserving received Bibles, Testaments, and Prayer-books, and other religious books from the hands of the Bishop.

The erection of two Chapels of Ease, each of the dimensions of 60 feet by 30, in the north and south extremities of the parish, chiefly for the negroes, was effected last year; His Majesty's government having contributed 250*l.* sterling to each, the rest being made up in manual labour, materials from the adjoining estates, pecuniary contributions from the planters and others interested in the welfare of the negroes.

The foundation-stone of St. James's Chapel was laid on September the 11th, 1829, and that of St. Luke's, on the 26th of the same month.

The ceremony of consecration was performed by the Lord Bishop of the Diocese, at St. James's, on the 28th, and St. Luke's, on the 30th of December last. Decent burial-grounds were also consecrated.

The Sacrament is administered once in every month in each Chapel; and it is most gratifying to notice that mar-

riages among the slaves have been more frequent during the last year than for any preceding period.

In all the other parishes, with allowance for contingencies, such as the protracted illness of the Rector of St. George, the progress of moral and religious improvement is equally visible; and in the National Schools at English-harbour, under the conduct of Mr. and Mrs. Ronan, it is gratifying to observe a farther increase in the number of children attending beyond what was stated in the last Report.

Of the aggregate number (123) 53 can read the Scriptures, and are proportionably forward in writing and ciphering, as well as in an acquaintance with the Church Catechism, and the other books of Catechetical instruction generally used in the National Schools. The other children are gradually advancing in a similar course of instruction, according to their age or time of having been at School. The girls are instructed in needlework, and some of the more destitute children are clothed.

It is with the greatest satisfaction that the Society look forward to the speedy abolition throughout the island, of that great hindrance to religious im-

provement, the Sunday-market; a bill to that effect having already passed the legislature; and the quiet and orderly demeanour of the slaves during the Christmas holidays, (formerly a season of much riot,) and their anxiety to spend that time in attending at their respective places of public worship, is another very gratifying circumstance which your Committee cannot but notice as a presumptive proof of the benefits resulting from the propagation of religious knowledge among the slave population.

With regard to subscriptions, the income of the Association has been by no means adequate to the demands made upon it, the subscriptions in the island not having exceeded 43*l.* 5*s.*, so that the process of instruction already detailed, has depended mainly for its support upon aid received, through the Bishop, from the Parent Society, His Majesty's government, and from the Society for Promoting Christian Knowledge.

On the whole, however, the present Report will not fail to give satisfaction to all those who recognise the duty of inculcating, in a Christian country, the knowledge of the Christian faith, and the practice of Christian duty.

POLITICAL RETROSPECT.

DOMESTIC.—In the counties of Essex, Suffolk, and Norfolk, the rust or mildew has shewn itself upon the wheat; but we cannot learn that it is found in any other parts. In some places there is a failure among the beans; yet, taken as a whole, the crop must be considered as a full average one. In no season within our recollection have both turnips and potatoes presented a more luxuriant appearance.

REFORM.—The bill for this measure has been under discussion during the whole of this month; and upon the different clauses of it the House has usually divided, the ministry generally maintaining a majority of one hundred and upwards. The counties of Chester, Cornwall, Cumberland, Derby, Devon, Durham, Essex, Gloucester, Kent, Hants, Lancaster, Leicester,

Lincoln, Norfolk, Northumberland, Northampton, Nottingham, Salop, Somerset, Stafford, Suffolk, Surrey, Sussex, Warwick, Wilts, and Worcester, are respectively to be divided into two parts, each division to return two members to Parliament, as if separate counties. The counties of Berks, Bucks, Cambridge, Dorset, Hereford, Herts and Oxon, are to return three members each undivided, and Glamorgan two members.

CHOLERA MORBUS.—The infection has not been communicated to this country, and the cases in quarantine have been very few. In St. Petersburg, and the other ports in the Baltic, it no longer presents the same destructive ravages with which it first appeared. Its progress towards Germany seems to be staid.

FRANCE.—On the 23d of July, the

King of the French opened the Sessions of the Chambers by a Speech from the Throne, in which he states that the finances are in a prosperous state, and the resources of France abundant; that treaties have been concluded with the United States of North America, Mexico, and Hayti; that he has increased the number of vessels employed to effect the suppression of the negro slave trade; that he has, by negotiation, obtained the evacuation of the Roman States by the Austrian troops, and for the former a real amnesty, the abolition of confiscation, and important changes in the administrative and judicial system; that in acceding to the independence of Belgium he has secured for France the demolition of the fortresses which threatened her northern frontier; that he had compelled the Portuguese, by his arms, to grant him that satisfaction which they had previously refused; and, finally, he notices the struggle of the Poles for independence, the long friendship of France for that country, and his desire to secure her liberties, and concludes by professing his wishes to preserve the peace and promote the welfare of southern Europe.

The celebration of the anniversaries passed over without any serious disorder.

BELGIUM.—On the 21st of July, Leopold entered his capital, amidst the wildest expressions of joy; swore to maintain the rights and privileges of his subjects, and signed the constitution. He then commenced a tour of survey through his dominions. He had proceeded on this tour as far as Liege, where, on the 2d of August, he received official notice of the intention of the King of Holland to recommence hostilities on the evening of the 4th, *at half-past nine in the evening*. As both parties had employed the armistice in military preparation, both may be fairly presumed to have been ready for action.

Accordingly, in the night of the 4th, or early in the morning of the 5th, the Dutch army, under the command of the Duke of Saxe Weimar, crossed the frontier and established itself at Ghent, whence it advanced the following day to Dienst. During the same

time the other division, under the Prince of Orange, advanced towards Gheel, whence he afterwards directed his march upon Brussels, supported by the other divisions of the army. In these operations they had some slight skirmishes with the enemy, who uniformly fled with precipitation.

On the 12th, the Belgian forces at Louvain, commanded by Leopold in person, offered the Prince of Orange battle. It was accepted; but at the first onset the Belgians fled, throwing away their arms and accoutrements to expedite their flight. Every thing that could be done by a brave and heroic leader to animate a force of the most dastardly description was done by Leopold and a very few officers who did not partake of the general panic, but with no success. The Dutch forces immediately seized the gates and occupied the town; Leopold with a few lancers passing out at the Brussels gate only five minutes before the Dutch troops took possession of it; with this small escort his Majesty reached Malines in safety.

Here the advance of the army terminated (eight miles from Brussels), the French army, fifty thousand strong, commanded by General Gerard, and accompanied by two princes of the blood, having entered Belgium, and taken possession of Brussels. A treaty for an armistice was commenced and concluded, by which it was agreed that the forces on each side should be withdrawn, and the claims on each side settled by negotiation.

POLAND.—Since our last, no action has been fought; but on each side, the dreadful note of preparation has continued to sound without intermission; the Russian forces, eighty thousand strong, with a large park of artillery, passed the Vistula before the close of July—their advance towards Warsaw has been singularly slow and cautious. The Polish government appointed a commission of war, sworn to secrecy, to examine the conduct of the generalissimo and his future plans. Their report is most honourable to the Marshal, Scryznecki; they approve to the fullest extent all that he has done, and express their entire confidence in all that he proposes for the conduct of

the rest of the campaign. At the date of the last advices he had resumed offensive operations on both sides of the Vistula, and had been joined by General Dembowski from Lithuania, with a body of 5,500 men, all mounted: with these General D. had fought his way through the cantonments of the Russian army, and brought in with him two Russian generals, and one thousand private prisoners. The Polish army in the field amounts to sixty thousand men of all arms;—their artillery numbers two hundred pieces, served by artillerymen equal to any in Europe.

It is a singular fact, which is not generally known, but for which we have indisputable authority, that it had been for some years past a favourite plan with the imperial court, to bring the Polish division of the Russian army into the highest state, both of equipment and discipline: by an unaccountable indiscretion, these were permitted to remain quartered in their own country, where they joined the insurgents with 30,000; and to this circumstance, the success of their first operations is to be attributed.

PORTUGAL.—The French force, de-

spatched to Lisbon, to enforce from Don Miguel compliance with the demands of that court, having entered the Tagus, and taken possession of the Portuguese ships of war with very little opposition, prepared to land the troops and occupy the capital, when the Portuguese government thought fit to comply with the requisitions of the French commander, and agreed to pay fifty thousand pounds sterling towards the expenses of the expedition—the Portuguese ships to be detained till the money is paid.

ITALY.—The Austrian troops have evacuated the Papal territories. As they retired, the inhabitants displayed their determination to submit to the Pope only in spirituals; the Papal authorities were openly rejected, and others substituted by the people. The Pope promises to grant a civil constitution.

WEST-INDIES.—The crown slaves in the West-Indies have been emancipated by command of His Majesty about seven months ago. In reply to a question lately put in the House of Commons. Lord Howick stated, that their conduct since their emancipation had been regular and industrious.

ECCLESIASTICAL INTELLIGENCE.

PETERBOROUGH CATHEDRAL.—The new choir of this Church being completely erected, the ceremony of its re-opening took place on Monday, July 25. The interest which it had excited in that part of the country was extreme. As soon as the doors were opened, the Church was filled with not less than 3000 persons, whose eyes were gratified by the spectacle of as beautiful a choir as art ever produced. Handel's *Te Deum* was performed by Mather, the celebrated blind organist. The communion service was performed by the Lord Bishop of the diocese, assisted by the Dean; and the sermon was preached by the Lord Bishop of Gloucester, who, having been the author, promoter, and finisher of the whole scheme, was invited to fill the new pulpit. His discourse was listened to with great attention and interest by the assembled multitude. The history of this work is somewhat singular. The old interior of the building having been destroyed, in the civil wars, by the troops of Oliver Cromwell, a very mean and inappropriate choir of painted deal had occupied its place. Four years ago, a subscription was raised, in the city and neighbourhood, to erect a new organ-screen and altar-screen of stone, and a choir of Norway oak, under the auspices of the late Dean, Dr. Monk, the present Bishop of Gloucester. The amount subscribed was about 6,000*l.*, but the beauty of the workmanship exceeds what might have been expected even from this large sum; and it is the general opinion, that no Church in the kingdom presents a more beautiful interior. The plans are those of Mr. Edward Blore, the architect, and the work has been executed with uncommon skill and elegance, by persons who are natives of this place. A new organ-case forms part of it. After service, the present Dean, the Very Rev. Dr. Turton, entertained the subscribers, together with others of the nobility, clergy, and gentry, at a most elegant and sumptuous banquet, laid out with

the greatest taste in the garden of the Deanery. Nearly 300 ladies and gentlemen partook of this collation. The poor of the city shared largely in the liberality of the day, which will long be remembered in Peterborough. The Lord Bishop of Gloucester has been requested, by the subscribers, to publish the sermon; and his Lordship has, we believe, kindly consented to comply with the request.

NEW CHURCH.—The New Church at Colford, Gloucestershire, has been consecrated by the Bishop of the Diocese, who preached on the occasion; afterwards a collection was made, amounting to upward of 100*l*. The Church, which has been built chiefly by private subscriptions, aided by a grant from the Society for promoting the Enlargement and Building of Churches, is a neat Gothic structure, and is capable of containing about 500 persons. Upwards of 400 of the sittings are declared free for ever.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Miller, M. H.	Chapl. to the Duke of Burclough.
Walker, Thomas Horatio	Domestic Chapl. to the Marquis of Cholmondeley.
Walkey, Charles Collins	Head Mast. of Lucton School, Herefordshire.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Abbott, John	Meavy, R.	Devon	Exeter	Lord Chancellor
Best, Hon. Samuel.	{ Blandford, St. Mary, R. to Abbots Anne, R.	Dorset	Bristol	
Biscoe, Robert	{ North Littleton, C. and South, C.	Hants	Winchest.	Sir J. Burrough, Knt.
Blencowe, Edw. E. .	West Walton, Med. R.	Worcester	Worcester	Chr. Ch. Oxford
Bligh, Reginald	Cockfield, R.	Norfolk	Norwich	Lord Chancellor
Carr, James	{ Durham, St. Giles, P. C. to South Shields	Suffolk	Norwich	St. John's C. Camb.
Cockburn, W. D.D.	{ Deanery in Cath. Church of York to Thornton, V.	Durham	Durham	{ M. of Londonderry D. & C. of Durham The King
Duntze, ———	{ Helperthorpe, V. and Weaverthorpe, V.	E. York	{ P. of D. & C. of York.	Dean of York
Hastings, Henry J. .	Areley Kings, R.	E. York	{ P. of D. & C. of York	D. & C. of York
Hind, Richard	Luddington, R.	Worcester	Worcester	R. o' Martley
Jones, Daniel	Caerleon, V.	Leicester	Lincoln	Lord Montagu
Larden, Geo. Edge .	Doverdale, R.	Monm.	Iland.	{ Archd. and Ch of Llandaff
Maude, F.	Longridge, C.	Worcester	Worcester	Mrs. M. Oldham
Ridsdale, Robert ..	{ Kirdford, V. to North Chapple, R.	Lancaster	Chester	Sir H. Hoghton, Bt.
Roberts, John P. . .	{ Great Hampton, P. C. to Minor Can. in Cath. Church of Chichester	Sussex	Chichester.	Earl of Egremont
Robinson, Francis ..	Stoughton Parva, R.	Worcester	Worcester	Chr. Ch. Oxford
Routledge, John ..	Cransley, V.	Beds	Lincoln	Corp. Chr. Coll. Oxf.
Salmon, Henry ..	{ Hartley Wintney, V. to Swarraton, R.	Northam.	Peterboro'	G. C. Rose, Esq.
Sharpe, William	Cromer, V.			{ Lady St. John Mild- may Alex. Baring, Esq.
Shaw, Robert Wm. .	Cuxton, R.	Hants	Winch.	
Skeeles, Geo. John .	{ Kirkby Underwood, R. Can. Res. in Cath. Church of Lincoln	Norfolk	Norwich	Bishop of Ely
Thynne, Lord John	{ & Kingston Deverell, R. and Street, R. with Walton, C. to Preb. in Coll. Church of Westminster	Kent	Rochester	Bishop of Rochester
Walkey, Charles C. .	Lucton, C.	Lincoln	Lincoln	Bishop of Lincoln
		Wilts	Sarum	Bishop of Lincoln
		Somerset	B. & W.	Marquis of Bath
		Hereford	Hereford	The King
		Hereford	Hereford	Govs. of Lucton Sch.

Name.	Preferment.	County.	Diocese.	Patron.
Walters, Charles ..	Bramdean, R.	Hants	Winch.	Bp. of Winchester
Webb, William	Tixall, R.	Stafford	Lichfield	
Wheler, Hen. Trevor	Pillerton, V.	Warwick	Worcester	Rev. Francis Mills

CLERGYMEN DECEASED.

Boughton, Wm.	Blockley, V.	Worcester	Worcester	Bp. of Worcester
Cobbold, Thomas ..	{ Ipswich, St. Mary Tow. C. and Wilby, R. and Woolpit, R.	Suffolk	Norw.	{ The Parishioners Rev. N. White Rev. T. Cobbold Dr. Busby's Trustees nom. a Westminster Stud. of Chr. Ch. Oxford
Gardner, Thomas ..	Wilen, V.	Bucks	Lincoln	
Gomm, William ..	{ Bramdean, R. and Ham, R.	Hants	Winch.	{ Bp. of Winchester
Hussey, William ..	Sandhurst, R.	Wilts	Salisb.	
Jayne, Thomas	Rendcomb, R.	Kent	Cant.	Abp. of Canterbury
Jolland, Woolley ..	Louth, V.	Gloster	Gloster	Jos. Pitt, Esq.
Parkinson, Robert ..	Longridge, C.	Lincoln	Lincoln	{ Preb. of Louth in Cath. Ch. of Lincoln
Phillimore, Joseph	{ Orton-on-the-Hill, V. with Twycross, C.	Lancaster	Chester	Sir H. Hoghton, Bt.
Pywell, G.	Luddington, R.	Leicester	Lincoln	Bishop of Oxford
Roberts, Richard ..	{ Sporle, V. with Palgrave Parva, R.	Leicester	Lincoln	Lord Montagu
Webster, Richard ..	Aston-le-Wall, R.	Norfolk		{ Norwich Eton College
		Suffolk		
		Northam.	Peterboro'	St. John's Coll. Oxf.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

Henry Horn, B. A. of St. John's College, and William Robert Freemantle, B. A. of Christ Church, have been elected Probationary Fellows of Magdalen College; and the following gentlemen have been admitted Demies of that Society:—
Edward Meyrick, County of Wilts.
Edm. Ward Pears, Diocese of Winchester.
George Charles Hall, County of Gloucester.
John Hallett Hotham, Diocese of Norwich.

Bernard Smith, County of Lincoln.
Charles Read, County of Oxford.

The Rev. Lewis Purbrick, M. A. of Christ Church, has been appointed Chaplain of All Souls' College, in the room of the late Rev. Mr. Gutch.

At an election of Scholars from Abingdon School to Pembroke College, the successful candidates were, William Price, William Elias Taunton, and Charles Tombs, all on Sir Thomas Tesdale's foundation. The two last Founder's kin.

CAMBRIDGE.

MARRIED.

At Worplesdon, Surrey, the Rev. George John Dupuis, Fellow of King's College, to

Julia Maria, fourth daughter of the Rev. W. Roberts, Vice-Provost of Eton, and Rector of Worplesdon.

NOTICES TO CORRESPONDENTS.

If the Clergy, on accepting additional preferment, would, when announcing it, at the same time say what they have resigned, it would prevent the otherwise unavoidable error, in which we may occasionally fall, of verbally making them large pluralists.

We beg "E. S." and "S. S." to accept our thanks; the correction shall be made in the proper place.

The following notice was accidentally omitted to be placed at the end of Mr. Lebas' Life of Bishop Middleton:—"The Drawings of the Syrian Churches mentioned by the author, in a note at page 312 of the first volume, have been omitted through unforeseen circumstances in the progress of printing the work."

"A. Z." shall be taken into consideration.

THE CHRISTIAN REMEMBRANCE.

OCTOBER, 1831.

REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *Presbyter's Letters on the West India Question; addressed to the Right Honourable Sir G. Murray, G. C. B., M. P. &c., by HENRY DUNCAN, D. D. Ruthwell.* London: Underwood. Pp. 129.
2. *Fate of the Colonies: a Letter to the Proprietors and Planters of the West Indies resident in the Colonies, by R. ALEXANDER, Esq.* London: Fraser. Pp. 31.
3. *The Conduct of the British Government towards the Church of England in the West India Colonies; in a Letter to Viscount Goderich, Secretary of State for the Colonial Department. By VINDEX.* London: J. Ridgway. Pp. 24.
4. *Slavery at the Cape of Good Hope. By the Rev. WILLIAM WRIGHT, M. A. of Trinity College, Dublin, Chaplain at Bathurst, in the Colony of the Cape of Good Hope, and Missionary for the last ten years in the service of the Incorporated Society for the Propagation of the Gospel in Foreign Parts.* London: Longman and Co. and J. Rodwell. Pp. 107.
5. *Anti-Slavery Reporter.* No. LXXVII.
6. *Quarterly Review.* No. LXXXIX.

DISINCLINED as we are to discuss any matters having a political tendency, it is impossible to behold with indifference, or allow to pass unnoticed, the many works continually issuing from the press upon the subject of West India Slavery; since the sentiments of the writers in a moral and religious point of view bring them within the legitimate scope of our criticism, and in some instances our arguments have been impugned and our position attacked in any thing but a Christian spirit, and with a coarseness of invective and soreness of feeling, which the irrefragable truths we advanced, could alone have elicited from those mild and sentimental philanthropists. Amongst the individuals who have so warmly espoused the cause of the negroes, we are disposed to allow there may be many estimable personages,

but we do not on that ground adopt all their theories, or lend so willing an ear as themselves to the calumnies industriously circulated against the West India proprietors, who in every point of view are entitled to the same consideration accorded to the Anti-Slavery Society. And we must deprecate in the strongest terms the conduct of such men as the Rev. D. Wilson and others, who seize, with an *odium plusquam theologicum*, on every idle rumour or disgusting tale prejudicial to the planter, whilst they as carefully conceal all, even the most trifling circumstances, that may in any way conduce to place the matter in dispute in a point of view unfavourable to their own ideas.

To those amiable but inconsiderate personages, who have been misled by the advertised and placarded sanctity of the parties above alluded to, we would recommend the subjoined extract from the *Quarterly Review* of April last, being well calculated, if not altogether to destroy, at least to weaken the faith they have hitherto reposed in the purity of intention and authenticity of fact, upon which the *Parliament of Aldermanbury* profess to rely :

The motives of most of the persons of whom this body is composed, we believe to be perfectly pure and disinterested, and we should be sorry to apply to them a single expression which could be regarded as unkind or disrespectful. But the bulk of them really know nothing of the difficulties with which the subject is surrounded. They are directed solely by abstract notions of justice and humanity, which cannot be denied to be among the best of all human incentives to action, when *under the control of knowledge and discretion*; but when deprived of this salutary restraint, are among the most *fallacious guides* it is possible to follow. They conceive it to be their duty, at all hazards, to rescue the African, whom they invariably paint to themselves as mild, tractable, and industrious, out of the hands of a master who is always represented as inhuman and oppressive; and imagine, that as soon as the fiat of manumission shall have issued from the British senate, the work of mercy will be perfect, and the reign of peace and happiness will begin. From the whole tenor of their words and actions, it is evident that they neither know the facts, nor understand the grounds upon which their opinions ought to be founded; and like many other well-meaning, but incompetent legislators, they stir up and promote innovations of which they are qualified, neither by their habits, nor by their acquirements, to foresee the consequences immediate or ultimate.—P. 212.

Had the Anti-Slavery Society been composed entirely of individuals of this class, we should scarcely have noticed them, or their proceedings; as whatever mischief their ignorance might have produced, their utter incapacity would have neutralized. The reviewer, however, has classed the species, and we are introduced to another of the component parts of the tribe :

Next to these, we may advert to a small, but compact phalanx of politicians, who *affect a deep interest* in the state of the negroes in the West Indies, and make common cause with the abolitionists, in order that they may be ushered into public place, or public favour upon their shoulders. *With them slavery may be regarded as a kind of stock in trade, and the woes of the sons of Africa as valuable.*

“*Ut puris placeant, et declamatio fiat.*”

On the hustings at elections, in halls and societies at forenoon meetings, and in taverns, when toasts and speeches begin after dinner, scarcely a single opportunity offers in which some orator or other does not introduce the negroes, for the sole purpose of gaining the votes or favour of men infinitely better than himself, and with whose *simplicity and credulity*, (mark what follows!) as soon as he has taken his departure, he is delighted to make himself merry with his friends and associates.—P. 213.

And here, we would ask, ought the declamations and harangues of these charlatans to have any weight in the estimation of men of reflection and common sense; when it is perfectly clear that they are put forth to answer a particular purpose, and are not unfrequently at direct issue with the real unbiassed sentiments of the speaker? It is still a lamentable fact, that persons unfeignedly interested in the fate of the slaves, and who would disdain to have recourse to such monstrous trickery themselves, derive their entire knowledge (*qu. ignorance*) of the colonial question from the newspaper reports of such mountebank exhibitions. The Quarterly does not stop here, but proceeds in a spirit of honest indignation to expose the third estate, if we may borrow the phrase, of which the legislative body of the anti-colonial faction is composed.

There remain a considerable body of abolitionists, whose conduct, though their capacity and sincerity are above all question, appears to us open to *severe and solemn animadversion*. From dwelling constantly, and almost exclusively, on the same subject, they have accustomed themselves to speak and write with a degree of virulence, of the character, and natural tendency of which, it is impossible they can be aware. It is with extreme regret we feel ourselves obliged to declare, that the methods they have taken to advance the cause in which they are engaged, appear to us the *most provoking and uncharitable* we ever witnessed. They almost take it for granted, that every accusation which is brought against the planters must be true, and that nothing can be worthy of credit which is urged in their defence—are too prone to believe the worst—prefer charges much too sweeping and indiscriminate—are a great deal too fond of raking together particulars which are stale or unfounded—and show an unprecedented antipathy to every thing which looks like peace or reconciliation!!! It very rarely happens that they will condescend to reason with an adversary upon equal terms, but assume at the outset that they themselves must be right, and that none can differ from them in opinion but those who are without conscience, or without understanding. And what is it, we would ask, which justifies them in being so intolerant and overbearing? They, as well as other men, must be judged of, not by their professions or pretensions, but their conduct; and it would be well if that superiority which they arrogate in all things over their opponents, displayed itself more conspicuously in their words and actions! If ever moderation and caution ought to be observed, it surely is in the case of those who gratuitously urge the adoption of measures, by which the security and property of individuals, and welfare of the state, may be deeply compromised. If even the Apostles themselves were reproved for an act of apparent zeal, “because they knew not the spirit they were of,” it ought to teach more diffidence than it seems to us to have done to many of the abolitionists, and even to *ministers of religion* among the number, who, under the guise of benevolence, have exhibited a keenness and imperiousness of temper, for which Christianity affords neither precept nor example!!!—Pp. 213—14.

We shall not take upon ourselves the invidious task of making an application of the last paragraph, but leave it to the judgment and

discrimination of our readers, merely stating, that the entire graphic sketch meets our cordial approbation, and that we feel infinitely indebted to the able reviewer for his masterly article upon all the bearings of the question. We could indeed, had our limits permitted, have indulged in further extracts, but the pamphlets enumerated at the head of this paper, and the passing events in our transatlantic possessions, have imperative claims upon us; and we must accordingly gird up our loins to the task.

The subject will be perhaps best understood, especially in its most interesting point of view, by embodying the observations of "Presbyter," whose letters stand at the head of this article, and who has entered upon the unthankful task of exposing the misrepresentations of the Anti-Slavery Society, with truly christian spirit and forbearance; and we earnestly recommend the pamphlet not only to the West India planter, but to all those really conscientious friends of emancipation, who desire to know the actual situation of the slaves, and how much has already been done, and is now doing for their amelioration. In our review of the Rev. Daniel Wilson's Sermon on a former occasion, some of the very points discussed by Dr. Duncan attracted our notice, and we are gratified to perceive that his notions in a great measure coincide with our own. He has the same aversion to the abstract idea of slavery as ourselves, and with us would go any lengths to improve both the moral and civil condition of the negro. But he does not for that purpose torture Scripture to corroborate his position, or affirm that slavery is expressly forbidden by the Gospel. He remembers that the Mosaic law not only permitted, but sanctioned by express statute, the holding of *heathen slaves*; and what is more, allowed the temporary bondage, and, by consent of the party—(a consent rendered irrevocable by certain public forms)—even the *perpetual slavery* of individuals among the chosen people themselves. And he well observes, that the whole of the often-quoted Epistle to Philemon is exceedingly instructive, and places the question of slavery, so far as it is a religious one, on its true footing; and that Christianity does not alter by express laws the political condition of society, but is eminently calculated, in its spirit and tendency, to break down all that is harsh and partial in that condition.

We do not however wish to insinuate that because Christianity has not condemned slavery by express precept, it is therefore a condition, the principle of which is sanctioned and approved by the Gospel. The question stands, in this respect, precisely on the same footing with that of the other disorders of civil society, which so abundantly prevailed in the days of our Saviour; but with which neither he nor his disciples directly intermeddled; and our object in alluding to it is to shew those persons of our own time, who, arrogate to themselves the

exclusive title of evangelical, that they are not animated by the same spirit which shone in all the works of our divine Master, and his immediate followers, and that without a little more *charity* all their doings are nothing worth. Is it, for instance, charity to condemn all those who differ from themselves;—to accuse every individual, who either does not approve their practice, or withholds his support from the Anti-slavery Society, of being either without conscience, or of an unchristian temper? And yet these assertions are unsparingly made, both in the pulpit and at the domestic board, by *professors of charity*. Surely this is “sounding brass and a tinkling cymbal.”

Another consideration here forces itself upon our notice: “the incapacity of the negroes in our West India colonies for the immediate enjoyment of freedom.” Of this, unfortunately, we have too much proof; nor are the causes so deeply seated as to defy research. One-fourth part of the entire slave population consists of imported negroes, the majority of whom are savage warriors taken in battle; and victims of a prejudice and superstition wholly irremovable by the acts of civilized life. To keep these men under any restraint is difficult in the extreme, to enlighten and reform them an Herculean task. Yet this has been attempted, and has, moreover, to no inconsiderable extent, of late years, succeeded, although so much has been asserted to the contrary. It ought, moreover, to be remembered, how short a period has transpired, since an organized church has been planted in the colonies, and the difficulty of imparting instruction to those who are but partially acquainted with the language of their teachers. And these disadvantages under which the African labours, have been increased by the alarm excited in the minds of their masters, at the injudicious, however well-meant, endeavour, made by ignorant fanatics at home, to enlighten the negroes according to their own ill-digested notions of liberty and equality.

Thus plunged in the abyss of hereditary ignorance and superstition, and for so long a period jealously excluded from the light of knowledge, human and divine, such blind and degraded beings must be held, till instruction has further prepared them for the enjoyment of civilized life, to be utterly incapable of duly estimating, or rightly improving, the blessings of liberty; as well might some visionary philosopher attempt to hasten the period of the development of the chrysalis, or force the flower from the seed, by the application of mechanical power. In the former case the insect, in the latter the flower, would become the victim of ignorant presumption.

It is, we are aware, a fashionable falsehood to assert, that *no* progress has hitherto been made in maturing the mind of the negro for the reception of greater civil rights, and that the proprietor is hostile to it. Let us examine the facts. Since the abolition of the slave

trade, a most favourable change has taken place in the condition of the negro. The interest of the planters, no longer capable of importing native Africans, powerfully co-operated with their humanity in inducing them to attend to the health and comfort of their negro dependents, as well as to the rearing of children, — from which latter source alone they could ultimately hope to extend, or even keep up, the cultivation of their property. With this view, many of the regulations so earnestly enforced by government were eagerly adopted. The promiscuous intercourse of the sexes was discouraged, marriages earnestly recommended, and rewarded with peculiar marks of favour. Separate houses were built for parents of families, and allotments of land, proportioned to their wants and industry, were assigned them; the personal property acquired by slaves was secured to them by legal enactments—the hours of labour expressly defined by law, and punishments restricted; in fact, a mutual good feeling between owner and slave has for years been planted, and upon the increase, the fruit of which, unless blighted by the malevolent influence of ignorance, or something worse, will, in the course of time, be of the most inviting and gratifying description.

But (says Dr. Duncan) it is not to the mere bodily comfort of the negroes that the attention of their masters has been turned. A no less extraordinary change has taken place in regard to their moral and religious welfare. The Creoles or native slaves have been trained under the eye of those, whose interest it was to prevent them from acquiring the savage and dissolute manners which characterized the imported Africans, and who entertained towards them more kindly feelings, arising partly from a natural regard for what has been reared and nourished by one's self, and partly also from a general change of sentiments among the whites with respect to the reciprocal duties of master and slave. The effects of this training are distinctly visible in the mental improvement of the Creole race. They are altogether different from their parents in their manners and sentiments. Many of them can read, and even write; they have all begun to despise the superstitions of Africa, and to long for instruction;—the practice of necromancy, under the name of Obeah, which took so fatal a hold on the imaginations of these ignorant people, has almost ceased to be known; and what is more, *the encouragement now given to their religious instruction, and the means provided for this purpose by the whites*, scanty and inadequate as it has hitherto been, has been warmly seconded by their own inclinations; and a reformation of principles and manners, at once rapid and sincere, is spreading among them to an extent, which, a few years ago, could not have been believed.—P. 37.

In a subsequent letter it is added —

The change which the last twenty years has in this, as well as in other respects, effected, though far from being complete, is yet, as far as it goes, highly satisfactory. The planters, from being the tyrants, are rapidly becoming the benevolent protectors of the slaves. They have not only imbibed more liberal views of their own interest, but have actually become a more moral, and I would gladly hope, too, a more religious body than they ever were before.—P. 43.

These accounts are fully confirmed from many sources open to us; but the subjoined extract from the correspondence of a gentleman

actively engaged in promoting both the temporal and spiritual interests of the slaves, will be sufficiently convincing for all candid inquirers.

To a religious mind, Jamaica presents a most animating prospect. On all sides the work of conversion is going on. My time is much spent in moving about among the properties I have charge of. I like the management much. It is all conducted on Christian principles:—no oppression,—no attempt to keep the negroes in ignorance. Marriages are multiplying—the Sunday congregations are enlarging, and the Sunday schools are well attended. It is a delightful sight to see the little negro children, who have been taught to read, winningly and affectionately endeavouring to instruct their ignorant parents. The chapel, on Sundays, presents a truly interesting sight;—not satisfied with instructing the negroes on our own estates, we invade the territories of our neighbours. By circulating tracts, spelling-books, &c., and by entreaties, we endeavour to entice the adjoining negroes into our religious toils;—a leaven of Christian principle has gone abroad, that is making a wondrous impression.

Now, really, in defiance of the Anti-Slavery Reporter, which did us the honour of abusing us a few weeks since, we are inclined to place implicit confidence in these statements;—a confidence we should not feel justified in bestowing upon their “two-penny trash;”—and these sentiments are strengthened by the favourable reports which, from time to time, are forwarded to this country from the Bishops of Jamaica and Barbados, who, however much they may regret the slow progress the negroes make in acquiring the fundamental principles of Christianity, never hint at any disinclination on the part of the proprietors to allow their dependents to profit by the exertions of duly authorized teachers. And the conduct of the great body of the clergy, throughout both the West India dioceses, has called forth the approbation of all parties who have had opportunities of knowing the truth, to which “Presbyter” bears testimony, when he says,—

The appointment of a Colonial Bishop was a very wise measure, the fruits of which have already appeared in the salutary change that is rapidly taking place in the conduct and exertions of the Episcopal Clergy.—P. 67.

And “Vindex,” in his masterly remonstrance with the British Government, upon the conduct pursued towards the Church of England in the West India Colonies, is still more explicit; and his corroboration of the fact will, we are quite sure, be most gratifying to our readers, and the Christian world at large.

The Bishops of Jamaica and Barbados, (observes this most intelligent and powerful writer,) have now, for six complete years, laboured in their respective dioceses with a zeal, which none but their friends expected, and with a success which has transcended the *real* expectations of all. They have emancipated the Clergy from many degrading associations, formed them into a body, and given them a tone and influence in society, the benefits of which are incalculable. They have created, upon the old plan of the Church of England, in Edward the Sixth’s time, a great body of admirable catechists, who pervade every plantation, teaching as the Church teaches, and promising only as she has promised. They have doubled the number of churches, quintupled the number of schools, vanquished, in a great degree, the prejudices against letters, distributed Bibles and Prayer-books to thousands, and laid the foundations of religion of civilization,

and of order, so deeply, and so broad, that even the blighting influence of adverse administrations in England has not, as yet, been able to shake them.—
P. 21.

Incontrovertible and gratifying statements of this nature ought surely to check the inveterate spirit which is urging our colonies to rebellion, especially when it is remembered, that the leading members of the West India Committee, so far from shunning inquiry, so far from being desirous of blinking the question, some months ago, in reply to a most disgraceful and insulting placard issued by the Anti-Slavery Society, addressed their fellow-countrymen in the subjoined words:—

We also prefer humanity to oppression, truth to falsehood, freedom to slavery; but we possess, with our property in the West India Colonies, the means of correctly ascertaining the actual state of the negro population. We know, and are ready to prove, that the general condition of the slaves has been most grossly misrepresented by the London Anti-Slavery Society; and we assert, in the face of our country, our well-founded conviction, that the “speedy annihilation” of slavery would be attended with the devastation of the West India Colonies, with the loss of lives and property to the white inhabitants, with inevitable distress and misery to the black population, and with a fatal shock to the commercial credit of this empire.

We deny the injurious slander, that “the holders of slaves have proved themselves unfit and unwilling to frame laws for the benefit of their bondsmen;” on the contrary, out of the various measures suggested by the British Government, for ameliorating the condition of slaves, the far greater proportion of them are now in force under laws enacted by the Colonial Legislatures. We have desired, we still desire, and will most actively promote, any investigation on ~~oath~~ which parliament shall be pleased to institute, for the purpose of ascertaining what is the real condition of the slave population, and what laws have been passed for their benefit.

We call upon you, fellow countrymen, not to exact from your representatives a blind pledge to any measure of emancipation in the manner dictated to you by this Anti-Slavery Society, who have assumed the task of thinking and deciding for you and the Government; but to instruct your representatives to join with us in demanding such an impartial examination upon oath, of the whole of this momentous question, as shall serve to shew what is the real condition of the negroes; what progress they have made, and are now making, towards civilization; and what well-digested measures are best calculated, in the terms of the important and well-known resolutions of both houses of parliament, “to prepare them for a participation in those civil rights and privileges which are enjoyed by other classes of his Majesty’s subjects”—and this “at the earliest period compatible with the well-being of the slaves themselves, with the safety of the colonies, and with a fair and equitable consideration of the interests of private property.”

Does this, we confidently ask, betray any want of feeling? Do sentiments like these deserve the anathemas of *charitable* Christians? Do gentlemen who have done so much, and who are prepared to do far more, merit the stigmas so industriously heaped upon them by ignorant enthusiasts? We answer, no! and add, that their views are far more worthy approbation than those of the immediate and unconditional emancipationists. In fact, we can view those violent declaimers in no other light than incertidiarics. Their conduct and

inflammatory placards have already excited an insurrection in Antigua, which was not quelled without loss of life, and great destruction of property by fire. In one or two neighbouring islands a similar spirit of insubordination has been aroused; and by late accounts from Demerara, an attempt had been made to burn Georgetown; and this by individuals, declared to be capable of enjoying the blessings of rational liberty, and sufficiently grounded in the truths of Christianity to govern their own unbridled lusts and passions. We, for our parts, can tell the Anti-Slavery Society, in the words of Paley, that "The discharging of slaves from all obligation to obey their masters, would have no better effect than to let loose one-half of mankind against the other;" and have no hesitation in farther saying, that ere five years were elapsed, one-half of the eight hundred thousand slaves would be massacred, and the other half replunged into the Cimmerian darkness from which they are gradually emerging.

We have before stated, that the political* bearing of the question did not enter into the views of the *Christian Remembrancer*; but it being our duty to promote peace and good-will, as far as in us lies, throughout the world, we cannot refrain from noticing what is going on, on the other side of the Atlantic, in the hope that, when the Anti-Slavery Society see that if their maxims are adopted, civil war, and the loss of the colonies is inevitable, they will at all events curb their preposterous violence.

The last packets from Jamaica and the Leeward Islands bring intelligence of a state of excitement in the minds of the planters, in consequence of the injudicious and unconstitutional interference of the Colonial-office at home, which is quite appalling, and must excite in the minds of all, who have laboured to promote the real welfare of the slaves, the most lively distress; for should an explosion take place, the consequences to the black population must be fatal; and we should not envy the feelings of those mistaken men, who had produced, by their unjustifiable conduct, such a dreadful catastrophe. That we are not taking too gloomy a survey of the prospect, will be proved by a statement of a few of the facts that have reached us. In Demerara, martial law has been threatened, the government and colonial courts are at daggers drawn, and delegates are on their way to England, to complain of the unjust and tyrannical proceedings, instituted at the instigation of the anti-colonial faction. In Grenada, resolutions have been adopted, which convince us that all allegiance to the mother-

* Upon this head, we have great satisfaction in referring our readers to a pamphlet, on the "Fate of the Colonies," by Robert Alexander, Esq. which is distinguished, like every production of that gentleman, by the most clear-sighted views of the proper course to be pursued by the planters, if they would preserve their property, and the soundest advice to the legislature, of the value and importance of the West-Indies to Great Britain, and how they can best be retained.

country will be withdrawn, unless a new system of policy is followed; and in the other islands, a similar spirit so extensively prevails, that government must not merely pause, but retrace their steps, if they desire the preservation of their transatlantic possessions. Let Jamaica speak for herself:—

Montego-Bay, July 8, 1831.

At a very numerous and respectable meeting of the freeholders and other inhabitants of the parish of St. James, held at the Court-house, in the town of Montego-bay, on Wednesday, the 6th day of July, 1831, pursuant to public advertisement, the Hon. Richard Barrett, custos of the said parish, being called to the chair, the following Resolutions were proposed and agreed to with but one dissentient voice:—

Resolved—That this meeting observes with the deepest sorrow and alarm, that measures are conceived and planned by a party in Great Britain hostile to the West-Indian colonies, and supported by His Majesty's Ministers, the mildest operation of which, must be to deprive the inhabitants of these colonies of their properties, reducing themselves and their families to want and misery.

That this meeting, from its knowledge of West-Indian colonies, and more especially of the Island of Jamaica, declares its firm belief, that the measures thus emanating from the enemies and calumniators of the colonies, and sanctioned and adopted, ~~without inquiry~~, by His Majesty's Ministers, will prove destructive to the rights and ruinous to the interests of the inhabitants of these colonies, and will tend, ultimately, to involve in civil war and bloodshed, a people ever distinguished by loyalty to their King and devoted attachment to their country.

That it appears to this meeting that His Majesty's Ministers meditate presenting to the legislatures of this and other colonies, plans for the government of the slave population which deeply affect the rights of private property, and accompanied with the threat, that oppressive penal taxes shall be levied on the produce of such colonies as will not resign their constitutional independence at the command of His Majesty's Ministers, and implicitly adopt their plans.

That if His Majesty's Ministers proceed to put in execution this tyrannical threat, they will alienate from His Majesty's government, and from the country which upholds it in its unjust and despotic measures, the affections of His Majesty's hitherto loyal and faithful subjects of Jamaica; and will compel them to petition His Majesty to absolve them from their allegiance, that they may seek the protection of some other power able and willing to secure to them the enjoyment of their rights, and the peaceable possession of their properties.

That this meeting views with unfeigned regret the prospect of a separation from the mother country—an event which it can contemplate only under a strong apprehension of a violation of constitutional rights; at the same time it trusts that the assembly of Jamaica will strenuously maintain these rights to the last extremity, and will pass no laws under the influence of any coercive measures threatened by the British government.

And this meeting calls upon the inhabitants of Jamaica to be true to themselves, faithful to their country; and calmly, but firmly to resolve, that by no act of their own, will they become the instrument of their own destruction; and that if they are to be sacrificed to the malice of their enemies, they will not hereafter have to reproach themselves with supineness or cowardice.

We will not for a minute suppose that the Anti-Slavery Society ever contemplated such an issue to their labours. We will not tax individuals who profess the Gospel with being the instigators of rebellion and advocates of civil war. But if, after this clear demonstration of the inevitable results of their ill-advised conduct, they persist in

exciting the public mind, and disseminating untruths, we shall be inclined to think there is some truth in the assertion, that the monied portion of that party, *after having realized large fortunes by slavery*, have transferred their capital into East-India stock, and gladly avail themselves of every tangible means to depreciate that which, before they had disposed of it, they laboured like slaves themselves, *as they describe slaves*, to uphold and support.

But we must now turn our attention to "The Rev. William Wright, M. A. of Trinity College, Dublin, Chaplain at Bathurst, in the colony of the Cape of Good Hope, and Missionary for the last ten years in the service of the Incorporated Society for the Propagation of the Gospel in Foreign Parts." We have been thus particular in designating this distinguished writer, out of gratitude for his kind notice of ourselves, and the particularly gentleman-like note, which accompanied a presentation copy of his valuable work. He therein says, "It is deplorable that any person so very ignorant of the actual system of slavery, or so wilfully blind to its inevitable results, should disgrace a publication, patronized by the Church of England, by such utterly untrue and absurd statements." This, it must be confessed, is modest on the part of the gentleman from the Cape; but having ourselves resided in the West-Indies, and seen quite as much of the nature of slavery, and the conduct of overseers and managers towards the negroes, as the very observant chaplain of Bathurst, we must be allowed to draw our own conclusions, and give an *unbribed* opinion upon the subject, however much we may be assailed by the Anti-Slavery Reporter, or their hired "*Mendici, mimæ*."

The whole argument of Mr. Wright's pamphlet is intended to shew, that slavery is unmitigated, and must ever remain so, although by a "*lapsus pennæ*," he now and then allows us to perceive, that things are not quite so bad as he would represent them; for instance, he says:—

It gives me great pleasure to say, that even under the present imperfect system, the slave has generally had justice done him in the magistrate's court.

Again:

It has been the usage of the colony, to allow the slave the privilege of the Lord's-day.

By the 19th ordinance, slaves might purchase and acquire, alienate or dispose of, money, cattle, implements of husbandry, household furniture, or other effects of the like nature.

Many other admissions might be extracted, but these sufficiently prove, that even the élèves of the Anti-Slavery Society are not prepared to uphold all their falsehoods; and that certain improvements have been introduced in the administration of justice towards the negroes. Whilst upon this point, we cannot refrain submitting in

proof the following notice from the *Guiana Chronicle*, of November 8, 1830 :—

The criminal court was occupied the whole of Saturday in the trial of the slave, *King*, belonging to Plantation Palmira, on a charge of having set fire to a megas-house, which was entirely consumed, upon that estate. *After a most patient investigation* of all the witnesses in this case, there did not appear to be any thing like sufficient evidence to fix the charge upon the prisoner. *He was accordingly acquitted!*

To us this appears something very like impartial and substantial justice. But we much doubt, whether Mr. Wright and his Aldermanbury friends, would not find some cause even here to blame the administration of colonial law. One word of advice to this author, who we perceive is once more about to enlighten the world with his lucubrations. Let him adhere strictly to facts, reveal “the truth, the whole truth, and nothing but the truth;” and “nothing extenuate, nor set down aught in malice.” We know little of Mr. Wright, and we never listen to idle, and possibly unfounded, insinuations: let him go and do likewise.

We have thus taken a calm and dispassionate survey of the Question of Colonial Slavery, which has in some measure been forced upon us; our observations have been made in, we hope, a charitable temper; at all events they have been founded upon what is, in our opinion, unquestionable authority. To those writers and friends from whom we have been enabled to derive information, we offer our grateful acknowledgments; and shall conclude, with a brief address to the Clergy, feeling that the declaimers and itinerant clerical orators, to whom we have been compelled so frequently to allude, would more faithfully discharge their duties by confining their philanthropic views to their respective parishes, than by scattering the seeds of discontent amongst a people who are daily acquiring greater civil and religious liberty, and enjoying more temporal comforts than many of our own starving paupers.

It is whispered in every political circle, that the motive which has excited the hostility of certain of the Clerical body towards the colonies, has been the affectation of popularity, and a dishonourable ambition of exhibiting oratorical abilities at public meetings. In this a heavy charge is implied;—the neglect of duties at home. Active and practical benevolence possesses no seductive attractions; it is distinguished by a repulsive homeliness of character; it has to encounter misery in its most abject forms, requiring for its alleviation much self-denial, and a determined sense of duty. On the other hand, the pursuit of speculative good is animating and exciting; it stands forth surrounded by all those imposing attendants, of which the display gratifies human vanity:—erudition, accomplishments, eloquence, figure in its advocacy. No wonder then at the number of its

followers! But, in this exhibition of diseased humanity, for such we must call it, the interests of our own people at home sustain great injury.

Let us allow our thoughts to wander in retrospect to the habits and religious instructions of generations just gone by. We behold the venerated pastor entering the cottages of the poor, relieving the sick, consoling the afflicted, the aged and infirm taught resignation, and the young of both sexes arrived at that narrow confine in their moral career, where the allurements of vice first clash with parental precepts, fixed for ever in a life of virtue by the timely admonition of those, who could most powerfully depict to their youthful fancies the evil consequences of disobedience. How striking now the contrast in too many instances! Clergymen, wrapt up in vanity or self-sufficiency, hurry to public meetings to be greeted with clapping of hands as they declaim on the miseries endured by negroes, or other subjects of doubtful philanthropy, while at their very doors are cases demanding relief with tenfold intensity.

But we forbear;—may the bare allusion to the theme thus incidentally touched upon answer the purpose for which it was intended; check the vain, sometimes most injurious display of morbid sensibility; induce the members of the Anti-Slavery Society to be less credulous, and more sparing of their invectives against a much misrepresented body of men, and restore the Christian minister of this country to that unassuming exercise of piety and practical charity, which once made him sincerely the object of reverence and esteem among all classes of the people. ●

ART. II.—1. *Modern Judaism; or, a Brief Account of the Opinions, Traditions, Rites, and Cereponies, of the Jews in modern Times.* By JOHN ALLEN. 8vo. Pp. xi. 451. London: Seeley. 1831.

2. *Hebrew Tales; selected and translated from the Writings of the ancient Hebrew Sages: to which is prefixed, an Essay on the uninspired Literature of the Hebrews.* By HYMAN HURWITZ, Author of "*Vindiciæ Hebraicæ*," &c. 12mo. Pp. xviii. 81. 211. London: Morrison and Watt. 1826.

THE appearance of a second edition of Mr. Allen's volume, gives us an opportunity of directing the attention of our readers to an interesting, but much neglected subject,—the opinions and literature of the modern Jews. The matters of which Mr. A. treats are so little known to the generality of Christians, that we hope our readers will not be displeased at seeing a few of our pages devoted to the subject; and perhaps some of them, who enjoy leisure and opportunities for the task, may be induced to pursue inquiries, which appear to us to

involve very important consequences. That the Jews will eventually become disciples of the true Messiah, that Jesus whom their fathers crucified, seems to be clearly revealed in the Bible; but the time and manner of their conversion, the agents whom it will please God to employ in the accomplishment of His plans, and the instruments with which He will furnish them, are points on which we have no certain information. If, as some persons imagine, the conversion of the Jews will be suddenly effected by miraculous agency, all attempts on our part must be not only hopeless but presumptuous. If, on the other hand, we suppose that no further revelation is to be expected, and that the Gospel will gradually make its way, both among Jews and Gentiles, solely through the instrumentality of man, it is then clearly a rational and a laudable inquiry, by what means it is probable that the Jews, as a body, can be convinced of the truth of Christianity, and induced to become its converts. Most of our readers are aware that a society has for several years been in existence, the avowed object of which is the promotion of Christianity among the Jews. But, without derogating from the piety and zeal of many of the leading members of that society, we may venture to hazard the question, whether the means employed by them are precisely such as are best adapted to the proposed end. It seems obvious that the first step towards convincing any man of the truth of any proposition is to engage his attention to the evidence; for arguments can avail nothing with those who will not listen to them. So long, therefore, as the Jews are satisfied with their own religious system, they have no inducement to examine the evidences of Christianity with the slightest degree of temper and candour; and every attempt to convert them will be met with scorn, and insult, and bitter execration. But, if they can by any means be rendered dissatisfied with their present conditions—if their confidence in the integrity and wisdom of their Rabbies can in any way be shaken, they will naturally be induced to think and to inquire; and inquiry will lead to the knowledge of the truth. As a preparatory step, therefore, to their conversion to Christianity, they must be taught the real nature of modern Judaism: in other words, paradoxical as the opinion may appear to some of our readers, we are disposed to maintain that before a Jew is invited to read the New Testament, he must be taught to read the Talmud.

The word *Talmud* signifies *learning, wisdom, doctrine*. The work distinguished by this title consists of two parts,—the *Mishna*, which denotes *repeated or second law*, and the *Gemara*, by which some understand *a supplement or completion*, and others *a commentary or discussion*.

The Jews acknowledge *two laws*, which they believe to have been delivered to Moses on Mount Sinai; of which one was immediately committed to *writing* in the text of the Pentateuch, and the other is said to have been handed down from generation to generation, for many ages, by *oral tradition*.—*Allen*.—
P. 23.

Of the origin and transmission of this oral law, according to the creed of the modern Jews, Mr. Allen has given a clear account, abridged from Maimonides. And though he shews that the whole story is a fiction, unworthy of the smallest credit, yet the authority with which the Talmud is invested by the Jews, gives it a degree of importance, to which from its intrinsic value it is by no means entitled; while the circumstance of its being written in Hebrew, and never translated into any language except Arabic, throws around it a kind of solemn and mysterious dignity, well calculated to overawe the great mass of the people, who know little or nothing of its contents but through their Rabbies, and to keep them in a state of blind and infatuated submission to that authority. To remove the veil, which conceals these treasures of Rabbinical wisdom, and to enable the unlearned Jew to understand the true character of the book which he idolizes, appears to us to be one indispensable preliminary towards converting him to Christianity: and Mr. Allen has done good service to the cause of truth by the digest of Jewish opinions and traditions which he has here presented to the world.

Mr. Hurwitz's little volume, which we have coupled with Mr. Allen's, on the principle '*Audi alteram partem*,' consists of a selection of seventy or eighty short tales, fables, and wise sayings, selected from the Talmud, the Medrashim, and other writings of the Jews, introduced by a prefatory Essay on the character of those writings, and their claims to the attention of the learned world. In this Essay, it is the avowed object of the author to vindicate "the writings of the ancient Hebrew sages" from the injustice, as he considers it, with which they have been treated by those Christian authors, who have endeavoured to expose the truth, and shew the lamentable state of moral and intellectual degradation in which the modern Jews are sunk. The opinion irresistibly forced upon the mind by a perusal of these two volumes, an opinion fatally confirmed by the slightest acquaintance with the Talmud itself, is that this treasure-house of Rabbinical wisdom cannot bear the light; and every Jew who knows any thing of the subject (Mr. Hurwitz himself not excepted) is perfectly aware that its exposure would awaken his ignorant brethren from their present state of apathy, and excite among them that spirit of anxious inquiry, which, from the very constitution of human nature, must precede their conversion "from darkness to light, and from the power of Satan unto God."

In order to enable our readers to judge for themselves of the accuracy of this opinion, we shall extract a few passages from these volumes, calculated, first, to explain the principles of scriptural interpretation, on which the decisions of the Rabbies are founded; and secondly, to exhibit the nature of those traditions, which they have

imposed upon their deluded countrymen. Mr. Hurwitz, the avowed admirer and apologist of the Rabbies, tells us that—

These ancient interpreters of the Bible were persuaded, and firmly believed, that it contained, besides the plain and obvious meaning, mysterious and concealed truths: they thought that in a book so holy, and coming from the Fountain of all wisdom, there cannot possibly be either a redundant word, or even a superfluous letter, or a grammatical anomaly; and consequently, whenever such do appear, they must have been designedly introduced with a view of indicating some unknown truth. Further, as a book of instruction, evidently intended not only to correct the heart, but to enlighten the mind, they supposed it to contain every thing that can be included in the term *knowledge*; and hence they endeavoured to engraft their philosophical opinions on the text. Further still, they were firmly persuaded that the inspired writers must have had a reason for the choice of particular words, their position in sentences, and even for the consecution of chapters between which there is apparently no connexion. All this they endeavoured to discover; and they succeeded, or failed, according to the measure of their respective capacities; or according to the nature of the truths of which they were in search. Now though it must be confessed, as has already been observed, that in this pursuit, they often exceeded the bounds of just criticism, yet it cannot be denied that many of their inferences and interpretations are highly ingenious, and that most of them have a moral tendency. A few examples will make this clear; and give the general reader an idea of these *Researches* or *Enquiries* as they are called.

1. The holy Law, or Pentateuch, begins with the letter ב *beth*. Why? Because, says the son of *Kafra*, this letter as a numeral represents the number *two*, and the divine writer wished to indicate that there are two worlds;* one, the material, in which we move and exist, the creation of which he was about to describe—the other, the world of bliss, which we may enjoy hereafter.

2. Because also, says another Rabbi, the figure of this letter ב represents a space enclosed on three sides, namely the anterior, upper, and lower parts: one side only is left open;—intimating that such a frail creature as *man* must not, dare not, search into what existed antecedent to the creation, nor into what is above or beneath him:†—all this is enclosed and interdicted; but there is still a wide open space left for his searching mind, namely, from the creation onward; in as far as God has chosen to reveal it in his holy word, or has laid it open to our view in the great and wonderful book of nature.

3. The final letters, (says one of the Talmudists,) of the first three words of the Law, בראשית ברא אלהים are א ת מ composing the word אמת *emeth*, (the Hebrew word for *truth*) to indicate that the only object of the holy book is *truth*. This the divine Psalmist has distinctly expressed by saying ראש דברך אמת “The beginning of thy word is *TRUTH*.”‡ (Psalms cxix. 160.)

4. They remarked, that the letters composing this word אמת, are taken from the beginning, middle, and end, of the alphabetical series; because, say they, *truth* ought to be the *beginning*, *middle*, and *end* of all our thoughts and actions, and the object of all our pursuits.

7. Gen. i. 9. יקוו המים *yekavu hamayim*, “Let the waters be gathered together.” The Hebrew verb corresponding with the English words, “let them be gathered together, יקוו”. As there are many Hebrew words expressive of the same action, such as אסף, אגר, אנס, קהל, why then did the inspired writer choose the term, יקוו?—Because, says Rabbi *Aba*, he wished to indicate, “that God gave them (*the waters*) a measure;” § that is to say, the primitive קו *kav*, from which the verb is derived, signifies a straight or levelling line, and the inspired writer wished to intimate, that the Creator impressed the waters

* Medrash Rabbah.

† Medrash Rabbah.

‡ Talmud Jerusalem. T. Chagigah.

§ Medrash Rabbah.

with that peculiar property of always keeping their level; and he therefore chose a word including the idea of gathering together and making level.

11. Gen. ii. 23. "*She shall be called אִשָּׁה, Isha, woman, because she was taken out of אִישׁ, ish, man.*" The latter word is the Hebrew name for husband, the former for wife. Both words are composed of the letters ו, א, and the variation consists in the latter having a י interposed between the א and ש (thus, אִישׁ), and the former having ה for its final letter. The letters יה form the word YAH, one of the sacred names of God. It is evident, that if we abstract ה from אִשָּׁה, or י from אִישׁ, there remain only the letters אש, which, as a word (*esh*), signifies *fire*. From these circumstances the Talmudists have drawn the following moral inference:—

Marriage is a divine institution, intended for the most moral and most beneficent of purposes. As long, therefore, as the conjugal alliance is attended by mutual love, mutual fidelity, and a joint endeavour of the two individuals to discharge the sacred obligation of protecting and rearing their offspring—of educating them on moral and religious principles—setting them the best example by the strictest decency and chastity of manners, and by living in peace and harmony—so long will they merit the distinguishing names of אִישׁ (*ish*), husband; אִשָּׁה (*ishah*), wife. The sacred name of God, יה (*Yah*), will remain with them, and his blessing will attend them. But when the union originates in unchaste or impure desires, or in other base motives, it will soon be disturbed by strife and contention: the parental duties will be neglected; God will withdraw his sacred name, and there will remain nothing but אש, *esh*, *fire*, *fire*; *—or two unhallowed flames, which will soon consume and destroy the unworthy pair.—Pp. 59—67.

After a few more specimens of this egregious trifling, and an acknowledgment "that the Talmudical inferences are not all of equal interest with these;" Mr. Hurwitz gravely adds,

The charge therefore of their [the Talmudists] having drawn unwarrantable inferences from the sacred text is, to say the least of it, greatly exaggerated.—P. 75.

The above admission, "that the Talmudical inferences are not all of equal interest with these," is an ingenious mode of cloaking the real character of too many of them, and keeping his readers in ignorance of the fact that some of them are most bare-faced perversions of the text, while others are awfully profane, and others disgustingly indecent and obscene. We imagine our readers will regard the following inference as somewhat "unwarrantable:"

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה הִנֵּה שָׁכֵב
עִם-אֲבֹתֶיךָ וְקָם הָעָם הַזֶּה וְגו'

"And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up," &c.—Deut. xxxi. 16.

Our construction of this passage is obviously correct, a stop being made at the word אֲבֹתֶיךָ *fathers*, and the verb קָם being referred to the following word עָם, *people*, as its proper nominative. But these honest and sapient Rabbies have quoted the passage as far as the word וְקָם, and there stopped, making the sense to be this: "Behold,

* Talmud. T. Sota. Werke Rabbi Eliczer. Midrash Rabba.

thou shalt sleep with thy fathers, and rise again!" And they have seriously produced this mutilated text as a proof that the doctrine of a future resurrection is clearly revealed in the law of Moses.* We know but one instance of interpretation which will bear a comparison with this: viz. the proof given by the members of the Church of Rome that the worship of angels is scriptural, because St. John writes of himself, "When I had heard and seen, I fell down to worship before the feet of the angel, which shewed me these things;" omitting the following words: "Then saith he unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: WORSHIP GOD."—Rev. xxii. 8, 9.

Mr. Allen has favoured us with a few more specimens of this Rabbinical style of interpretation, under their three heads, *Gematria*, *Notaricon*, and *Temura*.

Gematria is a word which the Rabbies have borrowed from the Greek, and signifies *quantity, proportion, or equal dimension*. This is a mathematical way of contemplating the Scriptures. All the Hebrew letters are considered as numerals; according to the following table.

UNITS.		TENS.		HUNDREDS.	
Aleph	א 1	Yod	י 10	Koph	כ 100
Beth	ב 2	Caph	כף 20	Resh	ר 200
Gimel	ג 3	Lamed	ל 30	Shin	ש 300
Daleth	ד 4	Mem	מ 40	Tau	ט 400
He	ה 5	Nun	נ 50	Final Caph	כף 500
Vau	ו 6	Samech	ס 60	Final Mem	מף 600
Zain	ז 7	Ain	ע 70	Final Nun	נף 700
Cheth	ח 8	Pe	פ 80	Final Pe	פף 800
Teth	ט 9	Tsaddi	צ 90	Final Tsaddi	צף 900

Any two words or phrases, occurring in different texts, and containing letters of the same numerical amount, are deemed mutually convertible; and any one or more words, consisting of letters which, cast up as numerals, make the same total sum as the word or words of any particular text, are at once admitted as developing the latent signification of that text. Thus, the letters of the words **יבא שילה** *Shiloh shall come*, (in Gen. xlix. 10.) amounting to 358; and the word, **משיח** *Messiah*, containing the same number; it has been deemed a sufficient proof that this passage is a prophecy of the Messiah: and some of the most eminent commentators among the modern Rabbies, in expounding the prediction in Zechariah iii. 8, "I will bring forth my servant the **BRANCH**," have argued that this must be the Messiah, because the word **מנחם** *Comforter*, a name given to the Messiah by the Talmudists, and the word **צמח** *Branch*, contain letters of the same numerical value. But correct as these two conclusions undoubtedly are, we cannot admire a way of arriving at them, which is as likely to conduct to error as to truth.

Notaricon is a term borrowed from the Romans, among whom the *notarii*, notaries or short-hand writers, were accustomed to use single letters to signify whole words, with other methods of abbreviation. Notaricon is twofold: sometimes one word is formed from the initial or final letters of two or more words;

* Talmud. T. Sanhedrin. § 11. The same page will furnish a proof, if proof be demanded, that the charge of obscenity is not made without reason.

and sometimes the letters of one word are taken as the initials of so many other words; and the words so collected are deemed faithful expositions of some of the meanings of the text in question.—In Deut. xxx. 12. Moses asks, “Who shall go up for us to heaven?”* The initial letters of the original words form the Hebrew word for *circumcision*,†—and the final letters compose the word *Jehovah*.‡ Hence it is inferred that God gave circumcision as the way to heaven.—So the six letters of the first word in Genesis, translated “In the beginning,”§ are the initials of six Hebrew words, which signify, *In the beginning God saw that Israel would accept the law.*||

Temura, which is a word of Hebrew origin, signifies *permutation*. Sometimes the letters of a word are transposed so as to form another word:—and sometimes a word in any particular text is exchanged for a word, formed by the substitution of other letters in the place of the original letters, according to established rules of alphabetical permutation; of which there are several sorts, but the most common is, to put the twenty-second letter of the alphabet in the place of the first, the twenty-first instead of the second, the twentieth instead of the third, and so on. Thus they tell us that Jeremiah, by the word *Sheshach*, intended *Babel*.¶ Whether the prophet Jeremiah ever heard or thought of this rule of permutation, I leave to others to discuss; and only remark, that these modes of interpretation tend to represent the Scriptures as a collection of acrostics, anagrams, and riddles.—Pp. 76—79.

From these specimens of the principles of interpretation, adopted by the “Hebrew Sages,” our readers may form some idea of the soundness of the doctrines maintained by them. But this part of our subject we must defer till a future opportunity.

ART. III.—*A Charge, delivered to the Clergy of the Diocese of Peterborough, in July, 1831. By HERBERT, LORD BISHOP OF PETERBOROUGH. London: Rivingtons. 1831. Pp. 28.*

In these eventful times, when the Clergy are assailed with a degree of violence almost unparalleled in the annals of history, it might be expected that the weapons of spiritual warfare would be brandished in their defence; and among the numerous champions which have appeared in the cause of truth and justice, we are happy to see the Bishop of Peterborough in the field. The writings of this venerable Prelate and staunch supporter of the Church, carry with them a conviction which it is almost impossible to resist. His arguments are not only cogent in themselves, but they are stated with such plain simplicity, and the inferences are so fairly and substantially deduced from the premises, that reply is out of the question.” The present Charge does not fall behind those with which our readers are already acquainted; and the importance and variety of the subjects with

* מי יעלה לנו השמימה.

† יהוה Jehovah.

‡ בראשית ראה אלהים שיקבלו ישראל תורה.

§ בראשית ראה אלהים שיקבלו ישראל תורה.

¶ בראשית ראה אלהים שיקבלו ישראל תורה.

1 Circumcision. מילה.

§ בראשית.

¶ בראשית ראה אלהים שיקבלו ישראל תורה.

which it is concerned, render it peculiarly valuable. In defending the moral character of the Clergy, in answering the complaints alleged against the inefficient discharge of their ministerial duties, in repelling the assertion that their services are overpaid, in maintaining their inalienable rights, and in drawing the line by which pluralities should be regulated, the Bishop has arrayed the combined powers of truth, equity and judgment, against the calumnies, the injustice, and the folly of those, who propagate charges against the Church which they are not able to substantiate, and which only gain credit from the unblushing effrontery with which they are advanced. Without further comment we shall proceed to make such extracts as our limits will permit; leaving our readers to extend the application of his lordship's reasonings, which are grounded upon the state of his own immediate diocese, to the condition of the Church in general.

It is above all things necessary (says the Bishop) that the *moral* character of the clergy should be maintained inviolate. If it were *true*, that their lives and conversations militate against the cause which they are appointed to sustain, their usefulness as ministers of religion would be at once destroyed. This our adversaries know, and hence arises their eagerness to represent the clergy as immoral men. Nothing is more easy than to deal in general assertions, whatever be the class of persons to which they are applied. But it is not so easy to *establish* a general and sweeping accusation. That *no* example of immorality should be discoverable in a body consisting of more than twelve thousand persons, would be an expectation inconsistent with the frailties to which men of every description are, from their fallen nature, unavoidably exposed. But there cannot be a stronger proof that the clergy *in general* are duly attentive to their moral conduct, than the fact, that whenever an immoral act *can* be discovered in a clergyman, he is visited with unusual reprehension. If such examples were numerous, *individual* examples would excite the less surprise. Men wonder only at *exceptions* to general rules; and hence we may justly infer, that the moral conduct of the clergy is *generally* free from reproach.—Pp. 8, 9.

Having repelled the deadliest attack against the Church, the subject of clerical duties comes under the writer's notice:—

If the clergy, taken as a body, are said to be unmindful of their sacred functions, the representation is founded either on gross ignorance or gross *perversion*. Let the accusers learn the truth by experience: let them observe the conduct of the parochial clergy in their respective parishes, visiting the sick, comforting the distressed, and relieving the necessities of the poor from their own frequently contracted means. Nor is it to their *own* parishes that their benevolence is confined. Every list of subscribers to any charitable institution contains the names of so many clergymen, that their adversaries would render no service to the poor by taking from the clergy the *means* of contribution. Is it meant that they are regardless of their duty in the performance of divine service, that the prayers of the Church are read without proper devotion, that their sermons are delivered with negligence, and are ill calculated to impress on their hearers the necessity of a virtuous and religious life, let the accusers frequent our churches, which now perhaps they never enter, and they will there find a refutation of their unjust complaints. Lastly, is it meant that divine service is performed less *frequently* than it ought to be, the complaint does not apply to the present period. So great an improvement has taken place in this respect, that whatever cause of discontent may have existed formerly, such

cause has been principally removed. And with respect to this diocese in particular, I have the gratification to state, that more than *sixty* churches, which, a few years ago, had only single duty, have now the benefit of two services every Sunday, and many of them have two sermons. There never was a time, therefore, when the clergy were so little liable to the charge of neglecting their duty as at present.—Pp. 9, 10.

Passing by the revenues of the Church, on which our readers will be sufficiently enlightened at a future page, the complaint against pluralities is met and answered. Allowing that it were desirable, if practicable, to have a resident minister in every parish, the following statement respecting the Peterborough diocese is put in:—

There are only two instances in this diocese of *three* livings holden by one person; one of them is that of a vicarage, not exceeding 100*l.* a year, holden with two *donatives*, each under 50*l.* a-year; the other is that of three small vicarages, one of which bears no value in the king's books; but there are *thirty* clergymen who have, each of them, *two* livings in this diocese, of whom, therefore, I must give, as far as these livings are concerned, a detailed account. Five of them perform the whole duty of their two livings, which are near to each other, and are so circumstanced that more than single duty could not be expected at either of them. Twenty-three of these pluralists reside and officiate on one of their livings, and employ a curate on the other. The two remaining pluralists, having performed the duty of one of their parishes more than fifty years, and having now passed their eightieth year, have retired, not from their livings, but only from their labours. The clergy, therefore, who have more than one living in this diocese, do not deserve the reproach which their adversaries cast on them. And there is *no* accusation so grossly unjust as that in which pluralists are represented as a set of idlers in the vineyard, who enjoy in indolence the riches of the Church, while the *working* clergy (as curates are now called, in order to throw an odium on the beneficed clergy) perform the duties of the Church for a pittance. Of the thirty-two clergymen who have more than one living in this diocese, there is not an individual who does not strictly and literally belong to the class of the *working* clergy. Seven of these pluralists perform the whole duty of two churches every Sunday. The twenty-three who officiate on one living, while they have a curate on the other, work as hard on the former as their curates on the latter; and the two who have now ceased to work, had previously worked more than half a century. Nor is it true, since the passing of the Curates' Act, in 1813, that curates work for a pittance. They not infrequently receive the greater share in the income of the living.—Pp. 15, 16.

It is not a salutary reform, however, but a sweeping extirpation of the Establishment altogether, at which the endeavours of its opponents are aimed. Respecting this radical mode of proceeding, the following observations are entitled to minute consideration:—

Numerous, indeed, have been the alterations which our Church Establishment has undergone within the last three hundred years; but in *none* of those alterations has any thing been attempted at all *resembling* the designs which are now contemplated. When monasteries were abolished in the time of Henry VIII., the revenues of the parochial clergy were left untouched. The Reformation produced a change in the *ministers* of religion, but the revenues themselves were preserved; the tithes which had been paid to the Roman Catholic clergy, being continued to the Protestant clergy. Even at that tremendous crisis, when King, Lords, and Commons were involved in one common destruction, no one even proposed the forfeiture of the tithes, which were paid to the parochial

clergy. A change, indeed, was made in the *ministers* of religion, all those being ejected who refused to abandon the liturgy, which was an object of peculiar dislike to the Calvinists, who were then become the ruling party. But tithes continued to be paid as before, though to clergy of a different description. Nor was the payment of them affected by the transfer of power from the Presbyterians to the Independents. The Restoration produced again a change of ecclesiastical ministers: but those ministers again received the tithes, which they had received before. It appears, then, that from the first endowment of benefices in England and Wales, to the present time, a period of eight or nine hundred years, the parochial clergy have uninterruptedly received their tithes without molestation or complaint. Surely this is worthy the attention of those who now, for the *first* time, propose to apply the revenues of the parochial clergy to a different purpose from that for which they were originally intended.

* The reasons alleged for this sweeping reform are no less frivolous than the object itself is unjust. The chief argument is, that tithes are *taxes*—taxes imposed by the legislature, and therefore liable to be repealed by the legislature. They are no more taxes than *rents* are taxes: they are dues to the clergy, as rents are dues to the landlords. Nor are they *derived* from the legislature, any more than the lands which produce them. It is well known that the tithes of this country were originally grants from lords of manors, who, from motives of piety, and a desire to promote religion among their dependents, erected churches, and endowed them with a tenth of the produce of their own estates. The limits of these estates became the limits of the districts called parishes, which were greater or less according to the size of the manor. Hence the magnitude of the benefice, which the lord of the manor thus endowed, depended on the extent of the manor itself. Now the owner of the manor had an unquestionable right to dispose of his own property in the way which he himself believed to be best adapted to the object which he had in view. Such grants were made at an earlier period than the oldest titles which can now be produced in behalf of any landed estate. They are grants, to which the lands, so subjected by the original proprietor, have *remained* so subjected through a long succession of ages. And those lands have uniformly descended to the present owners, with the same *quantum* continually attached to them. Further, though tithes did not *emanate* from the legislature, the claims of the clergy have been *recognised* by the legislature, and so recognised as far back as the annals of our legislature extend. They are recognised also by every court of judicature in the kingdom: and they have been so recognised as long as our courts of judicature have existed. Property in tithe, therefore, is no less sacred than property in land: and it will be impossible to violate the former without endangering the latter. That tithes, like other property, may be subjected to legislative enactments, is very true; of which we have examples in numberless enclosure-bills, providing for a commutation of tithes. But such commutations have never taken place without the consent of the tithe-owner; and every act of the legislature, by which such commutations have been made, is a direct acknowledgment of the original right.

It is further objected, that if tithes *are* due, they are not employed as they ought to be. Instead of being solely applied to the maintenance of the Clergy, our modern Church reformers contend that they should be applied also to the maintenance of the poor, and the repairs of the Church. Now as more than two-fifths of the beneficed clergy in this kingdom have an income which hardly averages 100*l.* a-year, it is really ludicrous to contend, that out of their own pittance, they should maintain the poor of their respective parishes, the population of which bears, not unfrequently, an inverse ratio to the value of the living. But it is a mere *pretence* that benefices were endowed for the support of the poor: they were endowed for the support of the clergy, in return for the spiritual benefits conferred on their respective parishes. The necessitous poor of this country were, before the Reformation, supported entirely by *voluntary* contributions. Those contributions came, indeed, from the clergy; but then they came from the clergy of the rich monasteries, and other religious houses,

possessing property which has been estimated at one-third of the whole property in this kingdom. This immense property was taken from the Church, and transferred to the laity. Then it was that the poor began to feel the want of that support which they had derived from the religious houses. The voluntary contributions of those religious houses having ceased, and the new proprietors of the estates which had belonged to them having declined to follow their benevolent example, it became necessary, in the reign of Elizabeth, to introduce compulsory contributions, under the name of poor's rates; and to these contributions the clergy now pay their ample proportion.—Pp. 21—21.

We make no apology for the length of this extract. Its perusal ought to remove from the candid inquirer every idea of depriving the Clergy of their just rights; and we sincerely thank the venerable Prelate for the able manner in which, throughout his excellent Charge, he has advocated the cause of that Church of which he is one of the firmest pillars.

LITERARY REPORT.

Thoughts upon the Demand for Church Reform. By the Rev. EDWARD BURTON, D. D. *Regius Professor of Divinity, Canon of Christ Church, and Rector of Ewelme.* Oxford: Parker. London: Rivingtons. Pp. 41.

THE design of this pamphlet is good, the arrangement clear, and the general execution excellent. A very fair objection is started against the assumption of the task of Church-Reformers by persons who "have not the best ideas of what is meant by the Church," and who may be sufficiently employed in reforming themselves, while better and wiser men are engaged in reforming the Church. The true end of Church Reform is well stated to be, "that the Clergy should be as efficient as possible in doing good to the souls and bodies of men;" and, while the author admits the necessity of superior moral excellence in the Clergy, and the responsibility of Bishops as to the persons they ordain, he cogently recommends the most conscientious attention, on the part of parents and friends, to the moral fitness and religious disposition of those whom they

destine for the Church. Much wholesome reform is also said to be in the power of patrons, whose intimate knowledge of the persons, presented by them to the Bishop for institution, is fairly presumable. The laity have, in these points, evidently a corrective power, by anticipation, over the personal character of the Clergy. And on the subject of pluralities, which Dr. Burton by no means defends, a share of the blame, at least, is chargeable upon laymen; the curious fact having been, to a certain degree, ascertained, that the patron of the second piece of preferment given to a pluralist, is generally a layman; so that the remedy of the admitted evil rests with lay-patrons; and the Church, though not itself implicated in the blame solely or deeply, will be substantially improved by the reform. It is estimated also, on the authority of often-repeated and uncontradicted statements, that the amount of Church property, so much and so perversely exaggerated, would not furnish a net annual stipend of 350*l.* to each of the working clergy. But, instead of this equalization of income being recommended for the Clergy, whose wants, as well as indi-

vidual pretensions, vary, as in all other professions, so extremely, the writer contents himself with suggesting the improvement of small benefices, by enforcing the object of Queen Anne's Bounty,—a real, not nominal payment of tenths, or even by a graduated scale of contributions, rising with the value of the preferment, but not affecting present incumbents. Though quite as unwilling as the learned professor to countenance the reigning passion for encroaching on the property of the Church, and *adjusting* it according to certain fanciful theories, we profess our dulness in not at once comprehending the assertion, "that a much greater sum could be raised for augmenting small livings, by retaining the larger ones, and taxing them, than by dividing them." Neither the divine nor the undisturbable right of the Church to its property is asserted in the pamphlet, and we think we may fairly attribute to the author the opinion, that, whereas present incumbents have an individual right of full possession, but not of future disposal of their benefices, the general property of the Church, undiminished in its amount, may be modified in its distribution. This certainly falls short of the opinion, that this property is secured by as good a title as that of a secular nature; and we fear that, if the power of re-distributing it is once assumed by, or conceded to, any authority, the measure of diverting it from its present objects will be speedily adopted. For ourselves, (although we might gain by the process,) we no more dream of advocating the equalization of clerical stipends, than of proposing to pay equal salaries to all officers of the navy or army, without reference to age, service, rank, or responsibility; but we agree, as every religious man must do, in the author's opinion, that each parish should have a resident incumbent, duly provided for, and obliged to discharge his duties zealously and actively.

With respect to the tithes, the mind of the farmer is disabused of the persuasion, that the extortion of them from the Church would benefit him; whereas, the landlord, or the government, would then rigidly exact much

that the parson now leniently and considerably foregoes. And it has occurred to us, that the outcry against tithes is not only reprehensible and dishonest, but also absurd, inasmuch as it would not probably be raised, if the Clergy, instead of having the invidious task of collecting their dues from their immediate parishioners, were paid the same full amount by the state, at the same, or greater cost, to the country at large. An admiral or captain would be in bad odour, were his salary derived from the direct contributions of his neighbours, who, in effect, however, reward his services ungrudgingly by indirect payment through the state, with all its expensive machinery of collection and distribution.

To return to our notice of this very useful pamphlet; we perceive that the advantages of a resident Clergy are insisted upon, from the circulation of their incomes, their charitable distributions, and their attention to the education of the poor; and an enormous income is shewn to accrue to the laity from the sums paid in purchase of livings by the Clergy, whose receipts, therefore, on the mere pecuniary statement, are not so much clear profit. We take leave to add, that there is a general interest in the Church property, from the accessibility of the profession to all qualified candidates; and we can easily shew that there is no reluctance, even amongst the dissenters, to avail themselves of this right and prospect: in fact, we can point to a Rev. Regius Professor, and a richly-beneficed Prebendary, each the son of a dissenting minister; and the most eminent and learned of his class (Dr. Adam Clark) has himself a son in the Church.

We commend to general perusal the pages which we have thus briefly noticed; and we acknowledge a debt of gratitude to Dr. Burton for this addition to his former labours in defence of truth and justice.

Sermons intended to shew a sober Application of Scriptural Principles to the Realities of Life; with a Preface, addressed to the Clergy. By JOHN

MILLER, M. A., *late Fellow of Worcester College, Oxford.* Oxford: Parker. London: Rivingtons. Pp. xlii. 476.

WERE we to attempt a review, or even an analysis, of the numerous volumes of sermons with which the press teems, we should not only be obliged to enlarge the size of our publication, but devote it entirely to this particular branch of our undertaking. We trust, therefore, our numerous friends, and amongst them we venture to rank Mr. Miller, will not feel disappointed that their valuable writings are occasionally dismissed in a somewhat summary manner. This observation has been elicited by the perusal of the volume before us, which abounds with striking passages, and just thoughts, upon the real effects which religion ought to have upon the conduct, as well as the minds, of individuals, and which, we do not hesitate to say, deserves an attentive perusal by all who would not wish to be weary in well doing. The preface, addressed to the clergy, is a highly valuable essay, and the purpose of the writer will be best understood from the following extracts:—"Our object is to provide, the general reader, into whose hands the book may chance to fall, with a sober and consistent outline of scriptural principles, adapted to the circumstance of the times in which his lot is cast, and such as may assist, under divine blessing, towards confirming in him a consistent religious understanding of his own; that being not like a child, carried away with every wind of vain doctrine, he may be established in the truth of the Gospel, and of the whole counsel of God."—P. xxxvii.

"The other object had in view in this volume, is to submit, with deference, to the impartial judgment of reflecting clerical brethren, an attempt towards exhibiting, in Sermons, what seems to the writer a somewhat nearer approach to *real life*, in the manner of handling the several subjects, than appears usually to prevail in such compositions; and such, it is presumed, as might be introduced into them more

generally with advantage, to the cause of truth."—P. xxxviii.

Now we believe no one will dispute that both these objects are good; and we can assure our readers that the manner in which they are advocated by Mr. Miller is calculated to make a forcible impression. This gentleman has, at the termination of his preface, favoured us with a short abstract of his plan, from which, in conclusion, we select the following, as calculated to convey a tolerable idea of it.

These Sermons "may be divided into three divisions, of six each. Of the earlier six, the first is simply introductory; the four next, it is hoped, may lay a basis of sound doctrine that cannot be condemned; the sixth throws back some light on several points of that doctrine, and serves, at the same time, very pointedly to illustrate the leading purpose of the whole volume, and to put in a plea for more respect than many seem willing to afford 'to an impressive, but perhaps not popular, office in our Book of Common Prayer.'"

"The six next form a more connected series in themselves; and they are likewise so far linked with the preceding, as in great measure to grow out of them.

"In the last six, which are more miscellaneous, and more entirely separate, it was my aim to 'stir up the minds' of my flock 'by way of remembrance,' that they might continue mindful of certain obligations, which appear to lie at the very root of all evil,—of being in Christian society,—and also of the very great and special means and opportunities which dutiful members of the CHURCH OF ENGLAND constantly enjoy."

Mr. Miller concludes with the beautiful supplication from Deut. v. 29. in which we cordially join.

"O that there was such a heart in them, that they would fear God, and keep all his commandments always, that it might be well with them and with their children for ever!"

* This sermon was preached on Ash-Wednesday, and alludes to the office of "Commination."

Sermons on some of the fundamental Truths of Christianity. By THOMAS VOWLER SHORT, B. D., *Student of Christ Church; and Rector of King's Worthy, Hants.* Oxford: Parker. London: Rivingtons. Pp. xvi. 121.

THESE discourses, we are informed, were drawn up for the use of the junior rather than the senior members of the University of Oxford, and were designed to impress strongly upon their minds the fundamental truths of Christianity, from a thorough conviction that much of the irreligion prevalent in the world arises from an ignorance of our holy faith. In pursuance of this design, the practical duties of a clergyman are laid down in powerful, if not elegant, language; and the doctrinal portion of the sermons must be considered a valuable accession to that class of writings, especially when the subject of predestination is discussed; on which occasion Mr. Short demonstrates—

1. "That God exercises a special providence and superintendence, governing the universe indeed by general laws, yet preadapting particular circumstances to the wants and for the benefit of his creatures."

2. "That mankind are always responsible for their conduct."

On this head our sentiments are too well known to need repetition; we shall not, therefore, enter into a farther discussion here, but merely add to this short notice, that the Sermons before us abound in excellent matter.

The Irish Pulpit: a Collection of Original Sermons. By CLERGYMEN OF THE ESTABLISHED CHURCH OF IRELAND. *Second Series.* Dublin: W. Curry and Co. Pp. x. 351.

THIS volume contains eighteen sermons by Divines of the Irish Church, and is really a most gratifying specimen of the pulpit eloquence of the sister kingdom. Some of the discourses are of a very superior character, and all essentially good. We would, however, in some instances dispense with that flowery style, which is generally believed to be characteristic of an Irish orator, but which is

not altogether adapted to a congregation in a church. With this slight drawback the volume has our approbation, and we hope to see the series continued to many volumes, and that it may meet with the cordial support of the friends of the Establishment, both in this as well as our sister country.

The History of the Christian Religion and Church during the three first centuries. By Dr. Augustus Neander. *Translated from the German by* HENRY JOHN ROSE, B. D. *Fellow of St. John's College, Cambridge.* Vol. I. London: Rivingtons. 1831. 8vo. Pp. xxxii. 391.

NOTWITHSTANDING the extravagant theories, and untenable observations, which are advanced in many parts of Dr. Neander's Church History, the deep research which it displays, and the acute reasonings on the more abstruse branches of ecclesiastical inquiry, entitle it to an elevated rank in theological literature; and we are glad to see it in an English translation. The first volume, containing one-half of the original three, opens with an introductory view of the religious state of mankind at the first appearance, and during the early propagation, of Christianity, and proceeds to the consideration of the means employed in the diffusion of the Gospel, and the obstacles which were opposed to it by the arm of power, and the writings of heathen philosophers and others, during the first three centuries. From the opposition thus exerted against the infant Church, the author turns to the history of its first formation in the apostolic age, and the several changes in its constitution subsequently introduced; including the subjects of church discipline, and schism. With respect to the early form of church government, Neander's opinions are highly objectionable; and the notes of Mr. Rose, on many points in which the Doctor differs from the most distinguished writers of our own communion, will be found extremely valuable and important; though he has thought fit to apologize for their insertion. We sincerely wish that they were much

more numerous. After disposing of the above topics, the manner of life of the primitive Christians is described with singular ability; and their public worship is then considered, in its nature as a spiritual service, and with reference to the place and times of its performance. Considerable interest will be excited by the perusal of the remarks on preaching, singing, and other specific acts of devotion; and the investigation of the primitive mode of administering the sacraments is well worthy of the closest attention, although some degree of caution will be necessary in admitting certain of the author's positions. We look forward with pleasure to the concluding volume, which will contain Neander's scheme of the early heresies; and in the mean time we have only to remark, that Mr. Rose has performed the task which he has undertaken with the most commendable fidelity and care. The idioms of the German language are somewhat harsh in an English translation, and yet it is difficult altogether to avoid them in a faithful version of the original; but the translation before us is throughout no less elegant than correct. Should the author complete his design, by the publication of a history of the Apostolic age, we sincerely hope that the success of his present labours will be sufficient to induce Mr. Rose to place that also within the reach of the English theologian.

"This day is a day of trouble, and of rebuke, and blasphemy." *A Sermon, preached at the Chapel of the Philanthropic Society, on Sunday morning, Aug. 28, 1831. By the Rev. FRANCIS H. HUTTON, M.A. London: Hatchard. 1831. 8vo. Pp. 15.*

"THE author has been prevailed on to publish this sermon in consequence of the excitement occasioned by its delivery, and the partial disapprobation which some reflections in it seem to have incurred." For ourselves, we are strongly opposed to what are called political sermons; they seldom do good, and are sure to raise

the feelings of discord in at least some portion of a congregation. On this principle alone party-spirited discussions are altogether ill-suited to the house of God; and we could wish that they were for ever excluded from the sanctuary. Had the sentiments maintained in the sermon before us been propagated in a pamphlet, they would have met with our cordial and unreserved approval. They are in perfect unison with our own deep-rooted and immoveable prejudices, if such our opponents may please to designate them; and we are ready to maintain them in the same unflinching and independent spirit with Mr. Hutton, but on a more fitting occasion. The sermon is ably and powerfully written, and we are not surprised that it created a sensation. We should like to meet the author in the same cause on less holy ground.

A Sermon, preached at the Parish Church of St. Edmund, Salisbury, on Sunday, August 14, 1831, in behalf of the London Asylum for the Deaf and Dumb Children of the Poor. By the Rev. PETER HALL, M.A. Curate of that parish. Salisbury: Brodie. London: Rivingtons. 1831. 8vo. Pp. 20.

A MORE appropriate text than Isa. xxxv. 5, 6, could not have been chosen, upon which to build the advocacy of the particular cause for which Mr. Hall had undertaken to plead; and the strength of his appeal is well worthy of the interesting theme. After dwelling upon the proper motives and the proper ends of charity, the preacher proceeds to point out, with equal force and eloquence, the especial claims of the asylum for the deaf and dumb to public patronage, and concludes with an earnest appeal to his flock, in favour of the afflicted objects of the institution. We need only add that the profits of the sale will be devoted to the purposes of the charity, in order to induce our readers to purchase a discourse, which will at the same time amply repay its perusal.

A SERMON.

THE WILL OF GOD FULFILLED IN THE PROPAGATION OF THE GOSPEL.

1 TIM. ii. 4.

Who will have all men to be saved, and to come unto the knowledge of the truth.

To judge of God by themselves, is among the greatest errors of mankind. Forgetful of the immense and incalculable distance between the High and Holy One, who inhabiteth eternity, and beings who dwell in houses of clay, and who are crushed before the moth,—they venture to apply to Him their own standard of good and wise, of right and wrong, as though they were competent to decide, and He were willing to submit to their decision, the equity of his government of the universe. It is consequently not to be wondered at, that, commencing with false premises, men should draw erroneous conclusions; and even that, in some instances, from leaning to their own understanding, they should have made shipwreck of faith and of a good conscience. The real truth is, as we are sublimely assured by the prophet Isaiah, or rather by the Almighty himself, speaking by the instrumentality of that prophet, “His ways are not our ways, neither are his thoughts our thoughts; for as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts. To the same purport is the spirited testimony of the author of the book of Job: “Canst thou by searching find out God? canst thou find out the Almighty to perfection? It is as high as heaven, what canst thou do? deeper than hell, what canst thou know? The measure thereof is longer than the earth, and wider than the sea.”

Since, therefore, we are utterly incompetent of ourselves to develop the mysterious purposes of the Most High, it follows that we are to learn them from the revelation of His own word; and it also follows that, when once plainly declared and clearly understood, they are no longer subjects for doubtful discussion, but for dutiful obedience. The office of the Minister of Christ, therefore, is simple and direct: he has only to prove, that the line of conduct which he prescribes is consonant with the will of his Master, and the obligation to adopt it is at once strengthened and sanctioned by all his Master's authority. Applying this principle, then, to the subject with which we are more immediately concerned, I propose to shew from the words of our text,

I. *The will of God respecting the salvation of mankind.*

II. *Our duty, as resulting from the declaration of that will.*

The first peculiarity with which we are struck in the expression of the will of God respecting the salvation of mankind, is the entire absence of all restriction or limitation: “He would have *all* men to be saved.” Nor is this an isolated passage on a point so interesting: it

is declared by the same Apostle, in another place, that "the grace of God, which bringeth salvation, hath appeared unto *all* men;" while by the Apostle Peter it is explicitly affirmed, that "God willeth not that *any* should perish, but that *all* should come to repentance." Indeed, had the reverse of this been the case,—had there been any class or description of persons who were hopelessly, and irrevocably excluded from a participation of the inestimable benefits and privileges of the Gospel, not only would the force of these interesting passages have been materially impaired,* but there would be little propriety or energy in that express command of the Saviour, "Go ye into all the world, and preach the Gospel to every creature." For wherefore should the Gospel be preached to all, if there were any who were unable to hear, or incompetent to believe; and how could the preaching of the Gospel, under such circumstances, have either conducted to the glory of God, or contributed to the salvation of mankind?

We affirm, therefore,—and we affirm without scruple or hesitation,—that there is no limitation whatever in the offer of the promises of God. There are none who cannot receive them—there are none who *may* not receive them, of whatever country, condition, or even character; for all may repent, and all who can truly repent may be saved. The blood of Christ, poured out in his death, to take away our sins, must not be compared to the scanty rill whose course is limited both in its extent and its effects; it is the fountain—the ever springing, ever exhaustless fountain, which is "opened for sin and for uncleanness," and in the healing waters of which, all nations may be purified, without either contaminating the freshness or impoverishing the abundance of the parent stream;—a stream that not only maketh glad the city of God, but shall flow for salvation unto the ends of the earth. We may, therefore, address *all*, in the words of the gracious invitation of the Lord himself, "Whosoever will, let him drink of the waters of life;" not for money or for price, but freely, adequately, abundantly.

And this equal and impartial extension of the divine promises to all, without exception, will be confirmed by the consideration, that the effects of the first fatal transgression of our common progenitors are likewise universal: "In Adam all die." In Adam, all who have existed since the creation of the world, with two remarkable exceptions, have died,—or are dying,—or shall die. We are, alas! too forcibly and frequently admonished, both from our own experience and that of others, that all must pay,—and ourselves among the number,—the bitter penalty of being born in sin. But would either reason allow, or will revelation authorize us to conclude, that the antidote is of less effective and extensive operation than the poison,—that the disease can seize upon those who are incapable of profiting by the remedy? Most certainly not, when reason must conclude, that if the Almighty designed at all to interpose for averting the consequences of our sin, his interposition must be commensurate with the emergency; and when revelation confirms this conclusion by declaring, that "as in Adam all die, so in Christ shall all be made alive." What then is meant by the expression, to be "made alive in Christ?" Obviously,

to be endowed with the capacity of receiving eternal life from him ; for in this sense the wicked, and the worldly, who are called by His name, as well as the heathen whom the joyful sound has never reached, may alike be said to be made alive in Christ. All may hear,—all may repent,—all may believe,—all may be saved.

Since, then, there can exist no doubt whatever, if we only allow the plenary and unappealable authority of Scripture, that God would have *all* men to be saved, the question next to be proposed respects the means, *How* are they to be saved? and the answer is, By coming to the knowledge of the truth. And if, in the words but not in the spirit of Pilate, we go on to demand, "What is truth?" the answer is twofold: Christ himself is emphatically the Truth, for he declared, "I am the Way, and the Truth, and the Life;" and the divine word of the Scriptures is truth, for Christ also declared, in his last solemn address to the Father, "Thy word is truth." They, therefore, who would be saved, must come to the knowledge of Christ, and of his word. They must learn to know Christ, as the only, the exclusive Saviour,—as the sole propitiation for their sins,—the sole medium of communication between man and God; by whom alone their prayers are purified, through whom alone their sins are forgiven, in whom alone their persons are accepted, by whom alone their souls can be saved. And they must learn to know his word, as the sanctifying, purifying, enlightening word;—the word that alone can be a light to their feet and a lantern to their path; by which alone they can be enlightened in the mysterious doctrines which God reveals, or instructed in the sublime duties which He enjoins, or enabled to pursue the path which He has pointed out as leading upward to life and immortality—as that alone, through patience and comfort of which they can have hope, even the good hope through grace, the hope of eternal life.

How then, it must still be asked, are they, who know not the truth *thus*, to be instructed therein? How shall they, who are yet in darkness and in the shadow of death, realize that salvation which is pronounced to all who call on the name of the Lord? This inquiry may be answered by the Apostle Paul himself: "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? For faith cometh by hearing, and hearing by the word of God." Obviously, therefore, the means which are to be employed for diffusing the benefits of the glorious Gospel, are reducible to two:—sending forth the word of God itself, and Ministers, by whom it is to be explained. Before, however, I enter particularly into these, which are connected with the second head of the subject, I will answer the question, "By whom these are to be sent?"

A traveller is walking through a wilderness, utterly ignorant of his road, and in danger every instant of involving himself in peril, or rushing unawares upon destruction. He is met by one, to whom all the windings and intricacies of the way are familiar, and by whom he is not only warned and directed, but furnished with a book of guidance to which he can perpetually refer. He falls in with others travelling the same road, but they are proceeding still in ignorance

and in peril, seeing nothing of the danger of which he is aware. By whom, therefore, are *they* to be enlightened and admonished? Certainly by himself; for thus can he best apply his knowledge, and thus can he most acceptably evince his gratitude to his own Preserver. Transfer, then, the analogy to religion; and when it is asked, "By whom is the word of God—by whom are preachers of the Gospel to be dispatched into all lands?" reply, "By the instrumentality, in a greater or less degree, according to their ability, of all those, all without exception, who prize the word of God—who love the glorious Gospel—who would direct their lives by the one, and seek their salvation from the other." Christians, therefore, who are, or would be so in spirit and in truth, are to evince their title to the name, by striving to impart to all those benefits of the Gospel, in which they themselves rejoice, and which, differently from all other benefits, become more highly to be valued in proportion as they are more widely diffused.

We are, however, to consider, secondly, the duty of Christians as resulting from the declared will of God. God would "have *all* men to be saved, and come to the knowledge of the truth." It is, therefore, the positive obligation of Christians to furnish them with the means of acquiring that knowledge; and these are, principally, the diffusion of the divine word itself, and the sending forth of Ministers, by whom it may be explained and enforced; at once enjoined by precept, and recommended by example.

The word of God is so admirably adapted to the exigencies of our nature; so congenial with its infirmities; so adequate to its necessities;—the lineaments in which it portrays the nature and the character of man are in such exact unison with that picture of both which had first been drawn by observation and then ratified by experience;—it accords and answers so well to those aspirations after life and immortality, which have been expressed by many, and doubtless felt by more in every age;—that it finds, in not a few cases, a ready passage to the heart; the very perusal carries with it a conviction of its divine origin,—of its undeviating truth. To use the expressive metaphor of St. Paul, "the word of God is quick and powerful, and sharper than a two-edged sword; piercing even to the dividing asunder of the bones and marrow, and is a discernor of the thoughts and intents of the heart." In another passage it is termed "the sword of the Spirit." Never, therefore, let us undervalue this powerful weapon, which will certainly be found one of the most effectual in evangelizing the world. Never let us scruple to co-operate, to the utmost of our ability, in every rational and feasible plan for promoting Christian knowledge by dispensing the word of life, whether among our own immediate neighbours or among those nations where the joyful sound of the Gospel is either heard imperfectly, or not heard at all. For whether the darkness be the voluntary choice of those who "love darkness rather than light, because their deeds are evil," or the involuntary darkness of those who are enveloped in the cold and cheerless gloom of ignorance and superstition, it is alike equally true that the entrance of God's word giveth light; it "giveth light and understanding to the simple;" it leads them to "awake and arise from the dead, that Christ may give them light."

As a means, however, of bringing men to the knowledge of the truth, Missionaries must be sent forth, by whom the word of God may be explained and enforced. We need not dwell upon the high authority by which this means is recommended. There is not one here present, we would gladly persuade ourselves, who does not recollect how the Saviour himself despatched the preachers of his word into all parts of the land of Judea; and how one of the most astonishing miracles recorded in Scripture (the gift of tongues on the day of Pentecost) was wrought, that all nations might hear in their own tongues the wonderful works of God;—not the creation of the universe, nor the creation or subversion of empires; but that most wonderful work, the salvation of a lost world by a means as wonderful as the great and glorious end. Nor yet need we pause, here at least, to dwell on the evident benefits of this means, when we address a congregation of Christians, some of whom have been won over “from darkness to light, and from the power of Satan unto God,” by “the foolishness of preaching;” many of whom, brought by other means to the knowledge of the truth, have been encouraged, animated, comforted and upheld by the stated ministry of the divine word, and all of whom, for here I trust not a single exception need be made, are conscious that to the preaching of the everlasting Gospel their own favoured country is mainly indebted for that proud pre-eminence—not in glory and prosperity, for that were a slight matter—but in the fruits of Christian charity and benevolence, beyond all other nations of the earth. We should as soon think it necessary to demonstrate that the sun shines in the heavens, or that the ocean flows around the earth, as to prove to Christians that in every nation, more especially in those which are enveloped in the gross darkness of ignorance and superstition, “Beautiful are the feet of them that preach the gospel of peace, and bring forth glad tidings of good things.”

But while, on the general principle, all are concerned, they may yet require to be directed to its influence on the individual. We hear much of the courage of the hero, by whose instrumentality some tyrant has been arrested in his rapid career of triumph, and liberty restored to a bleeding world: we hear much of the intrepid adventurer, who pursues his daring path through wastes hitherto untrodden, that he may advance the interests of science, and promote the civilization of barbarous and brutalized nations. We hear little of the Christian hero, who encounters the enemy of souls in his own strong holds of wickedness;—of the Christian adventurer, who bears the word of God where it has never penetrated before, and aims to let in the day-spring from on high upon the darkened and bewildered slaves of sin. Yet, where is the ground of admiration in the one that is not to be found, still more forcibly, in the other? Is not that man a hero, in the truest sense of the term, who ventures into a climate of which we might say, almost without a figure, every breath is pestilence, who strives to awaken the captives of lust hitherto unsubdued, and passions hitherto unrestrained, to a sense of the evil of sin, and the certainty of punishment, or the necessity of repentance? Does it not require equal, nay, far greater, courage and intrepidity, thus to enter on a life of laborious exertion, and to incur the hazard of a lingering and

painful death, as to risk limb or life upon the field of battle? Unquestionably it does; but the motive which actuates each is different, and different also is the result which is produced. The one labours for the applause or the advantage of men, and verily he has his reward; the other is actuated by the constraining influence of the love of Christ, and in Christ shall be his recompense.

Should it, however, be replied, that for this generous and noble self-devotion there is comparatively but narrow scope, since all are not summoned to preach the Gospel to the heathen—should it even be said that all cannot do this; it may be rejoined, that there is something which all *can* do. All can, in one way or other, help forward the great work of the Christian Missionary, however they may not actively engage in it. Many can bestow of their substance; all may contribute of their prayers. While the spirit of the Gospel is awake and active, as we trust and believe it now is, in the churches of Christ, a sufficiency will doubtless be found of those, whose ties to their native country are not so strong in an opposite direction, as to forbid or impede their devotion to this service. But it is the duty of the Christian public,—it is your general and individual duty, to render those means more effectual than they now are; more extensive, more adequate to the exigencies of the case. Were a hundred times the number of Ministers in preparation,—were a thousand times the number of Missionaries in actual exertion,—the supply would still fall infinitely short of the demand. In fact, with all the exertions of the friends of the Gospel (and those exertions have been most laudable and exemplary,) enough has only been effected to display *what might* be done by the application of more adequate means. We may, indeed, trust that the foundation-stone is laid, but we must allow that the edifice is still to be erected; we may hope that the seed is sown, we must still look to the harvest which is to be reaped and gathered. The contemplation of the moral and religious state of the world, if we view it with the eye of the Christian, will be at once an incentive to us neither to rest satisfied with what is done, nor yet to be discouraged by what remains to do.

But the main consideration for individuals,—the main consideration for yourselves, Christian brethren, is neither what has been already effected in this great cause, nor what *may* be effected by the increased exertions of the Christian church; but what *you* have done towards it, personally and individually. The event of all human exertions is, and must remain, with God alone; but the event has no connexion with your duty. Once convinced that God would have all men to be saved,—once persuaded that it is your part to co-operate in bringing men to a knowledge of the truth,—you must, if you are duly alive to your own obligations as disciples of Christ,—if you are really anxious to extend to others those benefits of the Gospel which you have learned to value for yourselves,—you must come forward, you must do what you can; more will not be required, less ought not to be offered. What then *can* you do? Ask yourselves the question. Is there no superfluous expense which you can retrench for these great purposes of Christian charity? Is there no indulgence from which you can abstain? Is there no sacrifice which

you can offer,—no exertion which you can make,—no influence which you can exert? Is the propagation of the Gospel of Christ, the word that bringeth salvation, an object of such trifling moment, that it neither demands nor will recompense exertion? We do not ask of you to cross the tempestuous ocean, and preach the Gospel in the freezing climate of North America, or the sultry regions of the east; we only ask you to weigh the claims, to consider the objects, to aid the efforts of this venerable Society, in sending forth men who will devote themselves to this self-denying task; that if you also it may be said, “They have done what they could; after having freely received, they were willing freely to give.” T. D.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XIV.

IRENÆUS.

“Onnium doctrinarum curiosissimus explorator.”—*Tertullian*.

THE original Greek of the great work of Irenæus, with the exception of most of the first book, and a few occasional fragments, is unfortunately lost; but the whole is still extant in a very ancient Latin translation. According to this translation, it was directed generally (*contra hæreses*) “against heresies;” but the subversion of the Gnostic heresy, as brought to perfection by *Valentinus*, was mainly contemplated by the writer. In the Greek title, which is preserved by *Eusebius* and *Photius*, there is manifest reference to the words of St. Paul in 1 Tim. vi. 20, the work being designated “*A Refutation of Knowledge falsely so called*,”* in conformity wherewith it describes and exposes the various forms which Gnosticism had assumed, from its origin with Simon Magus to the period at which the work was composed. It is divided into five books; in the first of which the mystic dogmas of the Gnostics are described, and the remaining four are occupied in refuting their absurdities, and vindicating the purity of Gospel truth. From the history of the heresy, it appears that some time after St. Peter’s severe rebuke of Simon, who had offered to purchase from the Apostles the gift of the Holy Ghost, and his temporary penitence (Acts viii. 9, 20), he proceeded to Rome, and there remained during Nero’s persecution. In order to avoid the sufferings inflicted on the Christians, he maintained that it was allowable to conform indifferently to the worship of idols; and it is scarcely surprising that the doctrine should have met with numerous followers. It was probably his increasing popularity which led him to aspire to

* Euseb. Hist. Ecc. V. 7. “Ἐλεγχος καὶ ἀνατροπὴ τῆς ψευδωνύμου γνώσεως. Indeed Irenæus himself verifies this title, in the Proœm to Lib. II.—*Quapropter quod sit detectio et eversio sententiæ ipsorum, operis hujus conscriptionem ita titulavimus. Compare also Lib. IV. V. in initio.*

higher honours; and accordingly he is stated by Irenæus (I. 23. 2.) to be the parent of all heresies. His success was doubtless increased by his skill in *magic*, and in the exhibition of *lying wonders*, which he seems to have performed with remarkable dexterity, and his disciples pretended to the same powers. Speaking of the Simonians, Irenæus observes (I. 23. 4.): *Horum mystici sacerdotes libidinosè quidem vivunt, magias autem perficiunt, quemadmodum potest unusquisque ipsorum; exorcismis et incantationibus utuntur; amatoria quoque et agogima, et qui dicuntur pædri et oneiro pompi, et quæcunque sunt alia perierga, apud eos studiose exercentur.* The exercise of these arts consisted in the mysterious construction of certain hieroglyphic numbers and figures, whereby they affected to controul the malevolent influences presiding, as they supposed, over the whole course of nature; and amulets, marked with these occult characters, were commonly worn as preservatives against misfortune or disease.* Of the legends engraven on these gems, none was more frequent than the name ABPACAΞ, or, as it was otherwise spelt, ABPAΞAC; a name which they held in peculiar esteem, as comprising in its letters the number 365, which they believed to be the number of the heavens.†

The credit which Simon acquired by these practices was unquestionably great; and Irenæus (I. 23. 1.) after Justin (Apol. I. 26. 56.) affirms that he was worshipped as a god. The same tradition is also recorded by Tertullian, Theodoret, and other fathers; but, though possibly true, Justin, whose is the first and main authority, may possibly have been misled by an inscription commencing SEMONI SANCO, and dedicated to a Sabine deity. A tablet, bearing such an inscription, was dug up near Rome in 1754; and, at a hasty glance, the name might easily have been mistaken for SIMONI SANCTO. Irenæus says that he declared himself among the Samaritans to be the Father, to the Jews to be the Son, and to the rest of the world the Holy Ghost. There is another tradition, far less credible however, and wholly unnoticed by Irenæus, from which it should seem that the ambition of Simon Magus led eventually to his destruction. Emboldened by his mechanical skill, and trusting to dæmoniacal assistance, he is said to have raised himself into the air in a fiery chariot;‡ but the dæmons forsaking him at the prayers of St. Peter, he was precipitated to the ground, and broke both his legs. The failure so enraged the disappointed impostor, that he put an end to his life, by throwing himself from the top of a house to the bottom. It is just possible that this story may have originated in the account which is given by Suetonius (Ner. 12.), of a

* *Amuletum, quod malum amolitur.*

† Iren. I. 24. 7. According to others of the Fathers, *Abraxas* was the supreme god of the Gnostics. The letters composing the name are equivalent to those in MEITHRAS, the *Sun* of the Egyptians: thus—

A (1) + B (2) + P (100) + C (200) + A (1) + Ξ (60) = 365.

‡ M (40) + E (5) + I (10) + Θ (9) + P (100) + A (1) + C (200) = 365.

A variety of gems, illustrative of the Gnostic heresy, are given in *An Essay on Ancient Coins*, &c., by the Rev. R. Walsh, LL.D. reviewed in *The Christian Remembrancer*, for January, 1829.

† Arnobius adv. Gentes, Lib. II. p. 50. *Viderant cursum Simonis Magi et quadrigas igneas Petri ore diffatas, et nominato Christo evanuisse.* Compare Theodoret. Har.

person attempting to fly, like Icarus, who fell to the earth and was killed; but the silence of all the fathers before Arnobius is alone a sufficient reason, if not altogether to reject, at least to receive the narrative respecting Simon with limitations. He may possibly have had recourse to some artifice to delude the people into a belief of his supernatural pretensions; and the prayers of the Apostle may have been instrumental in detecting the fraud, and provoking the suicide of the cheat.

It was a notion of the Platonists, that from the *Ideas* in the Divine Mind proceeded certain *Intelligences*, which were employed by the Deity in the creation of the world; and upon this notion, combined with that of the mystical *Sephiroth* of the Jewish Cabbala, and the oriental fiction of two principles, were founded those interpretations of Scripture, from which the absurd tenets of Simon and his followers were derived. He maintained that the Supreme God was not the Creator of the world, but that one of a successive generation of *Æons*, or *Emanations* from the Deity, became the *Demurgus*, contrary to the will of the Creator, from whose tyranny Christ, the last of the *Æons*, was sent to deliver mankind. To this fancy, connected with his belief in the transmigration of souls, should doubtless be referred the allegorical fiction, for such it seems to be, of the female by whom he was accompanied. According to Irenæus, he had purchased a Tyrian prostitute, named *Helena*, whom he identified with the *causa teterrima* of the Trojan war; and, carrying her about with him, represented her to be the *first conception of his mind*, the mother of all things, by whom he had created angels and archangels, and, by their means, the world.* His followers wore amulets, upon which were images of himself and *Helena*, after the figure of Jupiter and Minerva. Besides the internal evidence against the credibility of this story, it should be remarked that some copies of Irenæus for *Helenam* read *Selenen*; and that a like companion, under the title of *Luna*, which is in Greek *Σελήνη*, is attributed by the Clementine *Recognitions* (II. 12.) to Dositheus, a cotemporary and co-heretic with Simon. With respect to the other doctrines maintained by Simon, he set on foot the notion that Christ was a phantom, having no material body; he denied a general resurrection; and maintained that the Prophets of the Old Testament were not inspired by the Supreme God, but by the creative *Æon*, who made the world.

Between Simon and Valentinus, against the latter of whom the work of Irenæus was more especially directed, several professors of the Gnostic doctrines are mentioned by this father, whose tenets, with certain unimportant shades of difference, were essentially the same. The immediate successors of Simon were *Menander* and his two disciples, *Saturinus*, and *Basilides*; the latter of whom seems to have carried his doctrines considerably forward in extent, as well as in absurdity and impiety. In the main, however, they were founded upon those of Simon. Like Pythagoras, he enjoined the strictest

* Iren. I. 23. 2. *Hic Helenam secum circumducebat, dicens hanc esse primam mentis ejus conceptionem, matrem omnium, per quam, mota mente, concepit Angelos facere et Archangelos. Hanc enim Ennoian, &c.* So also Justin. M. Apol. I. 26. *τὴν ἀπ' αὐτοῦ Ἐννοίαν πρώτην γενομένην.*

secrecy upon his followers; and the schools of Alexandria, where he was born, had doubtless contributed much to involve his tenets in mystery and obscurity. He denied the resurrection, and inculcated the metempsychosis. His system of Æons is thus described by Irenæus (I. 24): "Basilides autem, ut altius aliquid et verisimilius invenisse videatur, in immensum extendit sententiam doctrinæ suæ: ostendens Νοῦν primo ab innato natum Patre; ab hoc autem natum Λόγον; deinde a Λόγῳ Φρόνησις; a Φρόνησι autem Σοφίαν et Δύναμιν; a Δύναμι autem et Σοφίᾳ Virtutes et Principes et Angelos, quos et primos vocat, et ab iis primum cælum factum." He also maintained that Christ was a phantom, and did not really suffer death; but that Simon the Cyrenian was crucified in his stead, while he stood uninjured by, and, laughing at the deception, ascended invisibly into heaven. He permitted his disciples to partake of meats offered in sacrifice to idols; and considered virtue and vice as matters of indifference. Of his *Gospel* mention has already been made. He died at Alexandria, in the reign of Hadrian.

With some minute shades of difference, the Gnostic doctrines were entertained by Carpocrates, Cerinthus, Ebion, Cerdon, Marcion,* and others of less note, who looked upon every interpretation of Scripture except their own as the result of ignorance and simplicity. Hence the name which they arrogated to themselves was descriptive of that superior knowledge (γνῶσις) to which they pretended; in eliciting the abstruse and hidden mysteries of religion. (Iren. I. 24.) At length arose Valentinus, in whose hands the system was perfected in absurdity and impiety. He flourished in the reign of Antoninus Pius, and for some time, in the hopes of obtaining a bishopric, to which he thought himself entitled by his superior attainments, was not only an orthodox believer, but preached the Gospel both in the Greek and Latin churches. Disappointed in his expectations, he sought that celebrity in the propagation of heretical tenets, which he had failed by his exertions in the cause of genuine Christianity to procure. According to the Valentinian theology, the Supreme God was "incomprehensible, invisible, eternal, sun-begotten." (Iren. I. i. 1.) From his unfathomable nature he was also called *Bythos* (Βύθος), and with him, in a state of silence and quietude, was *Ennoia* (Ἐννοία), called also *Charis* (Χάρις) and *Sige* (Σιγή). Hence proceeded a series of *Emanations*, or *Æons*,†—eight in number, according to the earlier Gnostics, but increased by Valentinus to thirty,—who dwelt with the Deity in a *pleroma* (πλήρωμα) of inaccessible light, beyond the limit of which was *matter*, which, being evil, was independent of the Deity. Of this *pleroma* St. Paul is supposed to speak, when he declares that in Jesus Christ "dwelt all the fulness of the Godhead bodily" (Col. ii. 9); and other passages in the apostolic writings are referred to the same tenets. The first *Ogdoad* of Æons, in which Βύθος and Σιγή were included, consisted, beside these, of Νοῦς and Ἀλήθεια, Λόγος and Ζωή, Ἀνθρωπος and Ἐκκλησία, from whom proceeded eleven other pairs, male and female;

* Of Marcion more particular mention will be made under *Tertullian*.

† Αἰῶνες. So called from their eternal preexistence, as from their mode of generation they were designated *Emanations*.

two of the last being, in some systems, Christ and the Holy Ghost. Valentinus, however, affirmed that *Νοῦς*, or *Μονογενής*, as he was otherwise called, put forth two other *Æons*, after the generation of *Logos* and *Zoë*, which were *Christ* and the *Holy Ghost*, (Iren. I. 2, 5.) Basilides, again, supposed Christ to be identical with *Νοῦς*, the first emanation from God, and to have been sent to remove error, and to communicate *true knowledge* to mankind. (Iren. I. 24, 4.) It was a natural consequence of their *Æonic* generations, that the Gnostics universally denied the incarnation of Christ; and while one branch of them, thence called *Docetæ* (from *δοκεῖν*), considered him a man in *appearance* only, it was the belief of the rest that the *Æon* Christ descended upon *Jesus* at his baptism.* * This last opinion was maintained by Cerinthus and Ebion.

Proceeding onwards, it appears that *Σοφία*, the last of the *Æons*, in whom there was a gradual degeneracy, wished to depart from the *pleroma*; and her insatiable desire being ungratified, she conceived an abortion, called *Achamoth*, which eventually became the *matter* out of which the world was formed. Being ejected from the *pleroma*, she wept, and her tears produced the seas and rivers, while the *elements* were the result of her *fear* lest she should be for ever excluded from the *pleroma*. Her sufferings being appeased by Christ, she brought forth the *Demiurgus*, or *creative Æon*, by whom the world was made, contrary to the will of *Bythos*. Regarding *matter* as an evil principle, the Gnostic maintained its enmity with God; and that he sent Christ to redeem the world from the tyranny which she exerted over it. They also rejected the Jewish Scriptures, and, consequently, maintained that the prophets were not inspired by God, but by the *creative Æon*, who was the author of evil. They also denied the doctrines of a resurrection and a future judgment; they embraced that of a *millennium* and the metempsychosis; and looked upon good works as perfectly unimportant.

Such is the outline of this extravagant heresy, as described by Irenæus. Besides the followers of the several principal leaders, there were some cognate sects, as the *Nicolaitans*, mentioned in Rev. ii. 6, 15, and some others. These *Nicolaitans*, by the way, are wrongly supposed to have been followers of the Deacon *Nicolas*, (Acts vi. 6); and that they were connected with the Gnostics is plain from Irenæus, who calls them (III. ii. 1.) *vulsio ejus, quæ falso cognominatur scientia*. It might naturally be expected that these heretics in general should be guilty of the most debasing immoralities; nor did they hesitate to reserve to themselves a licence for sinning, which they withheld from others. They regarded those who feared to offend God in word or thought, as *idiots*, and *without knowledge*; but themselves, however great their enormities, as *perfect*, and *the seeds of election*; † and, while

* Iren. III. 16. 1. *Sunt qui dicunt Jesum quidem receptaculum Christi fuisse, in quem desuper quasi columbam descendisse Christum; alii vero putative eum passum, naturaliter impassibilem existentem.*

† Iren. I. 6. 4. *καὶ ἄλλοι δὲ πολλὰ μυστὰ καὶ ἄθεα πράσσοντες, ἡμῶν μὲν, διὰ τὸν φόβον τοῦ Θεοῦ φυλασσομένων καὶ μέχρι ἐννοίας καὶ λόγου ἁμαρτιῶν, κατατρέκουσιν ὡς ἰδιωτῶν, καὶ μηδὲν ἐπισταμένων· ἑαυτοὺς δὲ ὑπερυψοῦσι, τελείου ἀποκαλοῦντες καὶ*

they allowed to others only the usance of grace, they claimed it to themselves as an inalienable property. Dividing mankind into three classes,—the spiritual, the animal, and the material,*—they doomed the last to unavoidable perdition; the animal, which they identified with the orthodox church, might be saved by faith and obedience; but the spiritual portion, which they confined to themselves, were, by their own essential nature, irreversibly certain of salvation. It is true there were some exceptions to this prevalent depravity. The *Encratites*, for instance, as also the *Marcionites*, practised the virtues of self-mortification to an extent for which no scriptural sanction is to be found. (Iren. I. 28. 1.) To give an idea of the disgusting nature of their unhallowed orgies it will suffice to state that the followers of Carpocrates were wont to pound a fœtus in a mortar, and, mixing it with spices, to partake of it as a *paschal feast*. Their mysteries were involved in the closest secrecy; and Irenæus has preserved the following among other forms of initiation, by which their votaries were admitted: (Iren. I. 21. 3.) ΜΕΣΣΙΑ ΟΥΦΑΡΕΙ ΝΑΜΕΜΨΑΙΜΑΝ ΚΑΛΔΑΙΑΝ ΜΟΣΟΜΗΔΕΑ ΑΚΡΑΝΑΙ ΨΑΟΥΑ ΙΗΣΟΥ ΝΑΖΑΡΙΑ. It is as well that we are favoured with the interpretation hereof, which is to the following effect: οὐ διαρῶ τὸ πνεῦμα, τὴν καρδίαν, καὶ τὴν ὑπερουράνιον δύναμιν, τὴν οἰκτέρμονα ὀναίρηκα τοῦ ὀνόματός σου, Σωτήρ ἀληθείας. To this the initiated replies;—ἐσθήριγμαί, καὶ λελύτρωμαι, καὶ λυτροῦμαι τὴν ψυχὴν μου ἀπὸ τοῦ αἵωνος τούτου, καὶ πάντων τῶν παρ' αὐτοῦ, ἐν τῷ ὀνόματι τοῦ ἸΑΩ,† ὃς ἐλύτρώσατο τὴν ψυχὴν αὐτοῦ εἰς ἀπολύτρωσιν ἐν Χριστῷ τῷ ζῶντι.

Having given the analysis of the heresies against which Irenæus writes, we must reserve that of his refutation for our next Number.

THE EXTRAORDINARY BLACK-BOOK, AND THE REVENUES OF THE CHURCH.

LETTER III.

It will be convenient to reserve for future consideration the revenues of the bishops and dignitaries of the Church, and to proceed, in the present letter, to the emoluments which the editor of the Black-Book alleges to be received by the Clergy in addition to the tithes.

“Glebes and Parsonage houses,” are reckoned at 250,000*l*. The Glebe alone is valued, in the Quarterly Review, at 160,000*l*.; and 90,000*l*. may appear a small addition for the Parsonage houses, of which it is said, that “they must be worth something, as they save rent to the Incumbents or their Curates.” It, however, needs hardly to be stated, that in England and Wales, these houses are built and kept in repair at the sole expense of the Incumbents, and that their neglect is visited in the form of heavy and almost arbitrary dilapidations at their decease. The money for building is either furnished

σπέρματα ἐκλογῆς. Ἡμᾶς μὲν γὰρ ἐν χρήσει τὴν χάριν λαμβάνειν λέγουσι, διὸ καὶ ἀφαίρεθῆσθαι αὐτῆς αὐτοὺς δὲ ἰδιόκτητον ἄνωθεν ἀπὸ τῆς ἀρῆτου καὶ ἀνονομάστου συζύγας συγκατελλυθύναν ἔχειν τὴν χάριν.

* Iren. I. 6. 1. Πνευματικόν, ψυχικόν, υλικόν.

† The mystic name, ἸΑΩ, is found on a variety of Gnostic gems, which are still in existence.

at the private risk of the Incumbent, or borrowed under certain restrictions, which require that the principal money shall be paid off by annual instalments of five per cent. (or, in the case of non-residents, of ten per cent.) with interest on the balance, thus imposing an annual rent, for twenty years, besides occasional reparations. The writer says that "Dr. Cove, whose estimate of Church property is seldom more than one-half of its real amount, calculates the annual amount of the Glebe and Surplice fees, of each parish, at 40*l.* a-year; making, according to him, a tax upon the population of nearly half a million." The deficiencies of Dr. Cove are amply supplied, by making the Surplice fees *alone* amount, in each parish, to more than 46*l.* a-year, and setting the total value of the Glebes, Parsonages, and Fees, at 750,000*l.* It is not certain what is the number of Parsonage houses: it appears that there are 3,598 houses occupied by Rectors, and 1,393 by Curates; and that there are 815 Rectors not resident, for want or unfitness of Parsonage houses, and 2,861 Curates not residing in the Glebe house. This accounts for 8,667 parishes. If, of the remaining 2,000 parishes, one-half be supposed to have Parsonages, there will altogether be about 6,000 Parsonages. The rent required from each of these houses to constitute the sum of 90,000*l.*, will be 15*l.*; and, under all the circumstances of the tenure, it will be a fair rent. But though I admit this to be a part of the property of the Church, accumulated out of the public or private funds of churchmen, with such liberality, that 220,000*l.* has been borrowed at one time, for this purpose, of the Governors of Queen Anne's Bounty alone, and independent of all other sources, I must utterly protest against its being called a burden upon the people, or any part of a tax upon the population.

The estimate for "Perpetual Curacies," and "Benefices not Parochial," is taken from the Quarterly Review, and calls for no remark at present.

Of "Church fees on burials, marriages, christenings, &c.," estimated at 500,000*l.*, it is said, that they "form another abundant source of revenue to the Clergy. Originally, Surplice fees were paid only by the rich, and were intended for charity: what was formerly a voluntary gift, has been converted into a demand; and, instead of the poor receiving these donations, they are pocketed by the Clergy; and poor, as well as rich, are now compelled to pay fees on burials, marriages, churchings, and christenings. The total sums netted from this source we have no means of estimating correctly. In London, Church fees are supposed to be equal to one-third of the priest's salary. Beside the regular fee, it is usual, on the burial of opulent people, to get a compliment of a guinea or more for hatbands and gloves; at marriages, five guineas; at christenings, a guinea . . . In this country, the total revenue, derived from fees and gratuities, is little short of one million a-year."—P. 45.

This is a large statement of a sum, which "we have no means of estimating correctly;" and it may appear an act of great moderation to reduce this sum to 500,000*l.* This will, however, yield, in each of 10,693 parishes, more than 46*l.*; and instead of asking whether this is the truth, or near the truth, I wish to put it to the test. In

the parish of which I have the charge, the following fees are due to the Clergyman: — For publication of bans, *one shilling*; for marriage by bans, *five shillings*; for marriage by licence, *ten shillings*; for registry of baptism, *sixpence*; for a burial, if a body be carried into Church, *two shillings and sixpence*; if otherwise, (though, in the case of the poor, I always leave it to their own discretion,) *one shilling and sixpence*; for the baptisms and churchings there is no fee. It will not be denied that these fees are moderate: they are, perhaps, too moderate to form the ground of calculation. I will, therefore, increase them arbitrarily, and annex them in the form of an account, to the average annual number of baptisms, marriages, and burials, throughout the country, in the several years between 1811 and 1820 inclusive, recorded in the Population Abstract of 1821, the last document to which reference can be made. We shall thus have the “means of estimating correctly” the account, which will stand thus:—

91,012 Marriages, at 10s. each	£45,521
——— Publications of Bans at 2s. 6d. each	11,380
325,506 Baptisms, at 5s. each	81,376
——— Churchings, at 2s. 6d. each	40,688
200,999 Burials, at 5s. each	50,249
	<hr/>
	£229,214

I may be thought too minute, and to be unnecessarily disclosing the secrets of the prison-house; but I have no object but to state the truth, to correct misrepresentation, and to abate the prejudice which is the effect of misrepresentation. Except in the large parishes within the walls of London, I should say that the fees, so far from forming a third part of the priests' salary, are very inconsiderable, because I know that the occasional duties are very rare. In my own experience in town and country, I should further say, that the gratuities, received beyond the fee, do not compensate for the fees relinquished. I never received but one fee of two guineas; and, upon one occasion, when the fee amounted to ten shillings, half-a-guinea was given, with a desire that I would keep the change. It will be observed that I have made the churchings co-extensive with baptisms, and the publications of bans with the marriages; and I appeal to every parish-clerk, and to every one acquainted with the fees of the Church in the country, whether I have not estimated the fees far beyond the average which is received, and to an extent sufficient to cover all incidental advantages derived from the erection of funereal monuments and extracts from registers, for which my fee is but one shilling, and I seldom receive any thing; and yet, so far from amounting to 500,000*l.*, and from being a “little short of one million a-year,” they do not amount to one quarter of a million.

Oblations, offerings, and compositions for offerings at the four great festivals, or *dues*, as they are sometimes called, are certain customary payments at Easter and at Church festivals, to which every inhabitant housekeeper is liable. We have no means of judging the annual value of these good things. All that we can say is, that in some parts they are very pertinaciously levied, and considered by the established clergy as part of their “*ancient rights*.” Probably the value of Easter offerings may be taken at 100,000*l.*—P. 46.

With the same show of moderation as before, they are charged in the table but 80,000*l.* If, in some parts, these dues are "very pertinaciously levied," they are in others entirely abandoned; and there are divisions of the wealthiest parishes in the metropolis, in which the sum collected is very inconsiderable. Burn refers to a decree of the Court of Exchequer, that Easter Offerings are due of common right, at the rate of *twopence* a-head for every person in the family, of sixteen years and upwards. According to this limitation, there are, in a population of twelve millions, five millions exempt, and seven millions liable. Now, if *twopence* be collected from each of seven millions of persons, the sum received will be not 80,000*l.*, but 58,333*l.* How far this sum is collected the reader will judge.

Does the reader conjecture upon what principle the estimate of the "College and School Foundations" is formed? "Supposing the College and School charities average only 175*l.* each, they will produce 682,150*l.* a year." Now it appears that "there are 3898 school charities," and if these produce 175*l.* each, the whole sum is obtained. Are therefore the College Foundations gratuitously administered? We shall see. Of the School Charities it is further said, that "the Clergy enjoy the exclusive emolument." Now, in *Gilbert's Clerical Almanack*, about 420 of these schools are enumerated, and one-sixth part of them appears to be under the superintendence of Laymen; at least, the masters are not described as *reverend*; and of the remaining 3,478, laymen have probably a much larger share. The only three or four which I know are under lay masters. From advertisements which are continually in the papers, from schools of which the masterships are vacant, it does not appear that any sums approaching to 175*l.*, are offered by the trustees, who generally represent the school-rooms and the house for the master as the chief emolument in their gift; and in this respect it is said, with more truth than charity, that "the buildings, piously intended for the gratuitous education of poor scholars, have been perverted into boarding and day-schools, for the emolument of their clerical masters," the remuneration of whose time and talents must be otherwise found in the delightful task

"To teach the young idea how to shoot,"

which, after a time, becomes rather wearisome.

Among the other public schools, are mentioned Christ's Hospital and Harrow; and how appropriately the allusions are made to "salaries of 800*l.* a year," and to "large pensions of 1,000*l.* a-year or so, on retirement," their respective masters will testify. As it is deduced from parliamentary authority, it may not be disputed, that the value of a fellowship at Eton and Winchester, "is about 1,000*l.* a-year:" and I perfectly agree with the writer, that "the value of a university fellowship is somewhat less than a fellowship at Eton or Winchester;" less, in very many instances, in the proportion of 100*l.* to 1,000*l.* besides the obligation of celibacy; but it is added,—

Numerous livings are also in the gift of the Universities, (*rather of the Colleges,*) as well as the other charities we have mentioned, though we believe some of the offices in the Universities are incompatible with Church preferment: but then the livings are given to the *next of kin*, or otherwise negotiated; so that they are never lost to the family.—P. 45.

To what *next of kin* are these livings given? or to what *family* are they never lost? Is it ignorance or art, knavery or folly, which dictates this tissue of absurdity? That is the question which requires an answer,—of the degree of credit which is due to assertions thus huddled together, there will be no dispute. I may now be thought to hazard a questionable proposition, in following the example of Bishop Watson, who, when he included in his estimate of the revenues of the Clergy, those of the two Universities, with their respective colleges, made the reservation, that “being lay corporations, they ought not to be taken into the account;” and so, I conceive, that from every estimate of the revenues of the Clergy, the sum, whatever it may be, appropriated to “College and School Foundations,” ought to be rejected. The secular interests of the Church might be abolished, and these institutions be left; or these institutions might cease, and the Church remain. They have no necessary dependence, connexion, or community of interests; they rest on totally different foundations; their estates are administered on different principles. The Church, not less than the State, rejoices in their welfare, as means of promoting true religion and useful learning; but the service which they render, the merit which they reward, is not properly ecclesiastical; and except, as some of their body happen to minister in the Church, and as a considerable portion of their wealth consists in ecclesiastical patronage, in right of which they draw from the Church, without contributing to the Church, they have no proper share of the general funds of the Church. The emolument assigned to the masters of Charity Schools and National Schools, of the Proprietary Schools in connexion with King’s College, and of the masters and professors of King’s College itself, might, with the same propriety, be called a part of the revenues of the Church. These, not less than the funds of the Universities and public schools, are derived from distinct sources, of which the Clergy, as Clergy, have no share, which are not the funds of the Church, because the masters whom they maintain are Clergymen, and which can in no wise be said to constitute any part of the average income of the Clergy. They are a distinct and specific fund. The funds of Merchant Taylors’ School, and of St. John’s College, might as well be confounded with those of the Merchant Taylors’ Company, or those of Tonbridge School with the funds of the Skinners’ Company.

“Lectureships in towns and populous places” may, or may not, amount to 60,000*l.* No ground is stated for the calculation. I can hardly believe that there are 1,000 of these lectureships, producing 60*l.*, or 600, producing 100*l.* to the several lecturers. There is, I think, an error in the estimate of the number or the value, and little injury will be done in admitting but half of the valuation.

“Chaplaincies and offices in the public institutions.” What the offices may produce I know not: the chaplaincies to the Royal Family, Peers, Peeresses, and Judges, and even the Bishops, are all gratuitous. Those to the King are considered rather a privilege and honour, than emolument; but as the sum stated is but 10,000*l.* let it stand without objection.

“New Chapels and Churches, 94,050*l.*,” to be collected at the rate

of 450*l.* from each of 209 new churches. This is a large sum to be raised from pew-rents, when allowance is made for the free-sittings, most properly reserved for the poor. The author of the "Remarks on the Consumption of Public Wealth by the Clergy," appropriates but 100,000*l.* to what he calls "Chapels-of-ease stipends;" which, whether they do or do not include the new Churches, are numerous in the Metropolis, and in Bath and Liverpool, and other towns. The Editor of the Black-Book must not, however, be offended at my rejecting the whole of this sum. He distributes the whole revenue of the Clergy among 11,342 benefices. This is the exact number stated in the *Quarterly Review*; viz. 5,177 rectories, 4,516 vicarages, 1,000 perpetual curacies, and 649 benefices not parochial. The aggregate emoluments of the perpetual curacies and benefices, not parochial, have, as I have already observed, been copied from the *Quarterly Review* into the Black-Book; and I have corrected the error which made the benefices not parochial amount to 250*l.* instead of 50*l.* each. Now the new churches and chapels must either be included in the benefices not parochial, or the total number of the benefices must be raised from 11,342 to 11,552. The divisor or the dividend must be altered, and it will occasion the least disturbance in the calculations of the Black-Book to reject the whole charge of 94,050*l.*

The total sum appropriated in the Black-Book to these several accounts, distinct from Church tithe, and the incomes of the Bishops, Deans, and Chapters, is 1,783,650*l.* From this sum, I consider myself fully entitled to deduct 1,034,603*l.*, viz. for excess of Church fees, 260,786*l.*; for excess of Easter Offerings, 21,677*l.*; for excess of Lectureships, 30,000*l.*; the whole sum charged to College and School Foundations, 682,150*l.*, and the whole sum charged to new Churches and Chapels 94,050*l.* The balance of 699,050*l.*, which I leave, is, I am persuaded, far more liberal than justice requires, and it is almost double the sum added to the amount of Church tithe, by the author of "Remarks on the Consumption of Public Wealth, by the Clergy," which is for assessments on houses in towns, &c. 250,000*l.*, and for Chapels-of-ease stipends, 100,000*l.*

The total sum charged by the Editor of the Black-Book to the account of the parochial clergy is 8,668,450*l.*; viz. for tithes 6,884,800*l.*, and for other emoluments 1,783,650*l.* This sum, distributed among 11,342 benefices, makes the average value of each benefice 764*l.* These benefices are, however, distributed among 7,191 incumbents, having an average income of 1,205*l.* each (p. 51); or, as it is otherwise stated (p. 54), there are

	Average income of each individual.	Total incomes.
2,886 aristocratic pluralists, mostly non-residents, and holding two, three, four or more livings, in all 7,037 livings, averaging each, tithes, glebes, church-fees, &c. £764.....	£1,863	£5,379,430
4,305 incumbents, holding one living each, and about one-half resident on their benefices	764	3,289,020

The sum which I have ventured to ascribe to the use of the parochial Clergy is,—for tithe 2,592,120*l.*, and for other emoluments

699,050*l.*; together, 3,291,170*l.*: and this sum I would distribute among 11,342 beneficed clergymen, deriving from each benefice an annual income not exceeding 300*l.* I say advisedly *not exceeding 300*l.**, because I am persuaded that both the premises and the conclusion are formed on an extravagant estimate.

The difference between me and the Editor of the Black-Book is reduced to a very simple question,—Does every benefice in the kingdom yield to the incumbent an average income of 764*l.* or an income not exceeding 300*l.*?

I believe that there is but one instance of the present value of a living mentioned in the Black-Book:

The valuation of the rectory of Alresford in the King's Book is only 8*l.* a-year; the extent of the parish is 1,400 acres; yet the *composition* for tithes, paid by the parishioners, amounts to 300*l.* per annum, being an increase of more than *thirty-seven fold*.—P. 39.

If this is a specimen from which an average may be gathered, the great tithes are worth about 4*s.* 3*d.* an acre; and, to say nothing of the vicarages, each rectory must contain 3,542 acres, or the tithe income of the Clergy will not amount to 764*l.* Now let every one residing in the country determine whether 3,532 or 4,100 acres, paying tithes, are more usually found in the parishes of the country. If the whole cultivated surface of the country were equally divided into 11,342 benefices, it would not allow more than 2,800 acres to each benefice; and of this it has been shewn that but two-thirds pay tithes to the Clergy. Now 1,867 acres, paying tithes at 4*s.* would yield not 764*l.*, but 375*l.* only.

In the statement of the Black-Book, copied from the Quarterly Review, there are included 1,000 perpetual curacies of the average value of 75*l.* each, 649 benefices, not parochial, of the average value of 50*l.* each. The total sum appropriated to these benefices is 107,450*l.* which, being deducted from 8,668,450*l.* leaves a balance of 8,561,000*l.* to be distributed among 9,693 rectories and vicarages at the rate of nearly 900*l.* each. Will any one acquainted with the Church or the country agree in the truth of this statement? If the total sum of 1,783,650*l.*, supposed to be derived from other instruments than tithes, were equally distributed among 11,342 benefices, it would yield but 148*l.* to each benefice, and consequently every rectory and every vicarage must receive from tithes alone a sum hardly less than 750*l.*; that is, every vicarage and every rectory must contain more than 3,000 acres, of which the tithe is paid at the rate of 50*l.* for every acre.

Again. By the diocesan returns of 1827 it appears that there are 2,496 benefices under 300*l.* per annum, and 1,223 of the gross value of 300*l.* and upwards. Now if, of 3,719 benefices, 2,496 are under 300*l.*, it is not unreasonable to conclude that of the whole number, 11,342, there are 7,343 under 300*l.* There remain 3,999 benefices of the value of 300*l.* and upwards; and is the excess of these 3,999 benefices above 300*l.* such, that they themselves and their 7,343 poorer brethren may all boast of an average income of 764*l.*? If the 7,343 benefices which are under 300*l.* are estimated at that sum, they will consume but 2,202,900*l.* out of the 8,668,450*l.* which the

Editor of the Black-Book appropriates to the parochial Clergy; the balance, 6,465,550*l.*, distributed among the 3,999 richer benefices, will yield to each an average income exceeding 1,600*l.* Let gentlemen in Wales ask the question, Is every benefice of the value of 300*l.*? Let gentlemen in England ask, Are all benefices, above 300*l.*, worth 1,600*l.* a-year?

There is another criterion. In 1809 there were 3,998 livings returned under the value of 150*l.* Now, if more than one-third of all the benefices of the kingdom are under 150*l.*, is it by any means probable that the whole are of such value as to raise the general average to more than five times the value of this third part? I will exhibit from the Black-Book a list of these benefices, adding in the third column the aggregate amount of the sums which they are said to exceed. There are

Not exceeding	£10	Livings.	Extreme aggregate income.
	12	12	£ 120
	20	72	1,440
	30	191	5,730
	40	353	14,120
	50	433	21,650
	60	407	24,420
	70	376	26,320
	80	319	25,520
	90	309	27,810
	100	315	31,500
	110	286	31,130
	120	307	36,840
	130	216	31,980
	140	205	28,700
	150	176	25,500
		<hr/>	<hr/>
		3,998	332,780

If these 3,998 benefices consume not more than 332,780*l.* out of the alleged 8,668,450*l.*, there will remain for the other 7,344 benefices an aggregate income of 8,335,670*l.* and a several income of 1,135*l.* But are two out of every three livings worth 1,135*l.*? Or if there are 3,998 livings under 150*l.*, and, according to the calculation which I have already made, but 399 exceeding 300*l.*, is it the more reasonable to conclude that the average value of the whole is 764*l.*, or that it does not exceed 300*l.*?

I think that I have here the ground of another computation. Of the 3,998 livings under 150*l.*, the average value, collected from the highest estimate, is not more than 84*l.* per annum. If, then, these benefices are worth but little more than the half of the highest sum, or 150*l.*, the 7,343 benefices, which I have calculated to be under 300*l.* will not be worth more than half of the highest sum, and will be estimated at their full value if they are said not to exceed 175*l.* each. If, then, two-thirds of the benefices do not exceed the sum of 175*l.*, is it probable, that the remaining third part is of such value as to raise the whole to an average not only exceeding 300*l.*, but amounting to 764*l.*? If this calculation is admitted, the benefices of the Church may be thus classed:—there will be

I. 3,998 benefices with an annual average income of.....	£84
II. 7,343 including the former	175
or 3,345 excluding the former	284
III. 3,999 benefices with an annual average income of	477

if the calculation which I have offered is approved, or of 1,845*l.*, if that of the Black-Book is preferred. While I ask again if every third benefice is of the value of 1,845*l.*, (for which purpose it must contain 7,384 acres, paying tithes at 5*s.* by the acre,) I cannot avoid remarking, that on the calculation which I have adopted, and in which I am not conscious of assuming any thing which is not justified by the plain use of figures, that if there are 3,998 benefices under 150*l.* and 3,999 above 300*l.* (and the coincidence of figures is curious,) there can be nothing very extravagant in concluding that the average value of the whole does not exceed 300*l.* a-year.

I have always regretted that the amount of the revenues of the Church cannot be ascertained more directly and with less appearance of calculation and inference. The laity, who profess to feel, and are wont to complain of the burthen of tithes, and who, confounding the private with the professional incomes of the Clergy, or being acquainted with some unhappy instances of accumulated preferment, give credit to the reports of the enormous wealth of the Church, and close their eyes against the many instances of its poverty, are prone to believe that under the veil of mystery which envelops the wealth of the Church, there is something which needs to be concealed. But let them look into the dioceses of South Wales, where the abject penury of the Church is almost without conception, and where, as in the diocese of St. David's, 400 benefices have been returned under 150*l.* a-year. Let them look again into Lincolnshire, where, as was stated in the *Agricultural Report* for the county, "the livings are miserably poor," and incapable of providing for an officiating minister oftener than once a fortnight, or three weeks, or even a month. (See *Cove's Inquiry*, pp. 87, 88.) Or let them listen to the report of the *Encyclopædia Britannica*, and learn that, "in England the vicarages and small rectories from which we have reason to believe that the incumbents do not reap 80*l.* a-year, greatly exceed all the livings in Scotland; nay, we doubt if there be not upwards of 1,000 livings in England and Wales, from which the rector or vicar derives not above 50*l.* annually." Let them be brought to consider facts rather than reports, and to reflect upon what they see and know rather than upon what they hear and read, and the vision of the enormous wealth of the Church will quickly vanish from their view.

A charge was, some years since, brought against some of the Irish Bishops, concerning the amount of certain fines which they were reported to have received, and the charge was wisely met by stating the sums which had been actually received. A similar charge against the Bishop of London has been more recently obviated with the same straight-forward and manly simplicity: and when the hustings of Essex were lately re-echoing the statements of the Black-Book, and one of the provincial journals, circulated freely in the county, was employed in shewing how liberally the Clergy might be provided for, and how much might yet be taken from the revenues of

the Church for the service of the state, I could not but wish that the Clergy should come forward in their several deaneries and unequivocally declare the amount of their ecclesiastical incomes.

The average income of the parochial Clergy is a question which every farmer can resolve, and which none are more competent than farmers to decide. They know what they pay, what their neighbours pay, and what is paid in the adjoining district for tithes; what is the size of the parish, what is the extent of the parson's glebe, and what is due to the rate for the relief of the poor. With these elements of calculation in their possession, let them take any twenty or thirty parishes, and for a benefice which produces 764*l.* how many will they find which do not produce the half, or the quarter of that sum? I live in the large hundred of Hinckford, in the county of Essex, which comprehends between forty and fifty parishes. Let the experiment be made there. Let Bocking be set against Braintree; Stisted against Little Maplestead; Sible Hedingham against Castle Hedingham; and Toppesfield against Redgwell. Will any one pretend that the average of these eight parishes produces 764*l.* to each incumbent? If any man will assert that the benefices throughout the hundred produce 764*l.* to each incumbent, I will allow him without contradiction to call the revenues of the parochial Clergy eighty-five millions instead of 8,668,450*l.* There are four benefices, Twinsted and Little Yeldham, Lammarsh and Great Maplestead, which are held by two incumbents; and I challenge the proof, that two benefices, thus held together, produce to each of their respective incumbents an income which makes any approach to 764*l.*

The process of computation is here very simple. If the average composition for tithes be 5*s.* for the acre, and I am persuaded that it is rather under than above that sum, a parish of 2,000 acres will produce to the incumbent but 500*l.*, and there must be taken into the calculation the very small rectories of Borley, Tilbury, and Wickham St. Paul's; the parishes of Castle Hedingham and Little Maplestead, of which the curates receive no tithes; and the vicarages of Belchamp Walter, and Belchamp St. Paul's, Braintree, Bulmer, Steeple Bumpsted, Gestingthorpe, Great Maplestead, Gosfield, Stebbing, Redgwell, Saling, Stratford, and Wethersfield. If of some of these vicarages the rectories belong to the Church, their revenues are included in the separate fund appropriated to the maintenance of the bishops and dignitaries, and therefore are not included in the valuation of the parochial benefices. On this valuation I will not press the Editor of the Black-Book. If he knows the district of which I am speaking, he will not contend that the average annual value of the benefices is here 764*l.*; I will compromise with him, and he will readily accept the compromise at the half of that sum; or, that I may not be charged with a want of liberality, I will state the average at a sum not exceeding 400*l.*, including, with all other emoluments, glebe,—which, in the hundred of Hinckford is not extensive,—and parsonage houses, which, be it remembered, are built and kept in repair at the expense of the incumbent.

If in a district which is in the high state of cultivation of the hundred of Hinckford, and which includes but one parish of which the

emoluments are less than 50*l.*, and none other probably less than 100*l.*, the average incomes of the parochial clergy do not exceed 400*l.*, what is likely to be the average of all England and Wales, which were included in 1809 no less than 3998 benefices under 180*l.* Let this be borne in mind, and there will appear nothing very extravagant, or *unfair*, or *wide of the truth*, in the calculations of the Quarterly Review, which make the average value of the parochial benefices 303*l.* or, in the valuation which I have ventured to suggest, of a sum not exceeding 300*l.* Now 300*l.* equally arising from 11,342 benefices produces an aggregate sum of 3,402,600*l.*; I only ask what becomes of the remainder of the alleged sum of 8,668,450*l.*? Out of eight or nine shillings not 3*s.* 6*d.* is accounted for.

The Editor of the Black-Book admits that 300*l.* is "a very moderate sum;" and that, if this were the average of the revenues of the Church, and these revenues were more equally distributed, both the revenues and the distribution would be "very little objectionable indeed." Mr. D. W. Harvey also, in his declamatory harangues in the county of Essex, proposed that each of the parochial clergy should receive an annual stipend of 300*l.* If I had not met with these propositions I might have reduced the estimate which I have offered, and which actually produces less than 290*l.* a-year to each incumbent, by insisting on the known difference between the sums which the Clergy actually receive, and which they are entitled to receive, both upon account of tithe and all other emoluments. I might still further have reduced the proportion which the lands producing great tithes bear to the lands producing small tithes, and which, instead of being one-half, are hardly more than one-third, or, at the utmost, three-eighths; and instead of adopting the rule of the Black-Book, and allowing two-thirds of the tithes to be paid to the Clergy, I might, with Dr. Becke, have asserted that "this income is almost equally divided between the Clergy and the laity."—*Observations on Income Tax*, p. 10. I might thus have considerably reduced the income of the parochial Clergy, but that I am content to rest with a sum "very moderate," "very little objectionable indeed."

There may, however, be objections to the estimate which I have taken, and which will be made by some who call it too low, and some who call it too high. To the former, who will object to 2*s.* 4½*d.* by the acre, as too low for the rate of tithe, I would submit that I know a farm of poor land in Essex, which pays but 2*s.* 6*d.* an acre for tithes; that one-third of all the cultivated land in Wales is of this description; that I know parishes in Cardiganshire and Carmarthenshire in which the tithes are compounded for at the rate of one shilling or fourteen pence by the acre, and that in a principal town in Wales the composition for the tithe is settled in the proportion of one-tenth, or two shillings in the pound of the rent. These are all cases of inappropriate tithes; I further add, that the tithe rate which I assume of 2*s.* 4½*d.* is applied to lands of all qualities, whether in crop or in fallow, and to the gross measure of the land in cultivation, and that the aggregate amount which it yields to the parochial Clergy is more than the whole amount of tithe assessed to the property-tax in 1812, which must have included ALL the tithe due to the Clergy, AND SOME of the tithe

due to the lay-impropriators. To those who, considering the fall of prices since 1812, and the combination of lay with Church-tithe in the assessments to the property-tax, pronounce that the aggregate amount is too high, I submit that much of the lay-tithe was probably not brought to account as tithe, but included in the rent as tithe-free land; that the tithe assessed in 1814 was not so high as that computed by Dr. Becke in 1799, and that both of these are higher than my calculation for the Clergy; and that although a high demand for tithes is no longer made, a fairer average than was previously known has been introduced, and has not been depreciated. In all, however, which I have stated in respect of the tithes or other emoluments of the parochial Clergy, I wish it to be understood, that I have stated sums *not exceeding* a certain amount, that I am persuaded that higher sums cannot be charged, and that I have adverted to no deductions except the poor's rate due from the tenant of the tithe.* M.

P. S. Dr. Becke (*Observations on Property Tax*, pp. 31, 32) gives a table from *Middleton's Agriculture of Middlesex*, shewing the several proportions of the soil in cultivation, corrected and reduced to the real surface of the country. He observes, that in the numerous inclosures which have taken place, an allowance in lieu of all tithes of every species has been generally made at the rate of a fifth part of the arable, and a ninth of the pasture and meadow, and from thence he deduces the number of acres to be given in commutation of tithe. The rent upon which he argued in 1799 was 14s. for the acre; the quarter of wheat in 1802-3 was 64s. 8d.; the rental assessed to the property-tax in 1814 was hardly more than 1l. an acre; and the mean between these prices, or 17s. may be taken at the present time, the quarter of wheat being, in 1828-9, 64s. 3d. On these data I have constructed the following table, adding the tithe on hops, nurseries, and coppice wood; and it confirms the valuation of tithes which I have already given:

Lands.	Acres.	Rent, at 17s.	Rate of tithe in proportion to the rent.	Amount of tithe.	Acres in lieu of tithe.
Arable	11,491,000	£9,767,350	one-fifth, or under 3s. 5d.	£1,955,170	} 2,318,500
Hops, nurseries, &c.	101,000		(1l. 10s.)	151,650	
Pastures, &c.	17,481,000	14,858,850	one-ninth, or under 1s. 11d.	1,650,983	1,942,338
Hedge rows, } copse, &c. }	1,640,000		(1s.)	82,000	164,000
Ways, waters, &c.	1,310,000				
Commons & wastes	6,477,000				
	38,500,000		Average.. 2s. 6d.	3,840,003	4,424,833
			Deduct one-third....	1,280,001	
			Tithe due to the Clergy....	2,560,002	

* Errata: page 547, line 7 from bottom, for '£3,500,' read £2,500. Page 548, line 14, for 'instruments,' read *emoluments*. P. 551, line 3 from bottom, for 'tithe for,' read *tithe-free*. Page 552, line 15, for 'Gd.' read 3d.; lines 21, 22, read *total tithe at 3s. 6d.* in the same line with £3,007,731; line 30, for 'established,' read *exhibited*. * Page 553, line 10, for 'five-fourteenths,' read *nine-fourteenths*.

ON THE SUNDAY PRESS.

MR. EDITOR,—The abuse of the press is a subject of frequent and just regret. It is an evil that every good man indeed must lament; and, lamenting it, it will be his anxious desire that some measure could be devised to protect society from its mischiefs.

Some persons, valuable for their purity of intention, have expressed a wish that the freedom of the press was checked, and that it was placed under some discretionary power. But the press, with all its abuses, is a boon, placed, by the merciful and wise Disposer of all things, for most beneficent purposes doubtless, in the hands of man; and to reject it, or, which is the same thing, to cripple it materially, because it is abused, would be as injudicious as it would be to reject or confine the powers of the mind, to disdain the meat and the drink which nourish us, or to disregard the health by which we are enabled to discharge our several duties in society, because they are all abused by individuals who yield to the desires of the flesh, and will not be regulated in the use of heaven's gifts by the suggestions of the spirit within them.

But does there exist no method by which the mischiefs complained of may be avoided, and the press itself materially regulated? There is, Sir, one part of the press,—I mean the Sunday press,—that calls, loudly, indeed, for a check; a check which, in the present state of society, is to be sought rather, perhaps, in the religious feelings of individuals, than in any coercive measures on the part of government: not but that the Sunday press particularly, which is an unwarrantable interference with the sacred obligations and duties of the day, *should* be restrained, and *might* be materially restrained without violating any prior obligation; but unless it should be altogether suppressed, any partial interference, as the confining it to one publication under government authority, as has been recommended, or otherwise, would not be understood by the majority, and would not, therefore, be satisfactory. Until, then, the Sunday press, in the form of newspapers, shall be prohibited, individuals might do very much to check its mischievous progress. Politically and religiously the Sunday press works unfavourably to that holy principle of obedience to God's laws relating to the Sabbath,—an adherence to which merciful laws would more promote the stability and welfare of society than all human laws or restraints whatever,—“Remember the Sabbath day to keep it holy,” Exod. xx. 8: “Six days shall work be done; but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord,” Exod. xxxv. 2. What is there in Christianity to enervate this precept? What is there in Christianity not to confirm it? What is there in Christianity that should not convey it to salutary perfection? Our blessed Saviour came, not to destroy the law and the prophets, but to fulfil them. His great object was, while he offered up his sacred body to redeem us from the punishment of our iniquity, to purify unto himself a peculiar people, zealous of good works, and to prepare them, by religious meditation and holiness, for future happiness. But consider the operations of the Sunday press;—how many thousands of our fellow-creatures have Sunday only as a day on which they can rest from their labours, and receive religious instruction, or

have serious impressions infixed into their minds? How great, alas! is the temptation to forfeit these advantages, arising from the description of reading thrown before them in the Sunday newspapers! How are they thus, from an infringement on the sacredness of the day, led on insensibly to still greater and greater! How many apprentice boys, in particular, are diverted, by the kind of reading to which the Sunday press allures, to forego the advantages intended by the Sabbath, *AS A HOLY DAY,—AS A DAY OF REST TO THE LORD!* These phrases apply to all religious edification, from which the irritating politics and desultory reading of a newspaper cannot fail to divert them.

To revert, then, to the power which individuals possess to restrain the evils of the Sunday press. This is *imply not to encourage it*; as infinite numbers, of the most exemplary conduct in other respects, and of the purest wishes, *do encourage it*: some, under a very mistaken, however laudable intention, that they encourage only, on that day, papers of sound political principles,—it cannot be said also, of sound religious principles, for the trafficking and secular employments occasioned by these periodicals on the Sabbath day, render the phrase religious, so applied, anomalous and improper. The persons here alluded to, pious and exemplary in other respects, and sincerely wishing to be so in all respects, *know not* the mischief they do, because they do *not* consider the subject in its proper bearings; but let them consider it with all the seriousness which it demands, and the writer trusts that he shall have their cooperation, in their never encouraging nor receiving a Sunday paper into their houses, and in their decided disapprobation of it. Let such persons especially consider that, to give encouragement to a Sunday newspaper because they deem its political sentiments such as ought to be inculcated in society, is to break down the principles which it is the soundest policy to uphold; for it would be difficult to say, in the present mixed state of politics, why, if a paper containing one sentiment or doctrine may be circulated on Sunday, another of a contrary sentiment may not, by those who may consider *that* the correct sentiment, be also circulated.

If it be said, this is the very point aimed at;—that because improper sentiments are circulated in other newspapers on the Sunday, therefore we encourage *our* publication on that day, to neutralize the poison circulated, it might be replied, that we must not do evil that good may come; but the circulation of any Sunday newspaper is an evil, that we can never, as believers in the Bible, be justified in sanctioning. Besides, by seeing persons of the respectability referred to, encourage these papers, infinite numbers, who otherwise would not fall into this mode of Sunday reading, are insensibly allured to it; and so the evil of the Sunday press is extended through the agency of those who bitterly deplore its evils.

It is not necessary to add more. Enough has been said to recommend what is believed to be a sound and most salutary principle of forbearance. Let not the Sunday paper find its way into our houses; nor, indeed, let the reading of any newspapers be the employment of ourselves or our household on the Sabbath day. The abstinence is *easy*, while the benefits of a religious example, in this case, would be *incalculably* great and beneficial.

More would be thus done, in a quiet holy combination to banish these papers from our homes, and to discourage the kind of Sunday reading complained of, in restraining the circulation of mischievous principles in politics or religion, than could, or perhaps ought to be attempted by coercive laws.

It is sad, indeed, at present, to witness, in walking the streets of our metropolis on Sunday, a profusion of political and religious poison, vended at the cheapest rate, alluring the unemployed, desecrating our Sabbath, corrupting the minds of the rising generation, and plunging multitudes into sedition and every species of political debauchery: multitudes, on the only day that they can have either to receive the contagion of false politics and corrupted principles, or for the happy impressions to be found from religious meditation and instruction.

Rise, then, all who wish well to our country, to our laws, to our constitution, to our religion, and most decidedly express your disapprobation of the Sunday press. Your example will be followed; it will be productive of good, to the young in particular, and to all generally, and may be the means of preserving generations yet unborn from the contagion under which our holy religion and free country is suffering, and may become, under God's blessing, the means of effecting that holy rest on this sacred day, which is, according to the Scriptures, the passport to eternal rest, when all the angry politics of the world shall be hushed, and when the rest commenced on earth, on the Sabbath of the Lord, shall be perpetuated in heaven for evermore.

S. W.

CHURCH SOCIETIES.

MR. EDITOR,—That the welfare of the Church Societies is identified with the welfare of the Church in this country, is a truth which churchmen are, by the good blessing of Providence, beginning to perceive clearly; it is only about the means of promoting the interests and objects of these institutions that they differ. It is evident, however, that we must not be content any longer to theorize; something must be *done*: it must be sure, it must be extensive, it must be uniform, it must be of general application and practicability. I beg leave, through the pages of your valuable and truly Church Miscellany, to request the attention of my brother churchmen to a plan of this sort now actually in practice in the Bath District Society for Promoting Christian Knowledge. The system, it is true, has not been a twelvemonth in operation, but it is found to work satisfactorily, and indeed its tendencies are almost self-evident.

The whole district is subdivided: in each subdivision there is of course always a Clergyman to be found who will undertake the office of corresponding secretary. The duties of this office are to collect the subscriptions of members within his division, and any other contributions which many occur; to keep a depository of the Society's books, &c. at his house; and to apprise the Society on any point of importance which may come within his knowledge. A collector is appointed, at a per centage on his collection, who visits every depository within the district, and receives from the corresponding secretaries whatever is collected in any way, giving a receipt for the same. This officer also

carries round with him a supply of the Society's publications, and the corresponding secretaries take a stock as they are wanted, and return such books as they have no sale for. Every corresponding secretary preaches in favour of the Society once a year; several other clergymen do the same, and transmit their collections to the secretary of their division. Public meetings, wherever practicable, are held, where the objects of the Society are made known, and a collection takes place after the meeting, which is forwarded to the corresponding secretary of the division. Thus a healthy circulation is constantly maintained, and the functions of each organ, by a salutary exercise, acquire renewed vigour, and transmit their healthiness to the entire body.

"A London Clergyman" regrets the apparent apathy of the Irish Church towards the Society for Promoting Christian Knowledge. This gentleman should be informed that the ground cultivated here by that Society, is, in Ireland, chiefly under the superintendence of another,—the Society for Discountenancing Vice; a Society warmly and effectively supported by the Irish Clergy. Whether it might be more desirable that one Society only should exist, is another question; but there is, I hope, no defect of zeal on this point in the Clergy of Ireland.

I am, Sir, a sincere well-wisher to the cause, and to your Publication, and

A COUNTRY CHURCHMAN.

REFLECTIONS ON A SICK COUCH.

1. THOUGHTS ON ETERNITY, &c.

YEARS roll on years. Time, to which all things bend,—
That great destroyer e'en must cease to be.
Like rivers which their tide of waters send
To the immense unfathomable sea;
So time is but a stream. Eternity
The boundless ocean to which ages flow.—
Eternity! mysterious word, which we
Can scarcely comprehend; for here below
In vain the soul attempts too lofty things to know.
Like a young free-born eagle, in a cage,
Far from its native mountain home confined;
So, in this earthly mortal pilgrimage
The fetters of the body seem to bind
The aspirations of the godlike mind,
Which ne'er can find its habitation here.
But yet these soul-enthraling chains, mankind
Would never wish to lose. Life is too dear,
And dark futurity lies hid in doubt and fear.

2. IMMORTALITY OF THE SOUL.

SAY, is the soul immortal? Can no time
Destroy or weaken it? And is the fire
That burns within us heavenly and sublime? —
It is;—e'en here below, with fond desire
Of something better, purer, nobler, higher,
The soul will soar aloft to reach the sky.
The breath, the life of nature, may expire,—
Yon orbs of light be blotted from on high,—
The ocean be dried up,—man's soul can never die.*

C.

* The above pieces are from the pen of a youth only sixteen years of age.

LAW REPORT.

IMPROVEMENT OF THE CHURCH-YARD.

CONSISTORY COURT OF LONDON.

SHARPE AND LANGSTER, v. HANSARD.

THIS was an application for a faculty for the purpose of laying flat the grave-stones standing upright in the churchyard of St. Bride's, London, and for levelling the ground: and was promoted by the churchwardens against the vicar and parishioners. A decree, with intimation, having issued, Thomas Hansard, a parishioner, declared that he opposed the faculty; and, in substance, alleged—"that there is now standing upright in the churchyard a grave-stone erected by him to his wife and three children; that he paid to the churchwardens a fee for the erection thereof; that no benefit can accrue to the parish by levelling the grave-stones, and that, by the application, many parishioners (who object) will be put to an unnecessary expense."

On the part of the churchwardens it was alleged—"that the purposes, for which the faculty was prayed, would be a great benefit and convenience to the parish in the judgment and belief of a very considerable majority of the parishioners; that there were now above one hundred and fifty upright head and foot-stones placed in such an irregular manner that a great portion of the ground, of great value for sepulture, was rendered useless; that, if laid flat and regular, much ground would not only be gained, but the church-yard would have a more neat and decent appearance; that it might then be kept in proper order, and the circulation of air, at present greatly impeded, be made freer; that the soil of the churchyard was elevated several feet above the level of the surrounding streets and foot-paths. That at a vestry, on 6th of January, 1830, it was resolved to refer to a committee of fourteen the state of the burial ground, and other matters appertaining to the expense of burials, and to report thereon; that, on the 2d of April a report (signed by all the committee), recommending

an application for the faculty in question, was unanimously adopted in vestry. That many persons, who have relations buried in the churchyard, and to whose memory grave-stones have been erected, consent to the faculty, that the expense would be inconsiderable, and greatly exceeded by the benefits and convenience."

In rejoinder, some slight inconveniences were pointed out: a specific denial was given as to the soil being elevated, and as to the benefits and conveniences averred by the churchwardens; and it was asserted, new stones would be required.

Affidavits on both sides were exhibited.

Adams in support of the faculty.

The King's Advocate *contra*.

Judgment.

Dr. Lushington. This is an application for a faculty with a view to make certain alterations in the churchyard of St. Bride's. It appears that grave-stones have been there erected without resorting to this Court for a faculty; and it is not very usual in such cases to make application for faculties. The leading object of the Court in granting faculties is the convenience of the parishioners. In this instance it seems that a committee, having been appointed to examine the church-yard, recommended certain alterations: their report was unanimously adopted: the vestry meetings, connected with this matter, were duly convened: every publicity requisite was afforded to the parishioners: notice of an intended application for a faculty was given, and there was no expression of dissent; the vicar of the parish offers no opposition, the Court must, therefore, consider him as consenting. The proposed alteration is sworn to be advantageous to the parish; and it is not denied that space, a most important consideration in this

metropolis, would be acquired.* It is also stated that the appearance of the church-yard would be materially improved: this, however, does not weigh very much with the Court. Clearly, if there had been no opposition to the grant, the Court would have allowed the faculty: and in regard to the objections, the Court, looking to the affidavits before it to ascertain to what grievance any individual might be subject, does not think that the application can be effectually resisted. It is not

probable, that, by laying the stones flat, any serious inconvenience will arise; and that the general objects contemplated by this measure will be advantageous. I cannot, I think, be doubted. I am, therefore, of opinion that the faculty, prayed by a majority of the parishioners, must pass; but at the same time I direct that the laying the stones flat shall not subject any individual to expense.

Faculty decreed.

MONTHLY REGISTER.

NATIONAL SOCIETY.

Twentieth Annual Report of the General Committee.

In reporting upon the proceedings of the last year, the Committee of the National Society have only to announce the beneficial progress of the concerns under their superintendence, and establish the truth and extent of this gratifying statement by a production of the requisite details. The Committee, therefore, are gratified in announcing the following summary of what has been effected by grants during the past year, not merely because it will shew an extension of Schools, but because it contains evidence of the continued attention paid by the Clergy to this valuable part of their ministerial labours. Under this impression it is stated with much satisfaction, that 104 applications for aid have been received, and 6,643*l.* voted in aid of building school-rooms, the total expense of which will fall little short of 20,000*l.* The population of the parishes for which these applications were made, exceeds 230,000; and 148 additional school-rooms will be erected, capable of containing 6,890 boys, and 6,970 girls. Deducting from this number the old schools which will be merged in the new

establishments, it may be confidently hoped that upwards of 10,000 children will be added by the proceedings of the past year to the list of those already under instruction in the schools of the National Society. But it is not merely by means of its grants that the influence of the Society's connexions has been extended. The general inquiry furnished an opportunity for circulating much information respecting National Schools and the National System throughout the country. In particular the Committee endeavoured to state more clearly the nature of the Terms of Union required from schools desirous to be united with the Society, (which has so frequently been misunderstood), by reference to a passage from their eighteenth report, the effect of which measure was the immediate application of the managers of about 300 schools to be received into Union. So that on the whole during the last year, including a few schools indirectly united through local Societies, and deducting eight names of places in which schools have entirely failed, an increase of 328 is to be made to the number of places having schools in Union; the total therefore, which by the last report appeared to be 2,609,

* The Committee reported—"that the church-yard, if properly arranged, would hold about three hundred graves; that, owing to the lines of graves being irregular, some ground was rendered useless; that about half the ground was occupied, and that there were about one hundred graves which could not at present be disturbed."

will now be carried up to 2,937. An amount presenting no unworthy evidence of the Society's connexions throughout the country, and of the increased feeling of interest with which its operations are regarded. Into the Central School, 12 masters and 10 mistresses have been admitted from schools in the country, 28 schools provided with permanent masters or mistresses, and 17 with temporary assistants or monitors for a limited period; making a total of 67 schools directly assisted from that establishment.

The Committee cannot quit the subject of the Central School, without noticing a projected change in regard to it which promises the most beneficial results. The situation on which it stands was originally selected for the sake of the poor population with which its neighbourhood abounds. The desire of imparting religious instruction to some of the multitudes who required it in this part of London, carried great weight with those who were concerned in the first establishment of the Central School. It has, however, long been a subject of regret that the Society's model-school should not be brought more immediately under the public eye by being rendered more easy of access, and consequently an object of greater attention to visitors of the metropolis. The accomplishment of this desirable improvement appears to be now at hand. An offer has been made to the Society of the excellent rooms near Westminster Abbey, in which the Westminster National Free Schools have hitherto been held, and measures are in train for effecting the transfer of this property to the National Society, which it is proposed shall hereafter form its Central School.

The Committee now pass to the results of the general inquiry, and will take a more enlarged view of the state of Education in this kingdom in connexion with the Established Church.

On the opening of the present year, circulars were addressed to every parish and chapelry in the kingdom contained in the Clerical Directory, and accounts have already been obtained of the state of Education in 8,588 places: of which the following summary may possess some interest.

It appears that of these places, 6,730

are provided with some schools, containing 6,020 Sunday and daily schools, with 206,713 boys and 173,535 girls, and 3,995 Sunday schools in addition, with 143,784 boys and 147,351 girls, making a total of 671,383 children instructed in 10,015 schools, in almost every case under the direct superintendence of the Clergy. Of the 6,730 places which possess some schools it appears that the children are regularly taken to church in 6,402 cases, the exceptions arising chiefly from the want of church accommodation, or a practice in some weekly schools of not assembling the children together for divine service on the Lord's Day, an omission, which the Committee hesitate not to say, is greatly to be deplored. In 4,908 cases the books of the Society for Promoting Christian Knowledge are used exclusively, and in 3,090 returns it is stated that the National System of instruction is wholly adopted.

From the returns of a similar nature, obtained five years ago, it appeared (on a calculation for the places which had not answered the inquiries) that there were about 550,128 children instructed in this manner; and upon a calculation on the same principles it is now found that the number at present cannot fall short of 709,190.

Another point to which the Committee wish to allude, is the importance of keeping up connexion with the young persons trained in the National Schools after the period at which they quit the daily school. Much anxiety has, at times, been expressed on this subject, and it is obvious that instruction in reading and writing, and even in religion, given to children under the age of fourteen, will produce an inadequate effect on their future lives, if our care and influence over them cease at the moment when they are entering upon the engagements and exposed to the temptations of the world. The thoughtlessness of youth, or any unfortunate association during the first few years of service or apprenticeship, may render the whole work of juvenile instruction a labour almost in vain. Under a conviction of the difficulty of maintaining an effectual intercourse with young persons thus situated, and the great importance of doing so, the

Committee have prepared a digest of what appears to have been done this way, which they desire to recommend to the consideration of the Clergy, with an expression of their readiness to enter into further communication with any persons who have the time and ability requisite for promoting this important work.

J. C. WIGRAM, *Secretary.*

*Central School, Baldwin's Gardens,
18th May, 1831.*

These are some of the chief points upon which the Report treats. To this excellent account of the proceedings of the Society are added nine appendices, full of interest to all who are sincerely devoted to the good of the rising generation; and to which we have pleasure in referring our readers.

POLITICAL RETROSPECT.

DOMESTIC.—Their Majesties' Coronation took place on the 8th, according to appointment. The illuminations were very general, and many of them fine. A large display of fireworks was made in Hyde Park, and free admission to the theatres provided for the populace.

REFORM.—The Reform Bill has been sent up to the Lords; and two other bills, introduced some time since by the Archbishop of Canterbury, are now in very advanced stages of their progress. One for limiting the plurality of preferments. This bill differs from the existing laws, principally by curtailing the legal distance within which two livings must be situated, to enable the Primate to grant his dispensation; and should he withhold this, it gives the petitioner an appeal to the King. The other is to remedy the defects of the tithe system in the only way in which that system can injure the farmer, and this it purposes to do very effectually and very simply: to secure to the occupier the full return of sums laid out by him in improvements, before the tithe-owner can claim his proportion of the increased produce, and to certify to the farmer what he has to pay. If two-thirds of the parish make an agreement with the incumbent as to the general rate of composition, it shall be binding for any term not exceeding twenty-one years. If so large a proportion cannot agree, it enables the incumbent to let, for the same term, the tithe of any individual to himself; these agreements being binding to the incumbent and his successors. If either party, through a change in the prices of corn, become dissatisfied, such party may, at the end of seven or fourteen years, call in an

experienced surveyor to value the differences occasioned by this change of prices. The Reform Bill, after a three days' discussion on the third reading, was passed by a majority of one hundred and nine; there having been ayes 345, noes 236. It remains to be seen how the bill will be received in the House of Lords, where it is to be read for the second time on the 3rd of October. The ceremony of the coronation has been accompanied with a large elevation of commoners to the peerage, and, (we believe,) those so promoted are, without an exception, *favourers* of the Reform Bill.

POLAND.—The Polish troops that left Warsaw have taken up a hostile position in the neighbourhood of Medlin and Zaczeczyn, and have published a Proclamation, addressed to the Polish nation, calling upon all capable of bearing arms to continue the struggle. Private letters from Warsaw by no means give up the cause of the Poles as lost, but affirm, that to keep and guard Warsaw will be an immense burden to the Russian army, and that the surrender of that city was only a stratagem to entice Paskewitsch into a snare.

FRANCE.—The ministry have presented to the Chamber of Deputies a project of law for the abolition of the hereditary peerage,—that the Chamber of Peers should be wholly nominated by the king,—and that the privilege should die with the person nominated. In presenting this project, M. Perier strongly urged the necessity of complying with this popular demand. The committee to which it was referred, have recommended the adoption of the measure by a majority

of only one; there having been, for it, five,—against it, four.

Whilst this was occupying the attention of the Parisians, the unfortunate circumstances of Poland, as before stated, became known, and immediately excited commotions of a most alarming nature. The feelings of the people had always been warm in favour of supporting the Poles, and it had required all the energy of the government to restrain them from the tumultuous expression of them. But no sooner was it known that Warsaw was captured, than the popular indignation burst forth furiously, heightened by an unfortunate sentence, dropped in the Chamber by Gen. Sebastiani,—who, speaking of that event, said, “Order again reigns in Warsaw.” This has brought upon him a double portion of the odium cast upon his brother ministers; these were openly mobbed by the populace, and escaped with difficulty. The national guard have been called out to aid the regular army, and have been compelled to act against their fellow-citizens, which they have done with success. The places of public amusement have been closed; and wherever any persons congregated in the streets, they have been immediately dispersed. About one hundred persons have been arrested and sent to prison, as disturbers of the public peace. The mob assembled on the 19th, in great numbers, around the hall of the Chamber of Deputies, and, barricading the approaches by the overturn of carriages, maintained their position till the sitting broke up, when they moved towards the Palais Royal with shouts of “Vive la Pologne!” “A bas les ministres!” but finding the military strongly posted there, who received them with cries of “Vive le Roi!” they dispersed.

If the military only remain firm, the peace of Paris will soon be restored; but here a frightful picture presents itself. On the 18th, the national guard of the fifth arrondissement sent a letter to the deputy, M. Eusébe Salverte, declaring, that though they were friends to order, they would not support the ministers;—an armed body thus assuming a right to deliberate.

SWITZERLAND.—The state of this country is a very disturbed one, parti-

cularly the vicinity of Basle, where the insurgents have come to action with the militia, and gained the advantage. In Neufchatel, (subject to the king of Prussia), they have driven out the garrison and occupy the castle.

BELG. UM.—The French army have evacuated the soil of this upstart monarchy; but they remain on its frontier, and can re-occupy the territory in a few hours whenever they feel inclined to do so.

The meeting of the States has taken place, and their session opened by a speech from the throne. It relates merely to matters of internal regulation; grateful acknowledgments of French interference; dependance on the mediation of the Five Powers; and the abolition of the barrier fortresses: these are, Mons, Charleroi, Ypres, Ath, and Tournay.

HUNGARY.—The interest felt by the peasantry of Hungary in the affairs of their Polish neighbours had induced some of these to take up arms in their favour. Their movement has been suppressed; and four hundred have been made prisoners, some of whom have been shot.

PORTUGAL.—An insurrection against the usurper broke out in the fourth regiment of infantry, about 800 of which marched towards the palace with vivas for Don Pedro and Donna Maria, playing the constitutional hymn. Instead of being joined, they were fired upon by the other regiments, and defeated: nearly all the survivors have since been captured.

Don Pedro has purchased a Swedish frigate, which, with another frigate, and a ship of sixty-four guns, is preparing for sea; and Don Miguel is fortifying the banks of the Tagus as if expecting another hostile visit.

TURKEY.—The reports from Constantinople announce the indication of farther troubles from the old Janissary party, who are as yet by no means extinct. The late fire at Pera, the damage by which is estimated at upwards of six millions sterling, is attributed entirely to them.

CANADA.—The emigration to this country from the British Isles during the present year amounts to above sixty thousand.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCHES.

New Churches have been consecrated at the following places:—

HAMPTON, in the presence of the Queen. The organ, which is very handsome, and possesses a very fine tone, is the gift of the King, and is said to have cost 500*l*.

ITCHEN STOKE, near Winchester.

SPEENHAMLAND, near Newbury, Berkshire. The sum of 100*l*. 17*s*. was collected.

The foundation-stone has been laid of New Churches at the following places:—

EAST COWES, Isle of Wight, by Princess Victoria, accompanied by her royal mother.

St. Leonard's, HASTINGS, by Princess Sophia of Gloucester.

ORDINATIONS.—1831.

<i>Chesler</i>	July 17.	<i>Hereford</i>	Aug. 14.	<i>Winchester</i>	July 10.
<i>Chichester</i>	July 24.	<i>Lichf. & Cov.</i> ..	July 10.	<i>Worcester</i>	July 25.
		<i>St. David's</i>	Aug. 14.		

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Adams, —	B.A.	Trinity	Camb.	Hereford
Banning, Benjamin	B.A.	Trinity	Oxf.	Chester
Barrow, George Neale	B.A.	University	Oxf.	Chichester
Birch, Joseph	B.A.	Pembroke	Oxf.	Chester
Bird, Richard	M.A.	Magdalene	Camb.	Hereford
Bird, George	B.A.	St. Edmund H.	Oxf.	Lichfield
Blencowe, Edward	B.A.	Fell. of Oriel	Oxf.	Winchester
Bolden, John Satherthwaite	B.A.	Trinity	Camb.	Chester
Bowen, Thomas		St. David's Coll.	Lampet.	St. David's
Bowen, William W. W.	B.A.			St. David's
Brown, Thomas	M.A.	Magdalen H.	Oxf.	Winchester
Carte, Edward	B.A.	Trinity	Dublin	Lichfield
Coalbank, R.		St. Bees		Chester
Colley, James	B.A.	St. John's	Camb.	Lichfield
Cox, Richardson	B.A.	Corpus Christi	Camb.	Lichfield
Davies, Thomas		St. David's	Lamp.	St. David's
Dawkins, Richard	B.A.	Catharine H.	Camb.	Winchester
Digweed, John James	B.A.	Pembroke	Oxf.	Winchester
Dobson, John	B.A.	Queen's	Oxf.	Chester
Dunn, James Charles Tracy	B.A.	Queen's	Camb.	Chichester
Dwyer, Thomas	B.A.	Corpus Christi	Camb.	Chester
Essen, Peter Von	B.A.	Queen's	Camb.	Chester
Ethelston, Hart	B.A.	Brasenose	Oxf.	Chester
Etty, Simcon James	B.A.	New	Oxf.	Winchester
Evans, Griffith		St. David's	Lamp.	St. David's
Fowler, Henry	B.A.	Brasenose	Oxf.	Lichfield
Foye, Martin Wilson	M.A.	Trinity	Dublin	Lichfield
Freeman, Thomas	B.A.	Brasenose	Oxf.	Winchester
Fry, James		St. Edmund H.	Oxf.	Chichester
Gardner, Thomas	B.A.	Queen's	Camb.	Chester
Gibson, Henry	B.A.	Christ	Camb.	Chester
Glazebrook, James Kirkland	B.A.	Magdalen H.	Oxf.	Chester
Hamilton, John Robert	B.A.	St. Mary H.	Oxf.	Lichfield
Harries, William		St. David's	Lamp.	St. David's
Harrison, Jasper Nicoll	B.A.	Worcester	Oxf.	Chichester
Hemming, Benjamin	B.A.	Magdalen H.	Oxf.	Worcester
Hesketh, Wickam Mayer	B.A.	Trinity H.	Camb.	Lichfield
Hill, Henry Silby	B.A.	Magdalen H.	Oxf.	Chichester
Holden, Atkinson Alexander	B.A.	Christ Church	Oxf.	Lichfield
Jenkins, John	B.A.	Jesus	Oxf.	Winchester
Jones, —	B.A.	Jesus	Oxf.	Hereford
Layton, Frederick William Hanham	B.A.	St. Peter's	Camb.	Lichfield

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Lees, William	B.A.	St. John's	Camb.	Chester
Le Hardy, Clement	B.A.	Pembroke	Oxf.	Winchester
Levett, Nathaniel	B.A.	Jesus	Oxf.	Hereford
Longworth, Thomas James	B.A.	Jesus	Oxf.	Hereford
M'Lachlan, John Lachlan	B.A.	Sidney	Camb.	Worcester
Mogridge, —	B.A.	St. John's	Camb.	Hereford
Moore, —	B.A.	Christ Church	Oxf.	Hereford
Morgan, Evan		St. David's	Lamp.	St. David's
Palmer, John	B.A.	Worcester	Oxf.	Worcester
Phillips, William Parr	B.A.	Trinity	Oxf.	Winchester
Pigot, John Dryden	B.A.	Christ Church	Oxf.	Lichfield
Proberts, Charles		St. David's	Lamp.	St. David's
Smith, Courtney	B.A.	Trinity	Camb.	Lichfield
Spencer, John	B.A.	Trinity	Camb.	Lichfield
Summers, Thomas	B.A.			St. David's
Symonds, Proger Herbert	B.A.	St. Edmund H.	Oxf.	Hereford
Taylor, George	B.A.	Exeter	Oxf.	Winchester
Thomas, David		St. David's	Lamp.	St. David's
Thomas, Thomas		St. David's	Lamp.	St. David's
Tomlinson, G. C.		St. Bees		Chester
Townshend, Bennett Vere	B.A.	Brasenose	Oxf.	Chester
Turnour, Francis Edward		St. David's	Lamp.	St. David's
Warren, Henry	B.A.	Jesus	Camb.	Chichester
Williams, G. G.		St. Bees		Chester
Williams, William	B.A.	Worcester	Oxf.	Llandaff
Williams, —	B.A.	Jesus	Oxf.	Hereford
Wilson, Francis Coleman	B.A.	St. Edmund II.	Oxf.	Lichfield
Wither, Harris Jervoise Bigg	B.A.	Brasenose	Oxf.	Winchester
Worthy, Charles	B.A.	Queen's	Oxf.	Winchester

PRIESTS.

Attwood, William Hamilton	B.A.	Pembroke	Camb.	Chichester
Baker, Samuel	B.A.	St. Peter's	Camb.	Chichester
Barnes, Jeremiah	B.A.	Trinity	Dublin	Chester
Bethune, George Cuddington	B.A.	Trinity	Oxf.	Chichester
Birch, Charles Edward	B.A.	Fell. St. John's	Oxf.	Chichester
Biscoe, William	B.A.	Queen's	Camb.	Hereford
Broughton, Bryan Sneyd	B.A.	Christ	Camb.	Lichfield
Buckner, Charles	M.A.	Wadham	Oxf.	Chichester
Butler, Charles Robert	M.A.	Worcester	Oxf.	Winchester
Conyngnam, John	S.C.L.	Fell. of New	Oxf.	Hereford
Dampier, William James	B.A.	Christ	Camb.	Winchester
Davies, Henry Cartier	B.A.	Sidney	Camb.	Hereford
Davies, Lewis				St. David's
Downes, J. M.				St. David's
Elliott, James	B.A.	Corpus Christi	Camb.	Chichester
Evans, —	B.A.	Trinity	Dublin	Hereford
Evans, D.				St. David's
Evans, T.				St. David's
Evans, William	B.C.L.			St. David's
Farebrother, Thomas	B.A.	Queen's	Oxf.	Lichfield
Fell, Richard Crampton	B.A.	Queen's	Oxf.	Chester
Fell, S. J.	B.A.	Queen's	Oxf.	Chester
Fison, William	B.A.	St. John's	Camb.	Lichfield
Fletcher, William	B.A.	St. Peter's	Camb.	Lichfield
Francis, J.				St. David's
Gibson, William	M.A.	Trinity	Camb.	Chester
Glyn, George Lewin		St. John's	Camb.	Winchester
Greene, Henry Jevon	B.A.	Trinity	Camb.	Lichfield
Griffiths, D.				St. David's
Griffiths, Henry	M.A.	Queen's	Camb.	Worcester
Harris, William				St. David's
Harrison, George	B.A.	Catharine II.	Camb.	Lichfield

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Hill, —	B.A.	Trinity	Oxf.	Hereford
Hill, —	B.A.	St. John's	Camb.	Hereford
Holland, Erskine William	B.A.	Worcester	Oxf.	Chichester
Holt, William Henry	B.A.	St. John's	Camb.	Lichfield
Howell, Hugh			l	St. David's
Hughes, Evans				St. David's
Hughes, John				St. David's
Jones, Owen				St. David's
Kaye, John	M.A.	Brazennose	Oxf.	Worcester
Lewis, David			f	St. David's
Lewis, R.				St. David's
Lingard, John	B.A.	Christ	Camb.	Worcester
Marsh, John Kirk	B.A.	Queen's	Camb.	Chester
Marychurch, William Thomas	B.A.	St. Edmund II.	Oxf.	Chester
M'All, Edward	B.A.	St. Edmund II.	Oxf.	Winchester
Meredith, John	B.A.	Christ Church	Oxf.	Hereford
Moore, Thomas	B.A.	St. Peter's	Camb.	Lichfield
Morris, Joseph Ashley	B.A.	Queen's	Camb.	Worcester
Nicholls, William Thomas				St. David's
Paley, Joshua	B.A.	St. John's	Camb.	Lichfield
Pearson, Charles Buchanan	B.A.	Oriel	Oxf.	Winchester
Pearson, Henry Hollingworth	B.A.	Lincoln	Oxf.	Lichfield
Sanders, J.	B.A.	Queen's	Camb.	Chester
Sewell, William	M.A.	Fell. of Exeter	Oxf.	Winchester
Seymour, Richard	M.A.	Stud. of Ch. Ch.	Oxf.	Chichester
Shafto, John Duncombe	B.A.	Brazennose	Oxf.	Chester
Simpson, B.	B.A.	Queen's	Oxf.	Chester
Slatter, James	B.A.	Trinity	Dublin	Chester
Stone, Thomas	B.A.	St. John's	Camb.	Chester
Swainson, John	B.A.	Brazennose	Oxf.	Chester
Syms, William	B.A.	Wadham	Oxf.	Chichester
Thomas, George	B.A.	Trinity	Camb.	Chester
Thomas, T.				St. David's
Thorpe, Richard Hall	B.A.	Catharine H.	Camb.	Chester
Tuckniss, Benjamin F.	B.A.	Catharine II.	Camb.	Chester
Wake, James Hare	B.A.	Queen's	Oxf.	Chester
Webb, Thomas William	B.A.	Magdalen II.	Oxf.	Hereford
Weigall, Edward	B.A.	Queen's	Camb.	Chester
Wheeler, Henry Trevor		Merton	Oxf.	Worcester
Whitmore, Ainslie Henry	B.A.	Christ	Camb.	Worcester
Williams, W.	B.A.	Jesus	Oxf.	Chester
Williams, William	B.A.	Corpus Christi	Camb.	Winchester
Woodhouse, Fletcher	B.A.	Queen's	Oxf.	Chester
Woodward, William	B.A.	Trinity	Camb.	Chichester
Wybrow, —	B.A.	Worcester	Oxf.	Hereford
Wylde, John	B.A.	Corpus Christi	Camb.	Hereford
Young, William	B.A.	Oriel	Oxf.	Winchester

Deacons, 71—Priests, 79—Total, 150.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Lloyd, Martin John	Domestic Chapl. to Right Hon. Lord Templemore.
Pulling, William	Chapl. to the Town Gaol, Cambridge.
Thompson, George	Head Mast. of Grammar School, Wisbeach.
Warburton, William	Domestic Chapl. to the Lord Lieutenant of Ireland.
Wenn, James William	Domestic Chapl. to the Duke of Hamilton and Brandon.

PREFERMENTS.

The King has been pleased to order a *congé d'élire* to pass the great seal, empowering the Dean and Chapter of Worcester to elect a Bishop of that See, the same being void by the death of the Right Rev. Folliott Walker Cornewall, D. D.; and His Majesty has

been pleased to recommend the Right Rev. Robert James Carr, D.D. Bishop of Chichester, to be by them elected to the said See of Worcester.

The King has been pleased to order a *congé d'élire* to pass the great seal of the United Kingdom of Great Britain and Ireland, empowering the Dean and Chapter of the Cathedral Church of Chichester to elect a Bishop of that See, the same being void by the translation of the Right Reverend Father in God, Dr. Robert James Carr, late Bishop thereof, to the See of Worcester; and His Majesty has also been pleased to recommend to the said Dean and Chapter, Edward Maltby, D. D. to be by them elected to the said See of Chichester.

The King has been pleased to grant unto the Hon. and Right Rev. Henry Ryder, D.D. Bishop of Lichfield and Coventry, the place and dignity of a Prebend of the Collegiate Church of St. Peter, Westminster, void by the resignation of the Rev. Edmund Goodenough, D.D.

The King has been pleased to grant unto the Rev. Edmund Goodenough, D.D. the place and dignity of the Deanery of Wells, void by the resignation of the Bishop of Lichfield and Coventry.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Attwood, Fran. T. . .	{ Gt. Grimsby, St. James, V. — St. Mary, V. }	Lincoln	Lincoln	G. R. Hencage
Clarkson, Christ. . .	Mellor, St. Mary, C.	Lancaster	Chester	V. of Blackburne
Cobbold, Francis . .	{ Helmeley, V. to Ipswich, St. Mary Tow. C. }	Suffolk	Norw.	{ Lord Chancellor The Parishioners }
Collins, Charles . .	{ Frinstead, R. and Milstead, R. }	Kent	Cant.	Rev. C. Collins
Coyle, Miles	Blockley, V.	Worcester	Worcester	Bp. of Worcester
Croly, George.	North Farnbridge, R.	Essex	London	Lord Chancellor
Day, Richard	Wenhaston, V.	Suffolk	Norwich	Lord Chancellor
Fisher, John Hutton	Kirkby Lonsdale, V. •	Westm.	Chester	Trin. Coll. Camb.
Fisher, Samuel	Computy, P.C.	Norfolk	Norwich	Bp. of Norwich
Garnier, Thomas . . .	Preb. in Cath. Church of	Winchester		Bp. of Winchester
Hill, —	Kirklug, V.	Camb.	Norwich	Marq. of Bute
Horne, Thos. Hartwell	Preb. in Cath. Church of St. Paul			Bp. of London
Horrocks, W.	Stanley, New Church, C.	W. York	York	V. of Wakefield
Houlditch, Edward. .	Exeter, St. Leonard, R.	Devon	Exeter	Rev. R. Houlditch
	{ Burgh Mattishall, R. with Hockering, R. and Gunthorpe, R. with Bale, R. to Bexwell, R. }			{ T. T. Berney, Bsq. Rev. E. J. Howman }
Howman, Edw. J. . .		Norfolk	Norw.	
	{ Can. Res. in Cath. Church of Hereford and Linton, V. • to hold by disp. Fown- hope, V. }	Hereford	Hereford	{ Bp. of Norwich Bp. of Hereford St. John's Coll. Oxf. }
Matthews, Arthur . .		Hereford	Heref.	D. & C. of Hereford
	{ with Hoolhope, V. }	Heref.	{ P. of D. of Her. }	
Owen, Henry	Wilby, R.	Suffolk	Norwich	Rev. H. Owen
Pitt, Cornelius	Rendcombe, R.	Gloster	Gloster	Rev. C. Pitt
	{ Gloster, St. Catharine, alias St. Oswald, P.C. and Churchdown, P.C. to Whaddon, P.C. }	Gloster	Gloster	{ D. & C. of Bristol T. Pitt, Esq. }
Smith, R.				
Smith, Sumner	Ham, R.	Wilts	Salisbury	Bp. of Winchester
	{ Preb. in Cath. Church of Bristol and Combe Florey, R. and Halberton, V. to Can. Res. in Cath. Church of St. Paul }	Somerset	B. & Wells	{ Lord Chancellor D. & C. of Bristol The King }
Stanley, E.	Workington, R.	Cumb.	Carlisle	H. Curwen, Esq.
Stannard, Christ. . .	{ Great Snoring, R. with Thursford, R. }	Norfolk	Norwich	St. John's C. Camb.
Ware, George.	Winsliam, V.	Somerset	B. & Wells	Dean of Wells
Wyatt, William H. . .	Snenton, P.C.	Notts	York	Earl Manvers

CLERGYMEN DECEASED.

On Monday, the 5th of September, in the seventy-eighth year of his age, the Right Rev. Folliot Herbert Walker Cornewall, D.D. Lord Bishop of Worcester, formerly of St. John's College, Cambridge. His Lordship was consecrated Bishop of Bristol in 1797, translated to Hereford in 1803, and to Worcester in 1818.

Name.	Preferment.	County.	Diocese.	Patron.
Bere, Richard	Morebath, V.	Devon	Exeter	Thomas E. Clarke
Briggs, Thomas	Preb. in Cath. Church of St. Paul			Bp. of London
Bulwer, A. D.D.	{ Cawston, R. and Corpusry, P.C. and Haydon, R.	{ Norfolk	{ Norw.	{ Pemb. Coll. Camb.
Cardew, Cornelius	{ Lelant Uny, V. with St. Ives, V. Towednack, C. and St. Erme, R.	{ Cornwall	{ Exeter	{ Bp. of Exeter
Carthew, Thomas	Woodbridge, P.C.	Suffolk	Norwich	Dr. L. Wynne
Cheap, John	{ Riseley, R. and Wimpole, R.	{ Beds. Camb.	{ Lincoln Ely	{ Lord St. John Earl of Hardwicke
Glasscott, Cradock	Hatherleigh, V.	Devon	Exeter	Tr. of J. Ireland, Esq.
Glasse, John	{ Burnham, St. Mary, R. Norton, R.	{ Norfolk	{ Norwich	{ Christ Coll. Camb.
Hallum, Thomas	Gedding, R.	Suffolk	Norwich	Corp. of Ipswich
Lockhart, Alexander	Hartwell, R.	Bucks.	Lincoln	Sir G. Lee, Bart.
Seycr, Samuel	Felton, R.	Gloster	Bristol	Mrs. Manley
Smyth, John Gee	Chelsworth, R.	Suffolk	Norwich	Lord Chancellor
Williamson, Samuel	Congleton, C	Chester	Chester	Corp. of Congleton
Wilson, William	Harrington, R.	Northam.	Peterboro'	Earl of Dysart
Name.	Appointment.			
Newbold, Clement Madeley	Fell. of Brasennose Coll. Oxford			
Owen, Owen	Fell. and Tutor of Jesus Coll. Oxford.			

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

The Rev. Richard Briscoe, B.A. Scholar of Jesus College, has been elected Fellow of that Society.

MARRIED.

At Henley, in this County, the Rev. Thomas Arthur Powys, M.A., Fellow of St. John's College, to Anne, daughter of William Young, Esq., of Henley. — This marriage occasions a vacancy for a Founder's Kin Fellowship of the above Society. At Wakefield, Yorkshire, by the Rev.

Henty Holdsworth, B.A. of Brasennose College, the Rev. Samuel Hall, B.D., Vice-Principal and Fellow of that Society, to Anne, daughter of the late Joseph Holdsworth, Esq., of Belle Isle, near Wakefield.

At St. George's Church, by the Rev. E. B. Estcourt, the Rev. Henry William Buckley, M.A., and Fellow of Merton College, second son of Mr. and Lady Georgiana Buckley, to Charlotte Margaret, eldest daughter of the late Sir John Lowther Johnstone, Bart., of Westerhall, in the County of Dumfries.

NOTICES TO CORRESPONDENTS.

If the Clergy, on accepting additional preferment, would, when announcing it, at the same time say what they have resigned, it would prevent the otherwise unavoidable error, into which we may occasionally fall, of verbally making them large pluralists.

The *Iscaiot* pamphlet of the Rev. J. Wray, V. of Bardney, has been committed to the flames. His Diocesan would only do him justice by somewhat more summary proceedings.

"E. W." will find the Sermon he requests us to publish, in Bp. Hobart's first vol.

"X. Y. Z." is at our publishers'. "He that is soon angry, &c."

We are sick of Mr. Bulteel. "Theoanthropophilus" may be assured that he will soon find his proper level. Where is now the Rev. E. Irving?

"X." is under consideration; and our Exeter friends are duly thanked.

The Sermon in our present Number will be followed, next month, by another, more particularly devoted to the cause of the Society for the Propagation of the Gospel.

THE
CHRISTIAN
REMEMBRANCE.

NOVEMBER, 1831.

REVIEW OF NEW PUBLICATIONS.

ART. I. — *Sermons, Doctrinal and Practical, preached in the Parish Church of St. Bride, Fleet Street. By the Rev. THOMAS DALE, M. A. late Assistant Preacher at St. Bride's.* 8vo. Pp. viii. 383. London: Richardson. Wix. 1831.

It has been sometimes argued that the character of poet and divine are incompatible. Why, let those who advance the argument inform us. Perhaps the mercurial spirit of the poet may seem uncongenial with the close and patient studies, and unimaginative researches of theology. But theology has, in truth, her various provinces, in which minds of the most varied complexion may find adequate pursuit. Much of the Bible itself is poetry of the very highest order; and, even regarding the subject in the driest critical view, a poet would have a fairer chance, *cæteris paribus*, of arriving at the sense of the Psalmist and the prophets, than a critic of a colder temperament. In most religions, the character of poet and priest have been esteemed so far from repugnant, that they have been rather supposed to possess a peculiar congruity and sympathy; and if it be said that the fictions of mythology encourage and employ the poetic talent, while the truths of religion admit not the exercise or embellishments of fancy, we reply, that fiction is not the essence of poetry, or so much of the very substance of inspired truth could never have been conveyed through a poetic medium. But, in fact, what is more connected with poetry than the affections? and when are these more warmly exercised than in religion? Where has poetry found a more favourable field for the display of her powers than in religion? Some of the noblest and most affecting poetical productions in our language are the offspring of devotion. The very sentence, "God is love," especially when amplified by the mind to its due christian proportions, is a mine of poetic thought. We therefore could never hold the opinion that poetry and theology could not successfully employ the same intellectual powers. Such an opinion was gloriously confuted by Heber; and though we are but recently acquainted with Mr. Dale's divinity,

we never argued against its probable excellence, from the known and established excellence of his poetry. It would seem paradoxical to suppose that the mind which has wrought on us so powerfully through "the daughter of Jairus," should have no insight in divine things. We have accordingly taken up this volume of sermons with high expectations; and it is saying much when we affirm we have not been disappointed.

Mr. Dale's prose style is pure and plain, nor wanting in so much ornament as the sober character of our Church may fairly allow. He is above the requirements of the rustic pulpit, for which these sermons were not intended; but his discourses are well adapted to their purpose,—the instruction of a promiscuous metropolitan congregation. The poetical bent of his mental constitution is discoverable rather in his sentiments than his diction, which appears studiously tamed for the occasion. But the affecting exhibitions of the Divine love, the deep though tranquil appeals to all that is spiritual in our nature, the benevolent rejoicing in man's intended happiness, and pathetic lamentation over the ingratitude of this favoured creature, evince the serious and laborious christian minister, actuated, though at the time perhaps unconsciously, by the very spirit of poetry. The following, perhaps, is a fair, but not too favourable specimen of the pervading style of the volume. It is from the Sermon on "The Evil and Danger of putting Light for Darkness."

What does the prophet understand by *LIGHT*? Precisely the same thing, though it is a different application. We have seen that the revealed will of God is good, because it conducts the man who receives it to a good end, and by a good way,—an end that is perfect happiness,—a way that is a way of holiness; but it is appropriately denominated *LIGHT*, from the effect that it produces on the mind when *spiritually* apprehended by faith. Take an illustration of this from the man who is threading the mazes of an intricate forest, his path through which lies in total darkness. Every step he takes is attended with peril and perplexity—now he falls into the horrible pit—now is entangled in the miry clay—he hears before him the dashing of the waters—he feels above him the beating of the storm:—but suddenly the horizon is encircled with a ring of light—the clouds divide and disperse—the welcome radiance of the emerging sun bursts forth above his head, and he goes on his way rejoicing, and "stumbleth not, because he seeth the light of this world." So the entrance of God's word giveth light—*moral light*—however benighted and bewildered the wanderer may previously have been. He at once learns what is good and acceptable to God—what will be conducive both to his present happiness and to his lasting welfare—what dispositions he is to cultivate—what principles of action to adopt—what line of conduct to observe—what primary and paramount object to pursue. "Whereas he was blind, now he sees," he sees what God requires, and what man can render—what supplies are provided for his deficiency—what facilities are afforded for his advancement—what God *can* do for him—what God *has* done—what God *will* do. Nor is there any greater difference in the mental perception of Christians of different ranks and conditions and education, than in their natural power of vision. The destitute mendicant who solicits my charity—the unlettered mechanic or husbandman who admires my superior knowledge—can see the light of the sun, by the aid of the bodily eye, just as clearly as I can; and so it is with the Sun of Right-

cousness.—“This is the true light, which lighteth every man that cometh into the world,”—and imparts to each, moreover, an equal portion of his light. Our brethren in low estate have indeed this great advantage over the learned and the wise of this world—they have less temptation to look for other light,—less ability to kindle one for themselves; accordingly they are less prone to walk in the light which their own fire has kindled, and thus are contented to look only to Him who is the light of the world. Oh! if there were needed by this congregation a practical evidence of the impartial love of our Heavenly Father in the bestowment of this truly heavenly light on all his rational creatures, they would find it in the fact, that the poorest hearers of the Gospel are often spiritually the most enlightened—that the humble believer, who is comparatively ignorant on other subjects, can on this, the great, the absorbing, the only needful subject, go far beyond the learned and the wise—and that the preaching of the cross, which is to others foolishness, is to him “Christ the power of God and the wisdom of God.”—Pp. 163—165.

In regard of the matter, we should scarcely do justice in less than transcribing the whole volume. The Sermons vary in interest and expression. Some parts, which may seem to have a more immediate bearing on prevalent topics, we will here select.

As true religion has been in every age substantially the same, so have its adversaries in every age assailed it with similar weapons. We cannot therefore be surprised if two of the most subtle, penetrating, and insidious of those weapons—reproach and slander—which the prophet specifies as being prominently employed in his time, should be, in a degree, directed against the Gospel in our own. This day, in which we live, is, like his, “a day of trouble, and of rebuke, and of blasphemy;” wherever we turn, our eyes are shocked, our ears are insulted, and our hearts are grieved by the open taunts and scoffings of the ungodly and profane. Those who, like Sennacherib, defy the living God, no longer shelter themselves under secrecy and darkness, but pour forth their blasphemies in the broad light of day, and in the hearing of assembled multitudes: the walls of our Zion in particular are publicly menaced, and the dark designs of her assailants unblushingly and unreservedly proclaimed. The watchword and war cry of the enemies of all religion is, the subversion of the Church of England.—Pp. 90, 91.

Another dangerous enemy to the Church and to the Christian is the learned unbeliever—the man whose literary or scientific distinction gives an adventitious, and often an undue and undeserved weight to his opinions on every subject. We have a natural and indeed by no means censurable curiosity, to converse with the author of some ingenious discovery, or of some highly talented production in science or literature: our object is attained, and we perhaps find him a confirmed sceptic, or a man on whom religion sits as lightly as if his soul were indeed, what one of the ancient philosophers termed it, — a vapour, or a puff of air. In the one case his scepticism may do little harm, for we may be fortified against it by that which is every believer's best security — a thorough knowledge of the Scriptures: but if he calls himself a Christian, his indifference does far more injury; and most of all, when he espouses and recommends those principles, falsely called liberal, which see no great difference in the various forms of Christianity, and profess to consider that a preference of any one would be a kind of injustice to the rest. Of course, to such persons a national church seems perfectly superfluous; and, perhaps, were they pressed hard, they would think much the same of a national religion. The believer, however, whose faith is built on Scripture, and who has there learned that “the wisdom of this world is foolishness with God,” will not be dazzled by the fallacious glare of talent or of genius, or of celebrity; and to all such reasoners against the truth or authority of the Gospel, he will mentally, if not verbally reply, “whether it be right in the sight of God to hearken unto you more than unto God, judge ye.”—Pp. 104—106.

The confession which the Apostle proposes and requires as the sole and sufficient evidence of our spiritual union with the Father of light, is couched in the most explicit yet concise terms that can well be imagined. It is, simply, that Jesus is the Son of God. But a brief examination will shew us, that there are at least *three* classes of persons to whose views it is diametrically opposed; the Unitarian—the man of the world—and the mere outward worshipper, who has a form of godliness, but denies the power thereof.

This confession is opposed to the views of the Unitarian, as it requires the recognition and acknowledgment of the Saviour's divine nature and substance. For surely his own sound common sense will lead any impartial and unprejudiced inquirer, however scantily provided he may be with the aids of human learning, to this conclusion,—“Either,” he will argue, “Jesus is the Son of God in the same sense with others, or in a sense peculiar to himself. If the former, there is here virtually no confession at all—not even so much as that Moses was ‘the friend of God,’ and David ‘the man after God’s own heart,’—for these designations at least imply some distinction peculiar to the individual. How then could a confession, which really involves nothing, however it might be made, be conceived to produce so incalculably momentous a result? But if it be, as I believe, the latter—if Jesus be the Son of God in a peculiar and exclusive sense—a sense which this very Apostle elsewhere conveys by the expressive epithet ‘only begotten;’ while St. Paul explains it by the terms—‘the brightness of his Father’s glory, the express image of his person;’ one ‘who being in the form of God, thought it not robbery to be equal with God’—who is ‘God over all blessed for ever’—if this be the case, then I can at once enter into the deep significance and transcendent moment of the Apostle’s words. It is, that we confess and acknowledge Jesus to have been co-existent—as he is co-essential with the Father—to have been adored by angels and all the heavenly host from the instant they were called into existence—to have been with the Father both before and in the beginning—to have concurred in the mighty work of creation—to have responded to the words of Jehovah, ‘let us make man in our image—in our likeness,’—and having manifested himself at various times and under various similitudes—to Abraham, who pleaded with him for Sodom—to Moses, who looked on him in the burning bush, when he trembled and durst not behold—to the whole nation of Israel, whom he followed in the wilderness, a spiritual rock—to Manah, who said to his wife, ‘we shall surely die, because we have seen God’—to Isaiah, who ‘saw the Lord sitting upon his throne’—and in like manner to many others, till at length, ‘when the fulness of the time was come, he was made of a woman, made under the law, to redeem them that were under the law’—it is that we confess *this*, while at the same time we acknowledge, that what Jesus did and suffered was strictly voluntary, gratuitous, unconstrained by superior power, unprompted by hope of reward: that he humbled himself—made himself of no reputation—became obedient unto death—while yet no man took his life from him, but he laid it down of himself. By his own might he overcame death—by his own triumphant and resistless effort brought life and immortality to light.” All this, and much more, is comprehended in the confession that “Jesus is the Son of God.”

This confession, then, can no more co-exist with the views of those who deny the Deity of Christ, than a mass of polar ice, were it laid on the burning sand of the desert, and exposed to the scorching beams of a tropical sun, could retain its coldness and consistency.—Pp 317—320.

With these extracts we cordially recommend Mr. Dale’s discourses to the perusal and study of our readers. They will find in them a spirit of serene and cheerful piety, convincing not less than gladdening the christian reader. We cannot perhaps say more than that Mr. Dale’s discourses are likely to prove scarcely less popular than his poetry.

- ART. II.—1. *Modern Judaism; or, a Brief Account of the Opinions, Traditions, Rites, and Ceremonies, of the Jews in modern Times.* By JOHN ALLEN. 2d Edit. 8vo. Pp. xi. 451. London: Seeley. 1830.
2. *Hebrew Tales; selected and translated from the Writings of the ancient Hebrew Sages: to which is prefixed, an Essay on the un-inspired Literature of the Hebrews.* By HYMAN HURWITZ, Author of "*Vindiciæ Hebraicæ*," &c. 12mo. Pp. xviii. 84. 211. London: Morrison and Watt. 1826.

(Continued from page 599.)

IN resuming our remarks on these volumes, we shall proceed to lay before our readers a sample of the traditions contained in the Talmud and other writings of the modern Jews; premising that these things, and such as these, occupy a large portion of their sacred literature, and constitute the substance of their creed. The tales published by Mr. Hurwitz are, of course, the most favourable specimens which he was able to select; and the free, paraphrastic manner in which he has translated them, together with the easy, and frequently elegant language in which he has expressed them, though not calculated to convey to the unlearned reader a very correct idea of the original style, is admirably adapted to his purpose—that of leaving on the mind a strong impression of the taste and wisdom and piety of the authors. Mr. H. states in his preface,

That the chief aim and ultimate object of this publication is moral improvement. To render it, however, as entertaining as, it is hoped it will be found instructive, several facetiæ and tales of a less grave character have been added.—p. vii.

We present our readers with one example of each class.

XXIX.

The Last Words of Wisdom; or, the Legacy of Rabbi Jo-cho-nan to his Disciples.

"The fear of the Lord is the beginning of wisdom."—Ps. cxi.

When Rabbi Jo-cho-nan, the son of *Zacchai*, a man no less celebrated for his great learning than his piety, was taken ill, his disciples went to visit him. They found their venerable master in his dying moments, his eyes bedewed with tears. Having often heard him descant on the vanity of this world, the immortality of the soul, and the great rewards reserved for the good and virtuous in the next world, they were much surprised to see him in tears, as if regretting to leave this world, and therefore ventured to ask him for an explanation. "Thou light of Israel, chief pillar of the nation, and strength of the law," said they, "why dost thou weep?"—"Suppose," answered their pious instructor, "suppose I were to be conducted before the tribunal of some great king,—who, after all, is but flesh and blood,—here to-day, to-morrow in the grave; whose anger, however vehement, cannot be eternal,—whose punishment, however severe, cannot last for ever, who might indeed kill me, but could not deprive me of a future life, nay, perhaps I might pacify him with words, or bribe him with money or valuable presents;—notwithstanding all which I should tremble, fear, and weep. Now I am to be conducted before the awful majesty of the *King of kings*, before the holy and blessed *God*, who is, and liveth for ever,—whose just anger may be eternal,—who may doom me to everlasting punishment; and should he condemn me to death, it is a death, without farther hope. Nor can I pacify him with words, nor bribe him with money. Neither

is this all; but there are two roads before me, one leading to paradise, the other to hell; but I know not by which of these I shall be conveyed. Have I not cause to weep?" The disciples, although convinced of their master's piety, and the purity of his past life, yet felt the truth of his observation, and entreated him to bestow his last blessing upon them. "O! may ye," said their master, "fear God as much as one fears a mortal king made of flesh and blood!" "Rabbi," said his disciples, "is this all, and no more?"—"O!" replied the dying sage, would it were even so! Consider, my children, how tremblingly alive men are for their reputation. When a person commits a fault, does he not endeavour to hide it from his fellow-creature? Would any one be guilty of a crime were he certain it would be known? And what can be hidden from the all-seeing eye of God!"—*T. Berachoth.*

Beautiful, unquestionably beautiful as this tale is, and powerfully as it portrays the workings of the soul under the influence of natural religion, yet what Christian can behold without a sigh the picture which it exhibits of the last moments of this "light of Israel," with a conscience awakened but not appeased, trembling at the thought of appearing before the tribunal of God, but ignorant of that "Mediator between God and men,"* who "is able to save them to the uttermost that come unto God by him?"† Who will not contrast with it the death-bed of the meanest believer in that crucified Messiah whom this learned Israelite despised?—"Being justified by faith we have peace with God,"‡ a peace, which passeth all understanding.

LXIX.

No Rule without Exception.

Rabbi Eliezer, who was as much distinguished by the greatness of his mind as by the extraordinary size of his body, once paid a friendly visit to Rabbi Simon. The learned Simon received him most cordially, and filling a cup with wine, handed it to him. Eliezer took it, and drank it off at a draught. Another was poured out; it shared the same fate. "Brother Eliezer," said Simon, jestingly, rememberest thou not what the wise men have said on this subject?"—"I well remember," answered the corpulent Eliezer, "the saying of our instructors, 'that people ought not to take a cup at one draught;' but," added he, jocosely, "the wise men have not so defined their rule as to admit of no exception; and in this instance, friend Simon, there are no less than three: The cup is small,—the receiver large,—and your wine so delicious!"—*Jerusalem Talmud.*

We now turn to Mr. Allen, who, besides other interesting particulars, has given us, in distinct chapters, traditions concerning God, angels and demons, paradise and hell, human souls, persons mentioned in the Old Testament, Behemoth, Leviathan, &c., Jesus of Nazareth, and the Messiah, a few of which we have selected for the information of our readers. We make no apology for the length of some of the following extracts, for two reasons; first, because no description could convey any notion of the true nature of these traditions; secondly, because it is our earnest desire that the Rabbies should tell their own tale.

Chapter VIII.—*Rabbinical Traditions concerning God.*—They represent the Deity—as existing in a human form, of a certain number of millions of miles in

* 1 Tim. ii. 5.

† Heb. vii. 25.

‡ Rom. v. 1.

height, which they have undertaken to specify, together with the particular dimensions of his respective members:—as circumscribed, since the destruction of the temple, within a space of four cubits:—as dressed in a snow-white coat, and studying, in the Scriptures by day, and in the Mishna by night:—as employed during the last three hours of every day, before the destruction of the temple, in playing with Leviathan; and since that event, in sitting to give instruction in the law to young Israelites who have died in infancy:—as reading the Talmud, and rehearsing the decisions of all the Rabbies, except one:—as putting on the tephillin and taleth, and appearing like a public prayer-reader in a synagogue:—as actually praying:—as groaning, howling, and roaring:—as weeping daily:—as shedding two tears into the ocean, whenever he remembers the dispersion and distress of his children; which tears produce an earthquake, and a noise that is heard to the extremities of the world:—as inflamed with a momentary paroxysm of rage every day:—as creating and implanting in man a propensity to sin:—as swearing, and afterwards lamenting the obligation, and desiring to be released from his oath; and at length being released by an angel:—as being deterred from revealing to Jacob the fate of his son Joseph, by the curse which his other sons had denounced upon any who should make that discovery, expressly including God himself:—as exercising little or no providence over the Gentiles:—as engaging in arguments and disputations with angels and even with devils who are supposed to study in the colleges of heaven; on one of which occasions it is said a Rabbi was called in to terminate the controversy, which he decided in God's favour; and at another time God is said to have acknowledged himself overpowered —Pp. 113—115.

For each of these traditions Mr. Allen produces his authorities: and though it would far exceed our limits to quote many of the original passages, justice requires that such charges should not be left altogether unsupported. We therefore give the following literal translation of the passage of the Talmud, in which God is represented “as inflamed with a momentary paroxysm of rage every day,” which we have selected, partly because it is an exquisite specimen of rabbinical wisdom, and partly because, to the best of our knowledge, it has never before been presented to the public in an English dress.

Rabbi Jochanan said, in the name of Rabbi Josch, How do we know that we ought not to soothe a man at the instant when he is angry? Because it is written, “Let my countenance pass, and I will give thee rest.”* (Exod. xxxiii. 14.) That is, the Holy One, blessed be He! said to Moses, “Wait till my angry countenance is over, and then I will give thee rest.” Does, then, the Holy One, blessed be He! ever grow angry?—Yes; for we are taught, “And God is angry every day.” (Ps. vii. 12.) And how long does his anger last?—A moment. But what is a moment?—The 58,888th part of an hour, this is a moment. And no creature could ever hit that precise time except Balaam the wicked, concerning whom it is written, that he “knew the knowledge of the Most High.” (Numb. xxiv. 16.) What! he who did not know the knowledge of his own beast, did he know the knowledge of the Most High? What do we mean by the knowledge of his beast?—She [the ass] said to him, Why didst thou not ride on the horse? he said to her, I let it go out on the meadow. Then immediately she said to him, “Am I not thine ass (and that not merely to carry burdens, but) upon which thou hast ridden (not only occasionally, but) ever since I was thine to this day?” (Numb. xxii. 30.) [An indecent passage

* We have translated the text in the sense in which these learned Rabbies appear to have understood it: the authors of our English version seem to have taken a different view of the sentence. But their authority of course goes for nothing. *Quare*, Will Mr. Hurwitz acknowledge that the inference here drawn from the sacred text is “unwarrantable?”

omitted.] And consequently we infer that [by knowing the knowledge of the Most High] he knew only how to hit that precise time at which the Holy One, blessed be He! is angry. And this is what the prophet said to Israel, "O my people, remember now what Balak king of Moab consulted, and what Balaam the Son of Beor answered him from Shittim unto Gilgal, that ye may know the righteousness of the Lord." (Micah vi. 5.) What must we understand by the expression, "that ye may know the righteousness of the Lord?" Rabbi Elczer said, The Holy One, blessed be He! said to Israel, "See how many favours I have conferred upon you, in that I was not angry in the days of Balaam the wicked; for had I been angry, none of Israel would have remained or escaped." And this is the meaning of what Balaam said to Balak, "How shall I curse when God hath not cursed? or how shall I be angry when the Lord hath not been angry?" (Numb. xxiii. 8.) From which we infer that on those days he was not angry. Again, how long does his anger last?—A moment. But what is a moment?—Rabbi Abon (or, as some say, Rabbi Abinab) said, a moment is that space of time in which you can pronounce "moment." And how do we know that he is angry a moment?—Because it is said, "For his anger endureth but a moment: in his favour is life." (Psa. xxx. 6.) Or, if you please, I infer it from hence, "Hide thyself, as it were for a little moment, until the anger be overpast." (Isa. xvi. 20.) Again, at what time does he grow angry? Abijah said, 'In those first three hours when the comb of the cock turns white, and he stands on one leg.' But he may stand so at any time. At any other time he has still some tint of red, whereas, at that time he has no tint of red [in his comb.]

A certain heretic, who lived in the neighbourhood of Rabbi Joshua, the son of Levi, used to tease him very much with texts of Scripture. One day the Rabbi took a cock, and placed it between the legs of his bed, and looked intently upon it, resolving within himself, when that time comes I will curse this heretic. But when that time came, he fell asleep; therefore he said, I infer from hence that it is not the custom of the world to act thus. For it is written, "And his tender mercies are over all his works." (Psa. cxlv. 9.) And it is also written, "It is not good for a righteous man to inflict punishment." (Prov. xvi. 26.)—*Talmud. T. Berachoth. § 1. p. 7.*

What hidden wisdom may be concealed under this blasphemous nonsense, we leave Mr. Hurwitz to explain. The only apology, as Mr. Allen observes, which has ever been offered for these representations, is, that they were not intended to be literally understood, but are altogether figurative and parabolical. But, he adds,

A similar mode of exposition might be employed, and indeed has been employed, in defence of the descriptions and exploits of the fictitious deities of heathen poets; and, it may safely be added, with similar success. He who can believe that all the reveries of the Rabbis were intended as moral and theological apoloques, will find little difficulty in persuading himself that there is a plenitude of mystical instruction in the mythology of the heathens.

Some learned men, while they have acknowledged themselves incompetent to develop the moral and theological wisdom which they suppose to be concealed in numerous passages of the Talmud, have deemed it an unanswerable argument in favour of some figurative and parabolical sense being the true and original meaning of those passages, to allege that the writers could never have been so foolish and absurd as to expect others to believe, or to intend themselves, what their language literally expresses. But this argument is scarcely to be distinguished from what logicians call *petitio principii*, a gratuitous assumption of the point at issue. If the folly and absurdity of any statements, narrative or didactic, under-

* In the original the phrase is "none of the enemies of Israel," a periphrasis commonly used by the Rabbies when they utter any thing prejudicial to Israel.

stood in the sense which the language of their authors naturally conveys, were admitted as a sufficient reason for concluding those authors to have meant something much wiser and better than what they have said, it would equally serve to explain away all the absurdities and follies that were ever broached in the world.—Pp. 145—147.

For the traditions concerning angels and demons, we must refer our readers to Mr. Allen. But we cannot refrain from transcribing, from the chapter on paradise, the following account (doubtless a well-authenticated narrative) “of the stratagem by which Jehosha, a cunning Rabbi, is represented in the Talmud as out-witting the angel of death, and getting himself, both soul and body, into paradise without dying.”

Our Rabbies of blessed memory say, that Rabbi Jehosha Ben Levi was a perfectly righteous man. Now when the time of his departure from this world was at hand, the holy and blessed God said to the angel of death, Comply with all that he requires of thee. Then said the angel to Jehosha, The time draweth nigh when thou art to depart from this world; I will grant thee all that thou requirest. When Rabbi Jehosha heard this, he said to him, My request to thee is, that thou wilt shew me my place in paradise. And the angel said to him, Come along with me: I will shew it thee. Whereupon Rabbi Jehosha said, Give me thy sword, that thou mayest not therewith surprise me. And immediately the angel of death gave him his sword; and they went together, till they came up to the walls of paradise. When they were come up to the walls, the angel of death raised Rabbi Jehosha up, and set him upon them. Then jumped Rabbi Jehosha Ben Levi from the wall, and descended into paradise. But the angel of death caught hold of the skirts of his cloak, and said to him, Do thou come out. But Rabbi Jehosha did swear by the name of the eternal God that he would not come out from thence; and the angel of death had not power to enter in. Hereupon the ministering angels presented themselves before God, and said, Behold what the son of Levi has done; he has by force taken his part in paradise. Then follows a conversation which terminates in a decision that “he shall not go out of paradise.” And the angel of death, seeing that he could not draw him out, said to him, Give me my sword. But Rabbi Jehosha refused to give it him, till” (another rabbinical authority says, ‘at the end of seven years,’) “a voice came from heaven, which said, Give him the sword; for he has occasion for it, for the killing of others therewith. And Rabbi Jehosha said to him, Swear thou to me, that thou wilt not let it be seen by man, or any creature, when thou takest away their souls. For before that time the angel had been used to slay mankind, even the infant on the mother’s lap, in a manner visible to all. And the angel of death did swear in that same hour; and Jehosha gave him his sword again. Then Elijah began to lift up his voice before Rabbi Jehosha, saying to the righteous, Make room for the son of Levi; make room for the son of Levi.—Pp. 181, 182.

Among the traditions concerning hell, our readers will not be surprised to find that the doctrine of purgatory occupies a conspicuous place, or that “the liberation of Israelites from hell is said to be greatly promoted and accelerated by the prayers of their surviving sons.” Mr. Allen states, that a certain prayer, called the *Kodesh*, in the daily morning service, is said to possess this wonderful efficacy, “When the son prays, and says the *Kodesh* publicly, then, releaseth he his father and his mother out of hell.”—P. 184.

Turning to the chapter on human souls, we find, as perhaps our readers are by this time prepared to expect, that souls transmigrate into other bodies, and that there are learned debates among the Rabbies, as to whether the whole soul migrates, or only a part of it, through what fumber, and what kind of changes it can pass, as, for instance, into other human bodies, into quadrupeds, insects, fish, leaves of trees, stones, water-falls, water-mills, and what not? For these, and similar stories, equally wise, and equally true, we refer our readers to Mr. Allen's volume, pp. 206—210.

Were we not afraid of trespassing on the patience of our readers, we should extract a few of the traditipns concerning persons mentioned in the Old Testament; but we prefer giving another extract from the Talmud, which we believe has not before appeared in our language. Mr. Allen states that

Moses is represented by the Cabbalists as having received the law, not as is commonly believed among Christians, by the condescension of the divine Majesty on mount Sinai, but by actually ascending into heaven to fetch it; and ample details have been given of the opposition he experienced from numerous and mighty angels, and the means by which he overcame that opposition, and surmounted other difficulties in his progress through the celestial regions. But to recount these cabbalistic adventures, would require more room than the limits of the present work will allow.—P. 225.

A part of these adventures is thus related in the Talmud.

At the time when Moses "ascended up on high," the ministering angels said to the Holy One, Blessed be He! O Master of the universe, what has one born of woman to do amongst us? Then said He to them, He is come to receive the law. They answered Him, What! that precious and hidden thing, which has been hidden with Thee ever since the six days of the creation, nine hundred and seventy-four generations before the world was created, dost Thou intend to bestow it on flesh and blood? "What is man, that Thou art mindful of him, and the son of man, that Thou visitest him? O Lord, our Governor, how excellent is thy name in all the earth! Thou shouldest rather give thy glory to the heavens."* (Ps. viii. 4, 1.) Then the Holy One, blessed be He! said to Moses, Give them an answer. He said, O Master of the universe, I am afraid lest they should burn me with the breath of their mouth. He said to him, Take hold of the throne of my glory, and give them an answer. For it is written, "He holdeth the face of His throne, He spreadeth his cloud upon him." (Job xxvi. 9.) And Rabbi Nahum said, This text teaches us that God spread out the brightness of his *shekinah*, and overshadowed him with it. Then Moses said to Him, O Master of the universe, the law which Thou art about to give me, what is written in it? "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." (Exod. xx. 2.) Then said he to the angels, Did you ever go down to Egypt? Were you ever made slaves to Pharaoh? What then can the law be to you? Again, What is written in it? "Thou shalt have no other gods before me." (Ver. 3.) Do you dwell among the uncircumcised nations, who worship idols? Again, What is written in it? "Remember the Sabbath-day, to keep it holy." (Ver. 8.) Do you do any work, that you should stand in need of rest? Again, What is written in it? "Thou shalt not take the name of the Lord thy God in vain." (Ver. 7.) Is there any trading among you, [*i. e.* that an oath should ever be necessary?]

* See note on Exod. xxxiii. 14, p. 651.

Again, What is written in it? "Honour thy father and thy mother." Have you a father or a mother? Again, What is written in it? "Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal." Is there any quarrelling among you? Are there any evil propensities among you? Then they immediately acknowledged that the Holy One, blessed be He! was right. For it is written, "O Lord, our Governor, how excellent is thy name in all the earth." (Ver. 9.) But is it not again written, "Thou shouldest rather give thy glory to the heavens?" Then immediately every one of the angels became his friend, and God delivered to him the law. For it is written, "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts by being man; i. e. on account of thy being [not an angel, but] man, thou hast received the gift."—*Talmud. T. Sabbath.* p. 88.

It may be said that all this is evidently a fable, and that no writer in his senses could ever intend or expect that it would be understood as a literal narrative of real facts. Be it so: but what excuse can be offered for the accommodation of the eighth and sixty-eighth Psalms, when the same Holy Spirit, who commissioned the prophet to utter them, has commissioned the apostle to proclaim that a greater than Moses is here?*

The future coming of Messiah is an article of such exceeding importance in the Jewish creed, that we cannot close this paper without a specimen of the traditions of the Rabbies on this subject.

When Messiah shall have gathered all Israel out of all nations, and brought them into the land of their forefathers; when he shall have rebuilt the city and restored the temple with its ancient services; the Rabbies tell us, he will celebrate a royal festival, to which all Israelites shall be invited, and where they shall experience a most gracious reception, and every one of them be seated at a golden table.

As other kings and princes, at public festivals, are accustomed to entertain their guests with spectacles and games, so this banquet of Messiah is to be introduced by a sportive exhibition. He will entertain himself and the company with a battle between Behemoth and Leviathan, as it is written: "There all the beasts of the field play." (Job xl. 20.) The various feats of Behemoth will be highly gratifying to Messiah: "This also shall please the Lord, better than an ox or bullock that hath horns and hoofs." (Psal. xix. 23.) But Leviathan will advance to the contest, armed with his scales as with a breast-plate and coat of mail, dreadful to behold: "His body compacted with scales, close to each other, like molten shields." (Job xli. 15.) The battle will be fierce; but the combatants being equally matched, neither will be victorious. They will both fall, exhausted by fatigue. Then Messiah with a drawn sword will stab and slay them both: "In that day the Lord, with his sore and great and strong sword, shall punish Leviathan the piercing serpent, even Leviathan that crooked serpent." (Isa. xxvii. 1.) "He that made him, can make his sword to approach unto him." (Job xl. 19.) "Thou brakest the heads of the dragons in the waters." (Ps. lxxiv. 13.)—*Pp. 278, 279.*

Then follows the feast; as it is written, (say they) "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined." (Isaiah xxv. 6.) Among other delicacies at this feast, "the female of this Leviathan shall be brought

* See Heb. ii. 6—10, and Ephes. iv. 8—11.

to table, as 'salt fish. For the Rabbins tell us,* that God having created male and female of every creature, immediately slew the female Leviathan, to prevent the destruction of the world, which would have happened if the propagation of that creature had been suffered: and that, having slain her, he laid her up in salt, ordaining her for the faithful Jews at the grand feast of the Messiah. They tell us, likewise, of a female that was created with Behemoth, which God immediately rendered 'barren, for the same reasons that are alleged for his slaying the female Leviathan; and which female, likewise, God somewhere preserves for the great occasion we are speaking of.† The banquet is to be followed by music and dancing. After these things Messiah is to marry; and, having reigned, some say forty years, others seventy, others three hundred, three hundred and sixty five, four hundred, a thousand, seven thousand years, he will at length die like other men, and be succeeded by his son: as it is written: "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." (Isaiah liii. 10.)

But why need we proceed further with these melancholy dreams? We again repeat our firm conviction that nothing will be done towards effecting the general conversion of the Jews, until these awful delusions are swept away. And for this purpose, all that is wanted is exposure. If a dozen or score of such passages, as those which we have here exhibited, were selected from the Talmud, and published, each in a separate tract, the Hebrew being printed on one page, and a literal English translation on the other; and if the same passages were published in Hebrew and Dutch, Hebrew and German, &c., and liberally circulated among the Jews in London, Amsterdam, Hamburg, Berlin, and other places where their congregations are numerous, it is scarcely possible but that mere curiosity would induce many of them to read the extracts, and that some at least would be awakened from their death-like sleep, and hail the dawning of a brighter day.

ART. III.—*Sketches of the Danish Mission on the Coast of Coromandel.*

By the Rev. E. W. GRINFIELD, M. A. Pp. 152. London: Rivingtons. 1831.

SECTARIANS of all denominations, and those very apocryphal churchmen who prefer the patronage and support of a Society, to say the least, unfriendly, to the distribution of the Book of Common Prayer, together with the Bible, are too frequently in the habit of

* Talmud. T. Bava Bathra. § 5.

† Stehelin's Kabbinal Literature; or, The Traditions of the Jews contained in their Talmud and other Mystical Writings; vol. ii. p. 215.

indulging in sarcastic allusions to the venerable Society for Promoting Christian Knowledge, and endeavouring to exalt their idol by the debasement of the object of the reverential attachment of all true and orthodox members of the Church of England. As we intend, however, in a few subsequent numbers, to enter into a full vindication of the history and proceedings of that excellent Institution, we shall not anticipate the subject at present, and should not indeed have alluded to it at all, had not the volume before us contained a direct refutation of the charges of indifference, which have been somewhat lavishly brought against the Church of England, in the person of her adopted child, and proved incontestably that wherever the interests of true religion were concerned, "the Society for Promoting Christian Knowledge," had only to be informed of the fact, to come forward with both personal and pecuniary aid, for the purpose of upholding the good cause to the utmost extent of her ability.

Mr. Grinfield's sketches are valuable in every point of view, primarily, because, as he informs us, the entire "narrative is drawn from the manuscript records of the Society for Promoting Christian Knowledge," and therefore unimpeachable; and next, in consequence of their treating of a subject of paramount interest and importance,— "the establishment of several religious institutions connected with the conversion of the heathen," and the progress of the first Protestant missions in the East. The first thing that strikes us, in common with the Editor of this work is, the attention shewn by the Dutch colonists to the religious wants of the natives wherever they settled. This, indeed, has always been a highly honourable feature in their character. No sooner had they gained possession of Ceylon, than they began to build Christian churches; so that in the time of Baldaeus, the Dutch preacher and historian, (1660) there were thirty-two churches in the province of Jaffna only, "though in the year 1806," writes Buchanan, "there is not one Protestant European minister in the whole province." It was the policy of the Dutch never to give an official appointment to any native who was not a Christian; but it was the complaint of Bishop Heber, that a policy directly contrary to this was pursued towards the native converts of India. This reproach, alas! too justly merited, is not altogether undeserved even at this day, although we learn that much has already been done, and more contemplated, for the effectual reform of such an enormous and crying evil. In fact, the influence of religion is no longer confined to mere outward parade; the heart has been touched: and that which the first Protestant apostles in the East so ardently prayed for, appears likely, after the lapse of a century and a quarter, to be carried into effect. At the time when Bartholomew Ziegenbalg (whose life and labours commence the volume before us) resolved to exchange the amusements of a traveller for the labours

of a missionary, the *pure* gospel of Christ may almost be said to have been unpreached in the land whither his pious views were directed. The Eastern languages were totally unknown, and the mongrel Portuguese in common use was, in a great measure, unintelligible to Europeans as well as natives. Nor had the conduct of the former given the latter any very exalted idea of the religion which produced so little effect on the conduct of its professors. Ziegenbalg at once saw the difficulties with which he had to contend; but such was his determination,—such his unwearied devotion to the service of God, that in less than six months he was able to give instruction to the natives in their own dialect! Nor will this surprise the reader after the perusal of the following extract from a letter to Dr. Lutkens, written about this period, wherein he gives a description of the manner in which he usually spent the day.

“After my morning devotions, I explain Luther’s Catechism, from six to seven, in Portuguese. From seven to eight repeat Tamul words and phrases. From eight to twelve read Tamul books in the presence of native teachers. From twelve to one dine, and during dinner read some passages of Scripture. From one to two, lie down to rest during the burning heat. From two to three catechize at home. From three to five read Tamul. From five to six join with Plutscho in prayer, and converse with each other. From seven to eight am read to by a native. From eight to nine sup. Afterwards we converse with our domestics on the business of the day, and finish with prayer and singing.”
—P. 14.

The success of this excellent man was proportioned to his exertions; and we, consequently, in the course of a few years, find numerous converts to the faith; and now it was, that the Societies for Promoting Christian Knowledge and the Propagation of the Gospel shewed themselves sincere in their professions. The most efficacious assistance in money and books was afforded to this foreign mission; and the latter society having forwarded a press, which was taken by the French, it was repurchased by the former, and set up at Tranquebar: speaking of which, Dr. Buchanan observes, “it may be said to have been the fountain of all the good that was done in India during the last century.”

The literary labours of Ziegenbalg were most extensive and important. The New Testament was published in Malabar, in 1713-14; besides which, he had previously composed or translated thirty-eight treatises for the benefit of the converts, in the same language. With the assistance of his able fellow-labourers, Plutscho and Grundler, the Old Testament was in a state of forwardness; and so great interest had their labours excited in England, that George I. twice addressed letters of encouragement and congratulation to them, which Mr. Grinfield has inserted. The account of his death, in many points, so forcibly recalls to our mind the excellent Heber, that we cannot here omit it.

But the health and strength of this excellent man began visibly to decline about this period, so that it was thought advisable he should make an extensive tour along the coast, as he had generally found travelling conducive to the restoration of his health and spirits.

He set out accordingly, on January 8, 1719, and, as was customary with him, he took every opportunity for entering into friendly conference with the natives on religious subjects. Upon his arrival at Cuddalore, he found himself so much worse, that he sent immediately for Grundler, who came to him on February 10th, and found him in almost a dying condition. The following day he received the sacrament, and lingered until the 23d of that month.

Having that morning risen at six, and finished his devotions, he became so much worse about nine, that his dissolution was evidently approaching. On Grundler inquiring whether he longed, like the apostle, to be with Christ, he replied, in a faint voice, "Even so do I; and may God grant that, through the merits of my Redeemer, I may be admitted into his heavenly kingdom!" When the agonies of death came upon him, Grundler brought to his mind the words, "I have fought the good fight!" To which he replied—"how gladly would I undertake that good fight, to enjoy its unspeakable reward!" He then requested that a favourite Lutheran hymn might be sung, and soon after he fell asleep.

Thus lived and thus died Bartholomew Ziegenbalg, one of the most eminent and successful missionaries who have adorned the Christian Church since the days of the apostles. It would be difficult, indeed, to mention any individual whose zeal was so singularly unalloyed with fanaticism, or who combined, in such a wonderful degree, the studies of the scholar with the activity of the missionary.—Pp. 44, 45.

At this period, that distinguished and eminent divine, Archbishop Wake, fulfilled the duties of president of the Society for Promoting Christian Knowledge; and, as it may be well supposed, took no inconsiderable interest in the success of the Danish Missions. One of his letters, indeed, to Benjamin Schultz, the successor of Ziegenbalg and Grundler, breathes such a pure spirit of Christianity, and contains so much in favour of the Church and Society over which he so long, and so beneficially presided, that we are convinced it needs no apology on our parts to reprint it in this place.

"To the most excellent Benjamin Schultz, the highly esteemed Apostle and Evangelist of the heathen in India, William, by Divine Providence, Archbishop of Canterbury, wishes grace and peace in Jesus Christ our Lord:

"You will wonder, not without reason, that having received your letters so many months since, I should still complain of the want of time, and should even now find scarce any leisure for answering them. But you know well the manners of the aged, and how slowly they transact business, if not urged to it by the necessity of the case. The vessels are ready to sail—friends are urgent for me to write, and demand the letters to be sent without delay. Accept, then, most excellent Sir, this letter, not as I would wish it to be, but such as a few hurried moments will allow it, and such as an aged man can write, who is now entering his seventy-third year, worn out by infirmities, and scarcely able to hold his pen. Yet, even in this hurry, I cannot but congratulate you on the glad intelligence contained in your letters of the increasing conversions of the Indians at Madras, and of the general progress of your mission, which seems to require nothing more than that we should send you some able assistant from Europe. Your wishes are herewith accomplished. We now send you Sartorius, a man educated at Halle, that fruitful college of missionaries, who seems formed by nature for this object, and who has been long tried and approved in public affairs, whom may you receive as an affectionate fellow-labourer, and treat

according to your wonted benevolence. He comes recommended to us by Professor Francke, the worthy son of a worthy father, and in his name we commend him to you, and entreat you to receive him kindly. Such is his piety and humility, that he will rejoice to be advised and directed by your experience. May God grant you both long to live, and to enjoy sound health in body and soul! May he uphold you in your work, and defend you against every adversary, and grant you the utmost success in the conversion of the heathen, that thus his knowledge may be extended to the end of the earth, and that thus the prophecy may be accomplished concerning his Son, 'when the heathen shall become his inheritance, and the utmost parts of the world his possession.' May the Almighty Father fulfil this prophecy in our days, to whom, with the Son and the Holy Spirit, be all praise and glory, for ever and ever. Amen. Farewell, most excellent Sir, and assist with your prayers the advocate and admirer of your piety and labours in the Lord. W. C."—Pp. 59, 60.

For the accounts of Dahl, Keistenmarher, Gerické, Jæniké, Kolhoff, &c. as well as of C. F. Schwartz, "the most celebrated missionary amongst the heathen of modern times," and who, like Beda of old, has obtained the exalted prænomén "venerable," we must refer to the labours of Mr. Grinfield. "But," as observes that gentleman,

The following letter of the Rajah of Tanjore relating to this subject is too valuable and curious not to be inserted at length.

"To the Honourable Society for Promoting Christian knowledge.

"Honourable Sirs,—I have requested of your missionaries to write to you, their superiors and friends, and to apply to you in my name for a monument of marble to be erected in their church, which is in my capital and residency, to perpetuate the memory of the late Father Schwartz, and to manifest the great esteem I have for the character of that great and good man, and the gratitude I owe him as my father and friend, the protector and guardian of my youth. I beg, therefore, to apply to you myself, and to request that you will order, on my account, such a monument as may be fixed to the pillar which is next the pulpit in which he preached.

"May you, Sirs, ever be enabled to send to this country such missionaries as are like the late Mr. Schwartz. I am, Honourable Sirs, yours,

"Tanjore, May 28, 1801.

"SERFOGÉE RAJAH."

The monument was accordingly executed by Flaxman, and is now placed in the church at Tanjore.—P. 131.

The extracts we have made render it quite unnecessary to say one word in favour of these excellent sketches; but it is not alone the character of these painful labourers in the vineyard of Christ, that we are led to admire and are anxious to imitate; we are beyond measure gratified to find that in all their trials they found friends in this country, and that the venerable Society for Promoting Christian Knowledge supported them with many thousands of pounds, exclusive of books and other necessities; and we ought never to forget that.

Whilst we commemorate the virtues of Schwartz, let it not be forgotten that it was owing to the zeal, liberality, and encouragement of the Society for Promoting Christian Knowledge, he was enabled to prosecute his labours with success. It is a high tribute to the christian zeal and moderation of this Society, that it was content to sink awhile the recollection of all difference between Lutherans and Episcopalians, in the one great and paramount design of planting Christianity in British India. These missionaries they evidently received as subservient and preparatory to the great end and object of finally bringing the Church of England itself into contact with the British Empire in the East; and this we have lived in our day to see accomplished.—P. 132.

LITERARY REPORT.

A Sermon preached at the Coronation of their most excellent Majesties, King William, IV. and Queen Adelaide, in the Abbey Church of Westminster, September 8th, 1831. By CHARLES JAMES, Lord Bishop of London. Published by his Majesty's Command. London: Fellowes: 1831. 4to. Pp. 15.

ON no occasion can a Christian preacher be more feelingly alive to the responsibility of his office, than when called upon to enforce, in the presence of his sovereign, the reciprocal duties of a king and his people. Faithfully did the learned Prelate execute his trust, in the admirable sermon before us; and the hearts, both of their Majesties and their subjects, must have responded to the words of wisdom, without flattery, which were offered to the one, and of instruction, with authority, which were addressed to the other. In one point, however, we must withhold our assent to the Bishop's premises; though perhaps the duty inferred becomes, from our view of the case, yet more imperative. That the kingdom was not transmitted to our Sovereign "unimpaired in dignity and strength," the "Catholic Relief Bill" is a melancholy memorial; but the inroads which have been already made into the stability of the constitution demand a more energetic resistance against further aggressions on the part of those, who would fain see its honours in the dust.

The Foundation and Extent of Duty; an Address delivered at the Commencement, in the General Theological Seminary of the Protestant Episcopal Church in the United States, held in St. John's Chapel, New-York, on the 1st of July, 1831. By the Right Rev. HENRY U. ONDERDONK, D.D., Assistant Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania. Published at the request of the Trustees. New-York. Printed at

the Protestant Episcopal Press. Pp. 15.

IN the course of our reading, professionally and editorially, we seldom meet, in so small a compass, with so much sterling sense, such explicit and sound reasoning; in a word, such a fine specimen of what addresses of this description ought to be, as are displayed in that of the Right Rev. Prelate above named. We are not generally in the habit of being lavish of our commendations; but we feel, on the present occasion, that we should scarcely be performing our duty were we to withhold the warm tribute of admiration which this excellent discourse has elicited. Willingly, indeed, if that were practicable, would we transmit the entire pamphlet to *The Christian Remembrancer*; adapted as it is, in every particular, for what we venture to pronounce an orthodox publication; but, as this cannot be, we shall gratify our readers with one extract of some considerable length, which, we are convinced, will fully bear us out in the opinion we have hazarded, and make the public desirous of perusing the original.

Upon the *Unity of the Church*, and its establishment by Christ, the Bishop speaks most forcibly, and his sentiments may be read and pondered by some of our Clergy with advantage.

"Union with the visible body of Christ (the Church) is, in this view, a practical, a moral duty, ranking with that of giving countenance to the cause of virtue. No other benevolent or moral institution can compare its claims with those of the Church, since it only has a character from God. However perverted by human mismanagement, the Church is infinitely more conducive to virtue, benevolence, and uprightness among men, than any other organization of human society. Let us briefly examine how far the claims of the Church may be illustrated by a fair deduction from the principles elucidated in the Address. Ordinary morals regard only or chiefly

a small circle of human beings, those about us or near us; while those are disregarded, or nearly so, with whom we have no direct or known intercourse, as the inhabitants of other regions or even districts. But God traces an influence, however remote or circuitous, of every human being on every other; and to render the good influence thus exerted more efficient, he would have it all combined and consolidated. This combination and consolidation, formed under the Divine character revealed in the Bible, produces the body called the Church; a body, which is constantly exerting in and over the world its concentrated influence in favour of good and against evil. Now, to proceed to a few deductions from this argument, the first consequence that flows from it is, our obligation to preserve the *Unity* of the Church; for, if we divide it, we sever the concentrated influence which God would have it wield; nothing but the prevalence in the Church of gross corruption, can absolve its members from the duty of preserving it *one*. The next consequence of the above premises is, that we should maintain *harmony within the Church*, submitting to its laws, its discipline, its ritual, to every order which it has a right to make; otherwise, though we destroy not its consolidation, we distract its affairs, and so diminish its influence in the great cause of virtue and holiness. Another consequence of the premises referred to is, that we ought to accede to the institutions ordained, not as above, by the Church, but *for it*, by its divine Constitutor and Head: and here I shall name its *ministry*. That a ministry is ordered for the Church in the New Testament, almost all Christians agree: that this ministry is there exhibited in the three orders which constitute what is called the Episcopacy, and that *no other* form of a ministry is there to be found, has been often and abundantly shewn, and is, I presume, allowed and asserted by all to whom the present remarks are addressed: that to create a new ministry is not only thus unauthorized by Scripture, and discountenanced also by reason,—for even reason would prefer that the Founder of the Church

should found likewise its ministry,—but tends, moreover, to distract and subvert the sacred moral influence, which the Deity would have the Church to wield, needs no demonstration. I see not, therefore, how any one, who rightly views these things, can withhold his belief in the broad proposition, that there is an intrinsic and (as before explained) eternal propriety and fitness in the institution called the Church, and in that of the ministry connected with it; since, to do the greatest possible good to others is of intrinsic obligation, and this is the method which God, in his omniscience, sees will produce this grand beneficial result on the world in the most effectual manner; since also it is intrinsically improper and unfit to lay the stumbling block of divisions in the way of any, and the Church and ministry, constituted according to Scripture, can alone claim the right not to be divided or intruded upon by human authority."—Pp. 12, 13.

The only comment we shall add, is, that the Episcopal Church of America has reason to be proud of her sons.

Good Thoughts in Bad Times; Good Thoughts in Worse Times; Mixed Contemplations in Better Times. By THOMAS FULLER, D.D. London: Pickering. 1830. 12mo. pp. 365.

THE larger works of Fuller—his "Worthies, and Church History,"—are, doubtless, well known to the generality of our readers; but his smaller tracts, from their extreme scarcity, are seldom to be met with; and we trust that the neat little volume before us is only the first-fruit of an intention to reprint the whole in the same form. Be this as it may, nothing could be better timed than the appearance of these "good thoughts." *Bad*, indeed, are the *times* in which our own lot is cast, and we have a sad prospect before us of *worse times* to come; while both the realities of the present, and the expectation of the future, bear a striking analogy to the scenes of puritanical and revolutionary violence, which call forth the quaint, yet pious, ejaculations, of this devout but eccentric divine. His "Mixed Contemplations"

were published immediately after the Restoration, and devoutly do we wish that a crisis is at hand, in which, as at that period, the heart of all faithful and loyal subjects may be cheered with a reviving hope of the peaceful enjoyment of those blessings, which the enemies of their country would annihilate at a blow,

We have taken so great a fancy to this delightful little volume, that we are almost induced to visit the publisher with a "puff direct," and review his catalogue. We have been, ourselves, thereby tempted to a stroll into his back shop, and eased withal of some of the loose sovereigns which had chanced to stray, for the purpose, into the corner of our pockets; and it is but fair that we should bring our friends into a like scrape. Let them proceed then, forthwith, to the Aldine Repository, in Chancery Lane; and request Mr. Pickering to favour them with a sight of the Diamond Greek Testament, the Holbein Bible cuts, the Thomas à Kempis, Walton's Lives, and some few other standard works, which are there enshrined; and if they do not come out poorer—we should perhaps say richer—than they went in, all we have to say is, that they have more resolution than taste, and are altogether strangers to the sublime conceptions which arise in the mind while contemplating a specimen of typographic elegance and accuracy. These are the distinguishing characteristics of the several valuable reprints of standard authors, upon which Mr. Pickering has ventured; and not only does his enterprise deserve, but the interest of the purchaser will, we should think, ensure encouragement.

Friendship's Offering; a Literary Album, and Christmas and New Year's present, for 1832. London: Smith, Elder, & Co. 12mo. Pp. xi. 384.

AN early copy of this beautiful little volume has reached us; and therefore, according to annual custom, we shall go a little out of our way to introduce it to our readers. At present, however, we have neither time nor space to do justice to its merits; and as none of its brethren have yet made their appear-

ance, we shall dismiss it, for this month, with the simple statement, that it is equal at least, if not superior, to any of its predecessors. Of the *Annulet* and some others, we have been led to augur highly; and we hope, in our next number, to speak of the forthcoming *Souvenirs*, *Keepsakes*, *Gems*, *Wreaths*, &c. *et id genus omne*, in terms of due respect and commendation.

Considerations on the condition of the Soul in the intermediate State between Death and the Resurrection, with reference to the Arguments advanced in a work entitled "A View of the Scripture Revelation concerning a Future State; by a Country Pastor." By the Rev. FREDERICK RICKETTS, A.M. Rector of Eekington cum Killamarsh, and Domestic Chaplain to the Earl of Liverpool. London: Rivingtons 1831.

THAT "there is nothing new under the sun," is proved in the world of books beyond doubt. Indeed we have a project for employing a few winter evenings and amusing our readers with drawing up a cycle of dogmas, doctrines, and discoveries, shewing how regularly, in the course of years, each recurs in its order, with all the air of novelty. Our readers will suppose that we do not, after this introduction, attribute much originality of idea to the reverend author of the pamphlet above quoted; but we owe it to him to say, that he has shewn both a pains-taking research, and a talented ingenuity in the execution of his task. If we have a future opportunity of returning to this subject, we may avail ourselves of it, to state Mr. Ricketts' views in contra-distinction to those of recent as well as ancient writers.

A Text Book of Popery: comprising a brief History of the Council of Trent, a Translation of its doctrinal Decrees, and copious Extracts from the Catechism published by its authority; with Notes and Illustrations: the whole intended to furnish a correct and complete View of the Theological System of Popery. By J. M. CRAMP. London: Holdsworth and Ball. 1831. 12mo. Pp. xv. 439.

It has of late been a frequent complaint with the papists, that doctrines have been attributed to them, which they do not profess to believe. Though we are not aware, that there has been any just ground for this complaint, we are by no means surprised that they should endeavour to blink some of the thousand absurdities and impieties, of which their creed has always been supposed to consist. There is one test, however, by which their tenets may at all times be tried, without the possibility of a charge of misrepresentation and unfairness. The decretals of the Council of Trent are held sacred by every member of the Romish Communion, without exception or reserve; and they cannot, therefore, refuse to be tried by the decisions of that assembly. Upon the basis of these decisions Mr. Cramp's useful little volume is founded; and we recommend it as a Text-Book to those who would wish to form a complete and correct estimate of the doctrines of the Romish Church. The originals of the "Decreta et Canones Concilii Tridentini;" the "Acclamations Patrum," "Regulæ Indicis," and the Creed of Pope Pius IV. are added in an Appendix; and are valuable as a means of verifying the premises from which the author's conclusions are deduced.

The Life of the Rev. John Wesley, A.M., sometime Fellow of Lincoln College, Oxford, and Founder of the Methodist Societies. By RICHARD WATSON. London: Mason. 1831. 12mo. Pp. viii. 279.

If schism can be justified only by scriptural observances of the National Church in matters essential to salvation, the sin is of course exaggerated in proportion to the weakness of the alleged causes of separation on the part of non-conformists. Respecting therefore, as we do, the Wesleyan Methodists, from the fact of the very minute shades of difference between their doctrines and our own, we cannot forbear to express our deep and unfeigned regret, that a few comparatively unimportant forms should cement the wall of partition which excludes them from our communion. Let the unbiassed reader

peruse the life of their founder, now before us, and he will find little therein from which he would be disposed materially to dissent, and nothing which is not equally advocated by what is called the Evangelical party of the Church of England. In fact, there are many of this party whose Calvinistic tenets are far more repulsive than those of Wesley; nor are the divisions which they cause within the pale of the Church much less dangerous than open schism. In Mr. Watson's biography of Wesley, allowance must of course be made for the prejudices of a professed disciple of the subject of his memoir, and we should, doubtless, recommend the work of Southey, as infinitely superior both in literary merit and candid statements; but we should be apprehensive of no unfavourable result from an unbiassed examination of Wesley's opinions and practices, as represented even in the partial picture before us.

The Layman's Appeal for the Church; with Animadversions on Mr. Beverley's Letter to the Archbishop of York, and Tombs of the Prophets. By ROBERT BAXTER. Doncaster: Whites and Brooke. London: Nisbet. 1831.

WE regard the labours of the laity in defence of the Church with a double portion of gratitude, respect, and admiration; they acquire additional force and value from their admitted independence, their freedom from the imputation of professional bias, and of views narrowed by interest, or confined by the prejudices of education. Of Mr. Baxter's pamphlet we cannot speak more highly than we think; but the value and importance we attach to it will be understood from our admission of the difficulty of submitting to the judgment of our readers one passage in preference to another, where every argument, every sentiment, every line meets with our perfect accordance. It should be, it must be read as a whole, and we want language to express our earnest desire, not only that every staunch Churchman may peruse it to confirm his principles, that every wavering member of our body may study it to satisfy his doubts and

establish his belief, but that every candid dissenter may learn from these pages the value and the authority of those forms, ceremonies, institutions, and doctrines, which he now undervalues. In short, in the unassuming form of a pamphlet, this work, most creditable to its author, in its object, its arrangement, and its diction, contains the substance of a goodly volume. We commend it to general circulation, as a perfect manual in defence of the constitution and principles of the Church of England, apostolical as she is in her origin, and scriptural in her tenets.

The Sunday School Teacher. A Sermon preached for the Benefit of the "General Protestant Episcopal Sunday School Union," in the United States of America. By the Rev. G. W. DOANE, M. A. New-York, 1831.

WE are not surprised that the Board of Management of the above Institution should have been desirous to see this excellent discourse generally circulated throughout the country; nor that their wishes have been so readily seconded by the religious periodicals of the United States. We are, ourselves, indebted to "The Family Visitor" for a copy of it, and have great pleasure in recording our opinion both of the purity of its doctrine, and strength of its reasoning. The office of the Sunday School Teacher is exhibited in a light not only highly honourable to the individual, but as one essentially connected with the progress of the Gospel, and the "maintenance of pure religion and virtue;" its dignity, its responsibility, and its importance to the country, to the Church, and to immortal souls, are eloquently insisted upon; and an appeal founded upon these essentials is made to the Clergy, which we strongly recommend to the serious consideration of the Ministers of the Established Church in the united kingdom, should they ever be called upon to exercise their judgment in appointing a proper individual to discharge the duties of the office. "Can we," says Mr. Doane, "feel too strongly the necessity of selecting for

its duties, the most intelligent, the most experienced, above all, the most religious of the people of our cure?—Can we apply ourselves too diligently to the interesting work of instructing those who are to be, with us, the teachers of our children in the Church?—Can we be too constant, too assiduous, too prayerful, in our oversight of this precious portion of our fold; the lambs of our Saviour's flock? The Sunday School is not designed to release us from duty, but to enable us to do our duty better. It is a wise and prudent application to the service of the Church, of a principle, which, in the affairs of human life, is most useful and effective. It is the division, but let us all remember, not the delegation of labour! If we do it not ourselves, we must see that it is done well."

Our limits will not allow us either to make further extract or extend our remarks; but we cannot help congratulating the American Episcopal Church upon the possession of a Pastor, who, although, as we have been informed, in the enjoyment of considerable wealth, is indefatigable in the discharge of his clerical duties, and a real blessing to the neighbourhood in which he resides.

Letters on the Physical History of the Earth, addressed to Professor Blumenbach: containing Geological and Historical Proofs of the Divine Mission of Moses. By the late I. A. De Luc, F. R. S., Professor of Philosophy and Geology at Gottingen. To which are prefixed, Introductory Remarks and Illustrations, together with a Vindication of the Author's claims to original views respecting fundamental points in Geology. By the Rev. HENRY DE LA FITE, A.M. of Trinity College, Oxford, and Member of the Royal Society of Literature. London: Rivingtons. 1831. Pp. viii. 284.

A VERY proper and well-timed publication. Geology has so many difficulties for the fearful-minded Christian, rendered more difficult by the controversies of its teachers, that any book which serves to disabuse the public mind, at the same time that it enters upon the subjects with which the

science is conversant, cannot but be acceptable to both the Christian and the geologist. The chief object of Mr. De La Fite, in thus re-publishing the clever letters of his late learned friend, De Luc, is to vindicate his claims to those laurels with which different societies have been pleased to decorate the brows of gleaners in those fields which he so skilfully reaped, and to assert his right to be considered the original author of certain views and theories appropriated by later students in that particular branch of science which he so successfully cultivated. It detracts nothing from such men as Lyall, and Buckland, and Sedgwick, whose talents and researches, all who have read their writings must acknowledge, to permit an elder brother to take that place of dignity in the temple of fame which is his due by priority of age, and equal, or greater, maturity of judgment; nor can it impede the march of geology, still young and incomplete, to point out whence it started, and to whom its early direction is to be attributed. The great merit of De Luc was his simpleness of purpose and design; he had no favourite, no fanciful theory to support, but was content to read the page of nature as it was spread before him, and always ready to seek the interpretation of its difficulties in the volume of light, which was written for his instruction, by the God of nature. He was neither too conceited to think himself always right, nor too proud to be corrected where he might be wrong, for he knew that the most accurate observer may sometimes err; but he also knew, that, however accurately he might observe, however carefully he might investigate, if he once lost sight of the pole-star of divine truth, he was abroad on the dark waters of a troubled philosophy, and without a guide to direct him, or a harbour to receive him. His researches, therefore, must always be interesting; and though he has, on some points, trusted more to faith than to sight, no one can gainsay his general accuracy of investigation, or deny him the merit of having been an original and profound thinker. Since his time, the science of geology has greatly progressed, and multitudes

of facts, with which he was, from necessity, ignorant, have been brought to bear upon the chief doctrines in which almost all (at least, all *logical*) geologists agree; but the great data from which his successors reason must be confessed to have been in great measure, if not altogether, established by the individual study and labour of one, who, but for this friendly endeavour of Mr. De La Fite to do him honour, might, before many years, be forgotten in the brilliant circle of names that are familiar to many, who know not why they are so much honoured, or where they acquired their renown.

Religious Principle a Nation's Safety: a Sermon, preached at the Triennial Visitation of the Right Rev. John, Lord Bishop of Lincoln, in St. Martin's Church, Leicester, on Wednesday, July 13, 1831, by the Rev. ANDREW IRVINE, B. D., Vicar of St. Margaret's, Leicester. London: Rivingtons. 1831. 8vo. Pp. 31.

MR. IRVINE preaches from Ephes. v. 15, 16. Adverting to the twofold interpretation which commentators have affixed to the latter clause of the text, he observes, that in either acceptance of the words *redeeming the time*, the reason assigned for so doing, *because the days are evil*, applies with full force at present. He then glances rapidly at the fearful signs of the times, and, tracing the evils which threaten us to the prevailing thirst for knowledge unsanctified by religion, and the unholy readiness with which the demand is satisfied, proceeds to point out the means, under Providence, by which they may be averted. In opposition to that heathenish system of education which excludes religion from its plan of instruction, he enforces the duty of the Clergy to be instant in training up the young in the nurture and admonition of the Lord, to superintend diligently the schools, to preach earnestly in the sanctuary; and not only so, but to keep up a constant intercourse with their flock in daily visitations at their respective dwellings. We are sure that the appeal of Mr. Irvine will not be lost upon his hearers. The Clergy are now sensibly alive to the

duties of their profession; and there was not one, we are persuaded, who heard the able discourse of their clerical brother, whose heart did not anticipate every suggestion so justly and affectionately advanced.

Observations on the History of the Preparation for the Gospel, and its early Propagation; from the dedication of Solomon's Temple to the end of the first Christian Century. By the Rev. I. COLLINSON, M. A. Rector of Gateshead, Durham. London: Rivingtons. 1830. Pp. xii. 448.

THE object of this work appears to be of a complexion similar to that of Mr. Rose's on the Progressive Character of the Gospel (vide *Christian Remembrancer*, vol. xii. p. 91); though confined to the periods before, or immediately connected with, the dawn of Christianity. The introduction considers the necessity for religion, the arguments for a revelation, and the superior claims of that of the Gospel; and sets out with stating the author's design to be a consideration of the best means of its propagation; the duty of which is then demonstrated from the command of its founder, and the beneficial effects which flow from it. An historical detail, developing the divine scheme for the introduction of Christ's religion, forms the body of the book, which is divided into chapters, each embracing a certain period, and gradually establishing the different claims which the subject has on the good offices of the professing Christian. There is much to interest, as well as to instruct, in this undertaking; and it has not diminished the pleasure we have had in its perusal, to find the tone of the writer's mind so congenial with the sentiments which it has been our wish and aim, in the pages of our *Remembrancer*, continually to enforce. He has alluded forcibly to the certain and unerring effect of silent labour in the spirit of Christianity for the furtherance of God's kingdom, and has shewn that, as far as the experience of history can determine it, the voice of God is generally more plain in the still whisper of humble confidence than in the earthquake of popular

clamour, or the whirlwind of uneducated and opinionated declaimers. No one can certainly deny, that, even in the present age, conversions do take place, (for if they did not, what hope could any man have of preaching the Gospel at all?) but it is not always the less certain, that in the asserted conversions, with the accounts of which certain publications abound, there is oftentimes to be traced more the evidence of opinions changed for temporal gain, than of convictions wrought of the necessity of spiritual advantage. The silent and unobtrusive march of the Gospel, from the day when it first broke through the darkness of heathenism to the present hour, points out the course which it is likely still to pursue, if success is to be expected; and the instruments which were employed by the Holy Spirit no less clearly demonstrate, that a course of preparation is to be attended to if Missionari's hope for the attainment of their object; that it is not the noisy display of pharisaical ostentation, but the quiet steadiness of devoted diligence, which is best able to attract the regards of the worldly-minded caviller at revelation; and that the combined efforts of those who profess "one faith" in "one Lord," taking advantage of the opportunities afforded by the progress of the arts and the influence of power, are, when directed to the only legitimate end of all religion, the sole honour and glory of Jehovah, almost certain of securing the benefits at which they aim, to those whose interests they profess to serve.

A Letter to R. M. Beverley, in answer to his Address to his Grace the Archbishop of York. By MARK ROBINSON. London: Seeley; Longman. 1831. 8vo. Pp. 54.

IN a former number (July) we briefly noticed a small pamphlet, by the Rev. W. T. Wild, in reply to Mr. Beverley's letter. We did not then anticipate the pleasing task of noticing so able an answer by a layman, as that put forth by Mr. Robinson, to the revilings and slanders of the Beverley madman,—the very counterpart of Solomon's "madman who casteth fire-

brands, arrows and death,—and saith, Am not I IN SPORT?" Mr. Robinson is a layman, and, we believe, is, or recently was, connected with the Methodists at Beverley. His letter is, therefore, independent of its intrinsic worth, the more valuable, because his able labours in coping with the self-styled "Esquire" of Beverley, cannot be charged by the enemy with being mercenary and interested. Upon any mind, not lost to all sense of decency,—not "hardened through the deceitfulness of sin," into utter callousness,—not dead to that common notion of honour and honesty even among the heathen, the well-merited castigation inflicted by Mr. Robinson in the first page of his letter would have some salutary effect. Nor is the well-earned castigation administered through a "roaring pamphlet," (to use Mr. Beverley's elegant phraseology,) but in the language of a gentleman, and the spirit of a Christian; and Mr. Beverley, though an "Esquire," at least in his own opinion, and though, by some strange mistake of well-meaning friends, gifted with a university education, would be no loser were he to take a few lessons in Mr. Robinson's school. But the man who has firmly placed himself "in the seat of the scornful," is not likely to descend of his own accord: he prefers proclaiming from that seat his own folly and blasphemy, to the sport of the wicked, and the grief of the righteous, until retributive justice hurls him down, and makes him an object of detestation and horror, or until forbearing mercy stretches forth her hand and leads him to the lowly seat of repentance. That the latter may be the lot of Mr. Beverley, we devoutly wish, notwithstanding his "railing;" though we fear, on his own account, that he will soon throw off the mask of religion, and appear in his real character,—an open INFIDEL.

Mr. Beverley's "Letter" has had an extensive circulation in this kingdom, and that principally through the active agency of the sectaries, who are glad to wield any weapon, or to unite with any faction, against the Established Church. The combined efforts of the

multiform and multicoloured religious sects, dividing from, and hating each other though they do, and the infidels of the day, in their unholy and malignant crusade against the Church of Christ, are not without a parallel in the annals of that Church. Such a combination against the great Head of the Church was formed by Herod, a religious hypocrite, and Pilate, an infidel judge.* The jarring discord and jealousy of Herod and Pilate soon subsided when the despised and persecuted Jesus came before them; and the base passions that before had rankled in their degenerate hearts were directed against the Saviour of the world. As it was with the HEAD, so it is with the members; and they must expect to partake of his sufferings.

Most gladly would we introduce some of Mr. Robinson's able remarks and masterly arguments, did our limited space allow; but we must content ourselves with earnestly recommending the whole pamphlet to every friend, not of the Church only, but of the TRUTH. And we take the liberty of adding, that the friends and guardians of the Church would do much good, or at least counteract much evil, were they to promote the circulation of Mr. Robinson's letter in their respective neighbourhoods.

The Christian's Appeal; or, Rules of Faith and Practice, selected from the Holy Scriptures, with a Commentary. By a LAYMAN OF THE ESTABLISHED CHURCH. London: Seeleys. 1831. 12mo. Pp. vii. 75.

WE have here a little book of very emphatic capitals, demi-emphatic minor capitals, and demi-semi-emphatic italics, included in a very impressive multitude of inverted commas. All these will, doubtless, have a very subduing effect upon the nerves; and were it not that the cloven-foot of calvinism every now and then peeps forth, and that a little spice of uncharitableness towards "exclusive professors of Orthodoxy" is occasionally visible, we should have no great objection to the appeal.

A SERMON,

IN BEHALF OF THE INCORPORATED SOCIETY FOR THE PROPAGATION OF
THE GOSPEL IN FOREIGN PARTS.

MATT. xxviii. 19—20.

And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway even unto the end of the world. Amen.

It is repeatedly foretold, both in the Old and New Testaments, that the Gospel of our Saviour Jesus Christ, however slowly it may now appear to be making its way in the world, will at length be universally received among men; and that all the nations of the earth, which have so long been wandering in ignorance and error, will in due time come to the knowledge of the truth, and rejoice in hope of the glory of God.* The manner in which these prophecies will be fulfilled has not been revealed to us: it would therefore be an act of presumption and folly to endeavour to search too minutely into things, which can be fully known only by their accomplishment. But, since our Saviour himself has established a regular order of Ministers in his Church, commanding them to go and teach (or make disciples of) all nations, and assuring them that He will be with them even to the end of the world, we have surely reason to hope that He will signally bless the efforts of those, who, in reliance on this promised aid, endeavour faithfully to execute the command.

The apostles, to whom the words of the text were directly spoken, passed their whole lives in the work to which they were thus divinely appointed; and true Christians have ever since been anxious to imitate in some degree their example; and to communicate to others those spiritual advantages which they themselves enjoy. The reformed Church, established in this country, has been eminently distinguished by zeal in this holy cause: and, though necessarily directing her principal attention to her own immediate flock, she has not been unmindful of those who, in distant lands, are scattered abroad as sheep which have no shepherd; but, according to her means and opportunities, has laboured, diligently and successfully laboured, to prevent the wanderings of those who already belong to the Christian fold, and to lead home those who have strayed from the right way, that they and we may become one fold under one shepherd, the good Shepherd who laid down his life for the sheep.† In the course of the last fifteen or twenty years, many events have occurred, by which the opportunities for thus spreading the knowledge of Christianity have been rapidly and extensively multiplied: and the Society for the Propagation of the Gospel in Foreign Parts, in her zealous and laudable anxiety

to take advantage of these favourable circumstances, has made, and is daily making exertions, which her present funds are altogether unable to meet, and for the continuance of which, she must depend on the countenance and support of the Christian public. Our Church therefore feels convinced that the nature, extent, and magnitude of these exertions, only require to be brought forward more prominently to the notice of her members, in order that, their importance may be more generally known and better appreciated; and that the pecuniary means, by which alone they can be carried into effect, may be cheerfully and abundantly supplied. Having been called upon therefore to address you in behalf of this Society, I shall not dwell on the general duty of affording religious instruction to those who are unable to provide it for themselves, but proceed at once to a consideration of the circumstances more immediately connected with this Society, confining myself to a simple statement of facts with regard to its objects,—its instruments,—its resources.

I. The general object of the Society is well stated in its title, “A Society for the Propagation of the Gospel in Foreign Parts.” But perhaps this object will be better understood by considering distinctly its two principal branches,—preserving the Gospel in our own colonies, —and spreading it among the neighbouring heathen.

1. To preserve the knowledge and practice of true Christianity among our own countrymen, members of our own Protestant Church, who are living in our colonies in various parts of the world, was the first, and for a considerable time the only object, which the Society had in view. It is easy to imagine that, in the infancy of our foreign settlements, their inhabitants would consist almost entirely of a few agents, whose business it was to conduct our commercial transactions with the nations of the several countries; and the families of these original settlers would gradually form a colony, more or less extensive according to the circumstances in which they were severally placed. These persons, though born, and living and dying in a distant land, would naturally preserve the language and habits, the affections and associations, of Englishmen; and the very circumstance of their being cut off from direct communication with the mother-country, would only attach them more closely to all its civil and religious institutions. Yet in almost all these infant settlements, however extensive and populous they might in a few years become, it is clear that we should look in vain for a Clergyman of the Church of England, simply because at the first planting of the colony there was no established provision for one. In very many instances, but for the establishment of this Society, the only opportunity afforded to the inhabitants of our foreign settlements on the sea-coast, of assembling for public worship, and of having their baptisms, marriages, and funerals, performed according to the ritual of the Church of England, would arise from the accidental visit of the chaplain belonging to some vessel which might happen to touch at the port; while those who penetrated into the interior of the country would be completely shut out from all public communion with the Christian Church. To provide a remedy for this lamentable state of things was the original object of our Society, by raising a fund for building Churches, and placing a

resident Clergyman in the most populous and central stations of our foreign colonies.

2. This first object of the Society naturally introduced the second; and the means employed for preserving the Gospel in our own colonies, was but the first step towards spreading it among the neighbouring heathen. For it was scarcely possible but that the Clergy, thus placed in the midst of an isolated Christian congregation, surrounded on all sides by the votaries of a debasing superstition, should, like the apostle St. Paul while waiting for his companions at Athens, feel their spirit stirred within them, when they beheld the natives wholly given to idolatry,* and that, like him, they should proclaim the power and wisdom, the holiness, the justice, and the mercy of the unknown God.† Thus each of the Society's establishments among our own colonists is as a lamp shining in a dark place;‡ not only cheering the hearts of those who live within its immediate influence, but dispersing in some measure the gloom of heathen superstition, and giving an earnest of those future times, when the day spring from on high shall visit these benighted lands,§ and the Sun of righteousness shall rise upon them with healing in His wings.|| As however the proceedings of our Society among heathen nations differ little or nothing from those of other missionary institutions, I shall not enter into any further details respecting the objects of the Society, but proceed to state

II. The instruments which it employs for their accomplishment.

1. And here, in the first place, is a body of regularly ordained Clergymen of the Church of England, a body of catechists acting under their superintendence, and a body of schoolmasters engaged in the instruction of the children, both of the settlers and of the native Indians. And you will judge of the scale of their operations from the statement contained in their last Report, that at this day, in our possessions in North America, there are more than one hundred and thirty persons acting as catechists or schoolmasters, who are appointed and partly maintained by this Society, and an equal number of Clergymen engaged in her service as missionaries, and altogether supported from her funds.¶

2. After the persons employed by the Society, the next instrument to be noticed is books. The Bible, the Prayer-book, other books of religious instruction, and school-books, are liberally furnished to our own settlers, translated into different languages and dialects, and printed and dispersed among the various heathen nations, in the midst of whom their missionaries are placed.

3. The next instrument in furthering the designs of the Society is the building of schools for the religious instruction of the children, and the building and endowing of colleges for the training of young men selected from the natives themselves, who are receiving a complete education at the charge of this Society, in order to qualify them for becoming ministers of the Gospel among their own people.

4. Lastly, as a proof that the Society has not laboured in vain, it is stated that, in consequence of the religious knowledge which has thus

Acts xvii. 16.
Mal. iv. 2.

* Ver. 23.

¶ See Report for 1829-30, pp. 226—237.

† 2 Pet. i. 19.

§ Luke i. 78.

been spread abroad, and of the zeal which has thus been awakened, the inhabitants themselves, aided in some instances by the funds of this Society, have been induced to build churches for the perpetual celebration of divine worship by her missionaries, in strict accordance with the doctrines and ordinances of our Church. The number of churches built and consecrated in our colonies in North America, within the last sixteen years, amounts to not less than one hundred and sixty.

Any observation on these simple facts, would only weaken their influence. Feeling, as every one must feel, the immense importance of communicating Christian light and consolation to thousands of our brethren in distant lands, by the direct exertions and indirect influence of this Society, you will naturally be anxious to inquire,

III. Into the resources from which their operations are supplied.

The income of the Society is derived partly from a grant of money annually voted to them by parliament; partly from land and funded property, and partly from voluntary contributions.

1. With regard to the first source, the annual grant by parliament, it will not, I trust, be questioned by any member of this congregation that it is the bounden duty of the state to make provision for the maintenance of true religion amongst the people; or that the claims of our colonies in this respect are as strong and as sacred as our own. And it is no slight proof of the fidelity and the wisdom with which the business of this Society has been conducted, that the government of this country has appointed them the dispensers of that provision which the state has made for the clergy of the Church of England, in the North American colonies. Nay, surely we may infer an increasing conviction in the minds of our rulers, of the importance of the objects to which the efforts of the Society are directed, and increasing confidence in the measures adopted for the attainment of those objects, from the fact, that the sum which, since the year 1814, has been annually intrusted by parliament to the charge of the Society, has gradually been augmented to more than four times its original amount. Still the aid which the Society thus receives, from government, is, with a single exception; confined exclusively to our possessions in North America, and its amount is considerably less than two thirds of her expenditure in that part of the world.* In every other part of her labours she is left to her own resources, and upheld on voluntary support of the Christian public.

2. The second source from which the income of the Society is drawn, consists principally of the dividends on funded property, which has grown out of donations and legacies given and bequeathed to the Society in the early periods of her history. And you will hear with regret that, owing to the numerous additional applications which have been made to the Society since the conclusion of the late war, her annual expenditure has for several years past unavoidably

Parliamentary grants	1819	1800	0	0
Ditto for North America and the Cape of Good Hope ..	1819	1552	0	0
Expenditure for North America and the Cape of Good Hope	1819	26,348	19	10

Reports for 1827-8, p. 224; for 1829-30, pp. 242-245.

exceeded her means, and occasioned serious diminutions of her capital.

3. The only remaining source from which the funds of the Society are supplied is private charity. And it is with unmingled satisfaction that we are enabled to state to the world, that during the last twelve or fourteen years, in proportion as the objects and exertions of the Society have become better known among us, the sums annually received from voluntary contributions have been steadily and rapidly increasing,* and that too, from among those classes of persons who are fully competent to watch the progress of the Society, and investigate the details of her operations. While, therefore, we cannot but express our regret that the funds of the Society are insufficient to meet even her present engagements, we yet feel assured that the appeal which we now make in her behalf will not be made in vain, when it is known that her present wants do not arise from the lukewarmness of her former friends, from the falling away of those by whom she has hitherto been supported, but that her embarrassments have grown out of the very success which has uniformly attended her labours; and that nothing but the narrowness of her resources prevents her from enlarging her boundaries, and multiplying her agents, and carrying forward her exertions into new and extensive fields, which are opening to her view on every side, and earnestly imploring her aid: into fields which are white already to harvest, † in which the harvest truly is plenteous, but the labourers are few. ‡

As it is the avowed intention of the Society, on the present occasion, “to diffuse as widely as possible the knowledge of its designs and actual operations,” I shall now contrast the statement already made of what has been done with a few facts, tending to shew what still remains to be accomplished. And I doubt not that the argument arising from this detail, as it will be the most proper, will be the most effectual means of awakening your interest in behalf of the Society, and engaging your cordial co-operation in carrying into full effect its great and benevolent designs.

At the last meeting of the Society, in the month of June, the following facts were stated by the Bishop of Nova Scotia. § On the west side of that province, his missionaries “administered the word of God to the Indians, not in one or two places only, but often to six or seven nations, whom they regularly attend, though in places that are two or thirty miles distant from each other.” And this part of

* Voluntary Contributions, including Subscriptions, Donations, Collections, and Legacies.

	£.	s.	d.		£.	s.	d.
1817.....	433	13	0	1824.....	3,747	6	9
1818.....	629	5	0	1825.....	4,641	4	8
1819.....	662	10	0	1826.....	6,034	16	3
1820.....	1,458	15	0	1827.....	7,833	6	10
1821.....	1,761	6	4	1828.....	8,448	0	0
1822.....	2,075	13	3	1829.....	9,107	6	11
1823.....	3,094	13	4				

Reports for 1827-8, p. 233; for 1828-9, p. 194, 196; for 1829-30, p. 242, 244.

† John iv. 35.

‡ Matt. ix. 37.

§ See the Report accompanying the King's Letter.

his diocese was actually singled out by the Bishop as that in which the "best provision" has been made for the spiritual wants of the settlers. Judge, then, what must be the destitute condition of other less favoured districts. "Along the eastern coast, for a distance of more than one hundred miles, on a shore continually indented by harbours, into which many rivers are received, and where numerous small settlements are formed, there is not as yet one resident minister of the Gospel. All that it is in our power to do for these scattered settlers, is occasionally to avail ourselves of the zeal of a missionary, when he is willing to submit to more than usual toil and privation, that he may visit them from settlement to settlement, and from house to house. With every exertion we can make, it is scarcely possible that this comfort can be afforded to the poor people more than once in a year." Again, in another part of his diocese,* an island "whose shores extend several hundred miles, and whose scattered population already amounts to 30,000 souls, only two missionaries are appointed to a work that (as the Bishop most truly stated) could not be discharged by three times that number." Again, in the island of Newfoundland, "which contains nearly 80,000 inhabitants," the following is the report of a single missionary "who has just been placed where no Clergyman resided until his arrival. His congregation in one place amounts to nearly 600 persons; he officiates in *ten* other places, at various distances; and during his first year he baptized 480 persons, of whom a large portion were adults. Infants were sometimes brought to him more than fifty miles, in open boats." This is the state of things in the diocese of Nova Scotia. The Bishop of Quebec also mentioned a few facts of a similar kind with regard to his diocese. At our naval station, on Lake Huron, in Upper Canada, "there is a body of our own people, I believe I may say more than 200 souls; and, in the neighbourhood, pains have been taken to collect together several wandering tribes of the native Indians, to plant schools among them, and to instruct and assist them in agriculture and the common arts of civilized life. This place is about ninety miles from York: and on this line many families are settled. At present there is not any resident Clergyman nearer than York, a distance of ninety miles." Again, the Bishop specified "four townships, where the people have built churches, and still have not a Clergyman within ten or seventeen miles. Thus situated, there cannot be regular service in them; but they were built by the people under the expectation that the Society would send them a minister."

Such is the religious condition of our North American possessions. But this is not all; for to this very spot the tide of emigration from our own country is at this moment flowing, and pouring in upon them multitudes of new settlers, who leave behind them here all the blessings of a long-established Christian Church, and there find none. Settled in countries half-cultivated, half-cleared, surrounded by wastes and forests, where a road was never made, and which even on horse-back are scarcely passable, they will indeed soon raise an abundant

* Prince Edward Island.

supply for all their bodily wants : but, without the aid of this Society, their spiritual prospects are dark indeed. The child grows up unbaptized, untaught, unconfirmed ; the sacraments are unknown ; the sick and the dying are unvisited ; the marriage is unblest, and the grave unhallowed ; the voice of the Ministers of the Gospel is silent ; and the sound of the bell, which calls us to worship in this house of God, they hear again no more for ever. And will you look here for faith in the Redeemer, binding up the broken-hearted, comforting them that mourn, and shedding hope and joy and peace in believing round the bed of sickness and of death ? How shall they believe in Him, of whom they have not heard ? And how shall they hear, without a preacher ? And how shall any preach, except they be sent ? * And how shall any be sent, except we send them ?

From America, did time permit, we might turn to India, from the western to the eastern side of the globe, and here also trace the footsteps of our Society. We might here also mark their past successes, and anticipate their future triumphs. But the labours of the Society in both hemispheres present nearly the same general aspect : in both they have the same objects in view, and work with similar instruments. The principal points of difference perhaps are these ; that our Indian empire presents to the Society a wider scene of action, that her progress is here checked by more and more formidable obstacles, and that the funds applicable to this part of her designs are still less adequate to her wants. In America, the only persons besides our own settlers, to whom the attention of the Society is directed, are the untutored inhabitants of the forests, idolatry in a savage state. But in India, the superstition of the natives is brought up into a connected system of doctrines, interwoven with long-cherished national customs, and attended with rites and ceremonies calculated to excite and gratify the worst passions of our corrupted nature : it is followed with abject devotion by the ignorant and deluded multitude, and upheld by the wealth, the learning, and the authority of a powerful and venerated priesthood. The contest, therefore, which our Society here maintains against the powers of darkness is accompanied by ten-fold difficulties. Nevertheless, the faithful soldier of Jesus Christ looks forward with confidence to the victory. The sword of the Spirit, which is the word of God, † has gone forth conquering and to conquer. Already the out-works are carried, and the citadel itself begins to tremble ; already the sacrifice of children is abolished, and the burning of the widow is done away ; and we trust the hour is not far distant, when the priest himself will abjure his idol, and the temple will be cleansed from its pollutions ; when the proud and philosophic Brahmin will bow, in humble faith and with a contrite spirit, at the foot of the cross of Jesus ; and the obscene abominations and blood-stained horrors of Juggernaut will be succeeded by the pure, the peaceful, the spiritual worship of the Christian Church.

But I am trespassing too long on your attention. If the attempt to preserve our own countrymen in distant lands from falling away from the faith of the Gospel ; if the endeavours to spread among heathen

* Rom. x. 14, 15.

† Ephes. vi. 17.

nations the knowledge of the true God and Jesus Christ, whom He hath sent, be objects worthy the labour of a Christian society, and the patronage of a Christian people, the Society for the Propagation of the Gospel in Foreign Parts has established her claims to the liberal support of every well-wisher to the cause of truth and godliness. Her cause must ultimately triumph: for the word of God has gone forth, and man cannot stay it, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Who then is there that names the name of Christ, that will not join in proclaiming his salvation to the east and to the west, to the north and to the south? That will not strive and pray for the accomplishment of the promise, that "All kings shall fall down before him, and all nations shall do him service?" † that will not perform his part in bringing in that glorious day, when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever?" ‡

May that Saviour, who has commanded us to go and make Christians of all nations, and promised his presence with us even to the end of the world, stir up our zeal, direct our plans, and bless our endeavours to "set forth his glory, and set forward the salvation of all men!" Amen.

R. N. A.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XV.

IRENÆUS.

"Omnium doctrinarum curiosissimus explorator."—*Tertullian*.

HAVING developed in his First Book the rise and progress of the Gnostic heresy, and the profane absurdities with which it abounded, Irenæus proceeds to the refutation of them; or, to use his own metaphor, having driven the beast from his jungle, he exposes him in his true shape and figure, in order to his more ready and effectual destruction. §. The bare exposition indeed of such monstrous extravagancies is sufficient to demolish them utterly: but it should seem that the surprising extent to which they had spread in the early ages of Christianity, rather than the intrinsic subtleties of the tenets themselves, called for a somewhat serious examination of them. The writings also of the Valentinians, which, though now lost, were then in

* Isaiah xi. 9.

† Isaiah lxxii. 11.

‡ Rev. xi. 15.

§ Iren. l. 31. 4. *Que radmodum bestie alicujus in sylva absconditæ, et inde impetum facientis, et multos vastantis, qui segregat et denudat sylvam, et ad visionem adduxit ipsam feram, jam non elaboravit ad capiendam, videntes quoniam ea fera fera est; ipsis enim adest videre et cavere impetus ejus, et jaculari undique, et vulnerare, et interficere vastatricem illam bestiam: sic et nobis, cum in manifestum redegerimus eorum abscondita, et apud se tacita mysteria, jam non est necessarium multis destruere eorum sententiam. There is clearly some latent corruption in this passage. Quære? videtur quoniam ea fera esse.*

wide circulation, may have given to the sect that degree of importance which required a regular reply. Accordingly, in the *Second Book*, Irenæus shews that the Gnostic doctrines are not only inconsistent with themselves, but with the sober deductions of reason; he proves the unity of the Godhead by various arguments, and that the one God was necessarily the Creator of all things; he points out the absurdity of the existence of *Achamoth* beyond the limits of an unlimited pleroma; and fixing the necessity of a first cause, identifies the same with God. (c. 1—11.) The Gnostic scheme of *Æons*, or *Emanations*, is then condemned; and more especially the supposed production of *Logos* from *Noûs*, as applying to the Deity what can only be true with respect to men. "There can be no great discovery, humanly speaking, in saying, that a *word* is put forth from the *mind*; but in the Supreme God, who is all *Mind* and all *Logos*, nothing of the kind can take place."* (c. 12—24.) Having then adverted to the limited powers of the human understanding, and the consequent impossibility of searching into the hidden mysteries of God; having ridiculed also the nonsensical fancies of the Gnostics respecting the mystical properties of anagrams and numbers; and recommending a humble belief in the written word of God, and a patient submission to his will; (c. 25—29,) Irenæus thus breaks out into a declaration of the divine coexistence of the Father and the Son: (c. 30.)

Ipse a semetipso fecit libere et ex sua potestate, et disposuit, et perfecit omnia, et est substantia omnium voluminum ejus; solus hic Deus invenitur, qui omnia fecit, solus omnipotens, et solus Pater condens et faciens omnia, et visibilia, et invisibilia, et sensibilia, et insensata, et celestia, et terrena. Verbo cunctis suis: et omnia aptavit et disposuit Sapientia sua, et omnia capiens, solus autem à nemine capi potest: ipse fabricator, ipse conditor, ipse inventor, ipse factor, ipse Dominus omnium: et neque præter ipsum, neque super ipsum, neque Mater, quam illi adinventiuntur; nec Deus alius, quem Marcion affinxit; nec Pleroma xxx. Æonum, quod vanum ostensum est; neque Bythus, nec Proarche, neque cæli; nec lumen virginale, nec Æon inominabilis, nec in totum quidquam eorum, quæ ab his, et ab omnibus hæreticis delirantur. Sed solus unus Deus fabricator, hic qui est super omnem Principatatum, et Potestatem, et Dominationem, et Virtutem: hic Pater, hic Deus, hic conditor, hic factor, hic fabricator, qui fecit ea per semetipsum, hoc est, per Verbum et per Sapientiam suam, cælum, et terram, et maria, et omnia quæ in eis sunt: hic justus, hic bonus: hic est qui formavit hominem, qui plantavit paradisum, qui fabricavit mundum, qui diluvium induxit, qui Noe salvavit. hic Deus Abraham, et Deus Isaac, et Deus Jacob, Deus vivorum, quem et Lex annuntiat, quem Prophete præconant, quem Christus revelat, quem Apostoli tradunt, quem Ecclesia credit. Hic Pater Domini nostri Jesu Christi, per Verbum suum, qui est Filius ejus; per eum revelatur et manifestatur omnibus, quibus revelatur. cognoscunt enim eum hi, quibus revelaverit Filius. Semper autem coexistens Filius Patri, olim et ab initio semper revelat Patrem, et Angelis, et Archangelis, et Potestatibus, et Virtutibus, et omnibus, quibus vult revelare Deus.

Here follows a comparison of the miraculous powers, of which there was still an occasional exhibition in support of the infant Church, with the lying wonders, whereby the weak and wavering were deluded into error by the Gnostic teachers. (c. 31, 32.) The character of these magical displays is thus estimated: (c. 32, 33.)

* Iren. II. 13. 34. Compare c. 28. 5.

Si aliquid faciunt, per magicam (quemadmodum diximus) operati, fraudulentè seducere nituntur insensatos: fructum quidem et utilitatem nullam præstantes, in quos virtutes perficere se dicunt; adducentes autem pueros investes, et oculos deludentes, et phantasmata ostendentes statim cessantia, et ne quidem stillicidio temporis perseverantia, non JESU Domino nostro, sed Simoni mago, similes ostenduntur.

After refuting the Gnostic tenets respecting the indifference of human actions, the metempsychosis, and the resurrection; the subject reverts to the number of heavens, as stated by Basilides. (c. 33—35.) On a former occasion (c. 16. 4.) the idle boasting of the Valentinians had been duly chastised in reference to this subject; for while they despised the orthodox believer who rejected their magnificent inventions, they were treated themselves with equal contempt by the Basilidians, who reckoned 365 heavens; and the Basilidians, in their turn, sunk into nothing before those who multiplied the number to thousands.

In the Third Book the argument passes from Reason to Tradition and Revelation. Observing that the heretics appeal from the Gospels, in which the divine unity is unequivocally displayed, to traditional authority; and, thence also convicted, take refuge under an assumed superiority even to the Apostles themselves (c. 1, 2.); Irenæus establishes the credibility even of tradition, preserved through a regular succession of presbyters from the Apostolic age, above the recent fabrications of visionary impostors, sprung up in later times. From the Scriptures therefore, and Scriptural tradition alone, the truth is to be sought. (c. 3, 4.) He proceeds therefore to adduce the testimony of the Gospels, which he proves to have been four, and *four only* in number, and vindicates from the corruptions of heretics, against the Gnostic opinions. (c. 5—11.) The Acts of the Apostles then furnish a similar refutation; and the Apostles, being defended against the charge of prejudice alleged against them by their adversaries, are shewn to have held, and transmitted through their successors, the pure and unadulterated word of Truth. (c. 12—15.) Turning to the opinions of the Gnostics respecting Christ, some of whom maintained that he was a man in appearance only, and others that Christ and Jesus were two distinct persons, Irenæus maintains in reply, that the Saviour, who became incarnate and suffered for the redemption of the world, was *very God* and *very man*. Among other arguments he cites Matt. i. 18. and adds, that he was called *Emmanuel*, "*ne fortè tantùm eum hominem putaremus.*" (c. 16.) The remainder of the book is occupied with further proofs of the union of the two natures in Christ; the following is from chap. 19, 2.—

Quoniam autem ipse propriè præter omnes, qui fuerunt tunc homines, Deus, et Dominus, et Rex æternus, et Unigenitus, et Verbum incarnatum prædicatur et à Prophetis omnibus, et Apostolis, et ab ipso Spiritu, adest videre omnibus qui vel modicum de veritate attigerint. Hæc autem non testificarentur Scripturæ de eo, si, similiter ut omnes, homo tantùm fuisset. Sed quoniam præclaram præter omnes habuit in se eam, quæ est ab altissimo Patre, genituram; præclara autem functus est et ea, quæ est ex Virgine, generatione: utraque Scripturæ divinæ de eo testificantur: et quoniam homo indecorus et passibilis, et super pullum asinæ sedens, aceto et felle potatur, et spernebatur in populo, et usque ad mortem descendit; et quoniam Dominus sanctus, et mirabilis consiliarius, et decorus

specie, et Deus fortis, super nubes veniens universorum iudex. omnia de eo Scripturæ prophetabant.

The object of the Fourth Book is to refute the Valentinian doctrine, that the God of the Old Testament was not the same as the Father of Christ. With this view Irenæus shews, that, throughout the Law and the Prophets there is mention only of one true God, who was also preached by Jesus Christ and his Apostles; that it was his Word who conversed with Moses and the Patriarchs; that the Old and New Testaments bear mutual testimony to each other, as the revelation of the same God; that he who became incarnate was the same who inspired the prophets; that by him God ordained all things; that he was God and man; and that, he and the Father were one and the same God. (c. 1—26.) After replying to some objections, he introduces the doctrine of a general judgment; and maintains, in opposition to the Gnostics, that, inasmuch as a good man is a name only, if he is good by a natural impulse, salvation must depend upon his faith and obedience. (c. 21—39.) *Bonum est, says he, (c. 39. 1.) obedire Deo, et credere ei, et custodire ejus præceptum; et hoc est vita hominis: quemadmodum non obedire Deo, malum; et hoc est mors ejus.* In conclusion, (c. 40, 41.) the doctrine of a future state of reward and punishment is fully substantiated, and the free-agency of man thus unequivocally expressed;—

Qui igitur abstiterunt à paterno lumine, et transgressi sunt legem libertatis; per suam abstiterunt culpam, liberi arbitrii et suæ potestatis facti. Deus autem omnia præsciens, utrisque aptas præparavit habitationes. eis quidem qui inquirunt lumen incorruptibilitatis, et ad id recurrunt, benigne donans hoc quod concupiscunt lumen: aliis verò id contemnentibus, et avertentibus se ab eo, et id fugientibus, et quasi semetipsos excecantibus, congruentes lumini adversantibus præparavit tenebras: et his qui fugiunt ei esse subjecti, convenientem subdidit penam. Subjectio autem Dei requietio est æterna. ut hi, qui fugiunt lumen, dignum fuga sua habeant locum: et qui fugiunt æternam requiem, congruentem fugæ suæ habeant habitationem.

In the Fifth Book several declarations of Christ and his Apostles are examined which had previously escaped notice. Briefly reverting to the errors of the Docetæ and the Ebionites, the author proves by a reference to the Eucharist the reality of Christ's sufferings on the one hand, and his divinity on the other. (c. 1—6.) A variety of arguments follow in support of the doctrine of the resurrection of the body; and among others, that as Christ rose from the dead, so we, who are members of his body, shall rise also; God being no less able to reanimate, than to animate, the human body. (c. 11—14.) In a recapitulation of the various branches of Gnosticism which he had noticed in the course of the work, accompanied with some observations on the subjects of the Millennium, Antichrist, and other theological topics, the opinions refuted are shewn to have been of comparatively recent date (c. 15—36.); and the whole concludes, with a prospective glance into the blessedness of eternity.

Hæc enim et Dominus docuit, mixtionem calicis novam in Regno cum Discipulis habiturum se pollicitus. Et Apostolus autem liberam futuram creaturam à servitute corruptelæ, in libertatem gloriæ filiorum Dei, confessus est. Et in omnibus iis, et per omnia idem Deus Pater ostenditur, qui plasnavit hominem, et hæreditatem terræ promisit patribus, qui eduxit illam in resurrectione justorum,

et promissiones adimplet in Filii sui Regnum: postea præstans illa paternaliter, quæ neque oculus vidit, neque auris audivit, neque in cor hominis ascendit. Etenim unus Filius, qui voluntatem Patris perfecit; et unum genus humanum, in quo perficiuntur mysteria Dei, *quem concupiscunt Angeli videre*, et non prævalent investigare sapientiam Dei, per quam plasma ejus conformatum et incorporatum Filio perficitur: ut progenies ejus, primogenitus Verbum, descendat in facturam, hoc est, in plasma, et capiatur ab eo; et factura iterum capiat Verbum, et ascendat ad eum, supergrediens Angelos, et fiet secundum imaginem & similitudinem Dei.

Some remarks on the doctrines of Irenæus, and the style of his writings, will conclude the article.

THE EXTRAORDINARY BLACK-BOOK, AND THE REVENUES OF THE CHURCH.

LETTER IV.

IN proceeding to consider the revenues of the Bishops and dignitaries of the Church, I wish to derive no advantage from the comments which I have offered on the estimates delivered in the Black-Book of the income of the parochial Clergy, and which, placing every thing, as I am persuaded, at an extravagant value, I have found it necessary to reduce from 8,668,450*l.* to 3,291,170*l.* allowing but little more than five-eighths of the whole sum. In the observations which I have now to make upon the estimates in the Black-Book, of the revenues of the Bishops and dignitaries, I will produce the statements of the editor, and be content with shewing their injustice, without pretending to add any information which I do not possess, and which I believe that there are no adequate means of obtaining. The little agreement that subsists upon this subject between the editor of the Black-Book, and the author of "Remarks on the Consumption of Public Wealth by the Clergy," might be assumed in proof that their calculations rest on no very certain data; and at the same time there is an appearance of truth in the moderate and approximated estimates of other writers, and their gradual and progressive increase. Thus the revenues are appropriated:—

	Bishops.	Deans and Chapters.	Total.
In remarks on Consumption of Public Wealth Black-Book	£297,115	494,000	£1,000,000
Dr. Cove's Inquiry, 1816	130,000	275,000	405,000
Quarterly Review	150,000	275,000	425,000
Awkward Facts, &c. 1831	165,000	300,000	465,000

Upon the authority of the three last estimates, I might be justified in again deducting three-eighths of the sum assumed by the editor of the Black-Book; but it will be more just to transcribe his words, and afterwards to examine his account.

The estimate of the income of the bishoprics at 150,000*l.* is greatly below the truth. The revenues of the four sees of Winchester, Durham, Canterbury, and London, alone exceed that sum. A vast deal of mystery is always maintained about the incomes of the Bishops; but the public has been incidentally put in possession of some certain data on this point. Last year, the Archbishop of

Canterbury applied for a private act of parliament, to raise a loan of 37,000*l.* to assist in altering and improving Lambeth Palace, when it came out that the revenue of the see of this poor member of the "college of fishermen" was only 32,000 per annum. This is the representation of his own officer, Dr. Lushington. Mr. Baring stated that the revenue of the see of London would, by the falling in of leases, shortly amount to 100,000*l.* a year. The Bishop of London, in reply to this, alleged, that his income, allowing for casualties, did not amount to one-seventh of that sum. His Lordship, of course, meant his *fixed* income, and did not include fines for the renewal of leases, nor the value of his parks, palace, and mansions. We can assure this right reverend prelate, that the public never in truth thought his income, or that of his grace of Canterbury, was so extravagantly high as on their own shewing they appear to be. The see of Winchester is supposed to be worth 50,000*l.* per annum. In one year, the Bishop of this diocese received upwards of 15,000*l.* in fines for the renewal of leases.

But let us ascertain the total income of all the sees. In *Liber Regis*, the "King's Book," we have an authentic return of the value of the bishoprics in the reign of Henry VIII. As this return was to be the foundation of the future payment of first-fruits and tenths, we may be sure it was not too much. However, in these returns, the see of Canterbury is valued at 2,682*l.* 12*s.* 2*d.* per annum; the see of London at 1000*l.* This was at a time when a labourer's wages were only a penny a day. Now, it appears, from the admission of Dr. Lushington and the Bishop of London, that the present incomes of these sees are 32,000*l.* and 14,111*l.* a year. So that one has increased in value twelve, and the other more than fourteen-fold. The other bishoprics have, no doubt, increased in a similar proportion. Hence, as the incomes of the twenty-six sees in *Liber Regis* amount to 22,855*l.* a year, their present value cannot be less than thirteen times that sum, or 297,115*l.* instead of 150,000*l.* as stated in the *Quarterly Review*. This does not include the dignities and rectories annexed to the sees, or held in commendam, nor the parks and palaces, the mansions, villas, warrens, fines for renewals, heriots, and other manorial rights, enjoyed by the bishops, and which would make their incomes equal to at least half a million per annum.—*Black Book*, pp. 42, 43.

	Average income of each individual.	Total incomes.
Episcopal Clergy. { Two Archbishops	£26,165	£ 52,930
{ Twenty-four Bishops	10,171	211,185—P. 54.

Every thing in this country is framed upon an aristocratic scale. Because some noblemen have enormous incomes; *ergo*, the bishops must have enormous incomes to be fit and meet associates for them. Thus, one extravagance in society generates another to keep it in countenance; because we have a king who costs a million a year, we must have lords with a quarter of a million, and bishops with fifty thousand a year; and as a consequence of all this, a labourer's wages cannot be more than 10*d.* a day; he must live on oatmeal and potatoes, and have the penny roll not bigger than his thumb. But why should the income of a bishopric so far exceed that of the highest offices in the civil department of government? Burke's argument is not consistent. A secretary of state has to shew his front in courts and palaces, as well as a bishop; he is in constant intercourse with dukes and princes; yet his salary does not exceed 6000*l.* a year. The bishops have their private fortunes as well as others, and there is no just reason why their official incomes should be so disproportionate to that of a lord of the treasury, or chancellor of the exchequer.—P. 55.

I have always been among the first to condemn the policy, and to deprecate the effects of the mystery which has been maintained in respect of the revenues of the Church, and especially of those of the higher orders of the hierarchy. Reserve upon the one side has been the occasion of exaggeration on the other, and there has been no

neglect of the old principle; *Omne ignotum pro magnifico*. I cannot however think, that the editor of the Black-Book is the man to withdraw this veil. He asserts, and it is mere assertion, that "the estimate of the bishoprics at 150,000*l.* is greatly below the truth, and that the revenues of the four sees of Winchester, Durham, Canterbury, and London alone, exceed that sum." In one of the passages which I have transcribed, he admits that the revenue of the see of Canterbury is "ONLY 32,006*l.*;" in another passage, with an appearance of minute calculation he states each of the archbishoprics to be but 26,465*l.* Here, without noticing any other objection, is an unexplained difference of 5,535*l.* or one sixth of the whole sum; but let it pass; let the mean sum, or 29,232*l.*, be taken for the revenues of the see of Canterbury: add those of London, admitted, or rather not admitted, to be 14,444*l.*; and those of Winchester, not less arbitrarily supposed to be 50,000*l.*: the total amount of the revenues of these three bishoprics thus estimated is 93,676*l.*, and the balance due to Durham is 56,324*l.* I believe that every one will admit that the revenues of these four sees do neither severally nor collectively amount to any such sums; but let the sums thus assumed to the three bishoprics, exclusive of the primacy, amounting together to 120,768*l.* be deducted from the 244,185*l.*, which is the aggregate income of the twenty-four Bishops, and there will remain, 120,678*l.* for the aggregate income of the twenty-one other Bishops, whose several incomes will be not 10,174*l.*, but 5,877*l.*

These sums are, however, so palpably absurd, that, except for the inference, they deserve no attention. I cannot refer to the parliamentary debates, and inaccurately and imperfectly as they are usually reported in all matters relating to the Church, I hardly regret that I cannot make the reference, especially as the deficiency is supplied by matters of public notoriety. The contingencies which have led to the exaggerated statements of the possible revenues of the see of Canterbury and London are the improvements and the extensive buildings carrying on upon the episcopal estates in the parishes of Paddington and of Lambeth, especially in the neighbourhood of Waterloo Bridge. The estates of the bishops in these parishes are let upon building leases. At the expiration of these leases, certain rents are assumed to the landlords. But every one knows that leasehold houses are constructed according to the term of the lease, beyond which they will not be kept up without considerable repairs; that houses are not a property which improves in value (and I am informed that the rent and the value of houses near Waterloo Bridge are already falling); and at the expiration of the leases, a fine will probably be levied, without any, or with very little improvement of the rent. The statement, therefore, in respect to the revenue of the see of London, and of its improvement by the falling in of leases, requires some correction. Instead of saying, that it WILL *shortly amount*, it should be said, that it MAY, *at a distant period*, amount to a certain sum; for every one in Paddington knows, when the houses were built, for what duration they are constructed, and when the leases will expire.

The argument, however, has been taken up, and it must be carried

forward. The Bishop of London has been charged with having a contingent income of 100,000*l.* a-year: he replies, "that his income, allowing for casualties, does not amount to one-seventh of that sum;" *i. e.* as every school-boy can tell, does not amount to 14,286*l.* Now, when the Bishop asserts that his income does not amount to 14,286*l.*, with what fairness is it assumed, "from the admission of the Bishop of London, that the present income of his see is 14,444*l.*?" This is one of the assertions, and one of the calculations which is, I hope, peculiar to the Black Book, whose editor, with his characteristic complacency, with his consistent freedom from any sense or consciousness of error, adverting to the *Liber Regis*, in which "the see of Canterbury is valued at 2,682*l.* 12*s.* 2*d.*, the see of London at 1000*l.*," proceeds to argue that "the present incomes of these sees are 32,000*l.* and 14,444*l.*, so that the one has increased in value twelve, and the other more than fourteen-fold;" and concludes, that "the other bishoprics have no doubt increased in a similar proportion. Hence, as the incomes of the twenty-six sees in *Liber Regis* amount to 22,855*l.* a-year, their present value cannot be less than thirteen times that sum, or 297,115*l.*" The argument is this: certain landed estates, from particular local advantages, have undergone certain improvements; therefore all incomes, derived from whatever source, have undergone the same improvements. The estates of the Duke of Bedford, Earl Grosvenor, and Mr. Berkeley Portman, have of late years been covered with expensive and valuable buildings; therefore their estates in Dorsetshire, Cheshire, and Bedfordshire, have been, or at a certain period will be, equally improved. But let the rule be applied to some other of the bishoprics. Durham, which, with a fourth part of 150,000*l.*, would be entitled to 35,000*l.*, or with the balance left by the other three sees, to 56,324*l.*, is estimated in the King's Book at 1,821*l.* 1*s.* 2*d.*, which, being multiplied by thirteen, yields but 22,673*l.* 15*s.* 2*d.*; and it has been said, that one moiety of the Bishop's income, whatever it may be, is paid to officers of the palatinate. Salisbury, by the same calculation, is raised from 1385*l.* 5*s.* to 18,008*l.* 5*s.*, which is 1000*l.* more than the estimate in the radical placards, and probably 10,000*l.* more than its value. Worcester is also raised from 929*l.* 13*s.* 3*d.* to 12,085*l.* 12*s.* 3*d.*;—but let the rule be applied to some of the poorer sees. Bristol would thus have been raised from 327*l.* 5*s.* 7*d.* to 4,254*l.* 12*s.* 7*d.*; although within a few years before it received a particular augmentation, its revenues hardly exceeded 600*l.*, and a certain loss was sustained by the Bishop who accepted it. St. David's would also have been raised from 426*l.* 2*s.* 1*d.* to 5,539*l.* 7*s.* 1*d.*, though within the last thirty years, when the late Bishop took the see, and gave one tenth part of the revenues of the diocese to the Society for Promoting Christian Knowledge and Church Union in his diocese, the donation was 120*l.*, and the estimated income was but 1,200*l.* The error of the editor of the Black-Book consists in supposing, that all the income of the Bishops arises from estates which have been constantly in their possession, and in an uninterrupted course of improvement since the time of the Reformation; and though he affects to undervalue the authority, he might have derived information from the following remarks of Dr. Cove:

Upon comparing the present incomes of the sees with the valuations of them in the King's Book (including the valuations of the several dignities and livings annexed to them since the time of Henry VIII.), it will be found that during the intervening years, the episcopal revenues have increased in the proportion of nearly five and a-half to one, the valuations of the sees in the King's Book, and of the dignities and livings since annexed to them being about 24,000*l.* per annum; which comparatively small increased value of the episcopal revenues will require a short explanation, as an idea generally prevails, that all the ecclesiastical revenues of the kingdom have increased during the above period in the proportion of at least ten to one.

It is certainly true, in respect of the average revenues of the parochial Clergy; but in respect of the revenues of the Bishops, Deans, and Chapters, and other dignitaries in the Church, it is, as certainly, incorrect. This material difference between the progressive increase of the revenues of the episcopal and dignified Clergy, and those of the parochial clergy, may be attributed to the considerable fraudulent and forcible alienation of the episcopal, and cathedral, and collegiate lands, previous to the statute of 1 James I., to the gradual loss of them continually accruing from the want of proper surveys and terriers, ascertaining the quantity of land in the occupation of the lessees of the Bishops and dignitaries, and to the notorious spoil and plunder of the Church lands during the confusion and anarchy preceding the Commonwealth, and afterwards by its connivance. Add, also, to these causes, that the revenues of the Bishops in particular arise from a variety of ancient fixed payments (as amongst others the tenths of their Clergy, in many instances forced upon them in sad exchange for their best and most desirable estates) from which they cannot deviate, and which, from the decrease in the value of money, have lessened and dwindled away, comparatively to nothing.—*Essay on the Revenues of the Church*, p. 107.

Nothing more is required to expose the criterion that would make the present value of the bishoprics thirteen times more than the valuation in the King's Book, or the average income of each Bishop 10,174*l.*, and the aggregate income of the Bishops 244,185*l.*; but the continued extravagance of the ignorance or perverseness of the editor of the Black-Book is such as exceeds belief. In reference to the statement of the Bishop of London, that his income did not amount to one-seventh of 100,000*l.*, he says, "his Lordship of course meant his *fixed* income, and did not include fines for the renewal of leases, nor the value of his parks, palace, and mansions." And again, in stating that the incomes of the Bishops cannot be less than 297,115*l.*, he adds, "this does not include the dignities and rectories annexed to the sees, or held in commendam, nor the parks and palaces, the mansions, villas, warrens, fines for renewals, heriots, and other manorial rights enjoyed by the Bishops, and which would make their incomes equal to at least half a million per annum." Now, half a million is just two-thirds more than 297,115*l.*, which is stated to be the amount of the revenues of the Bishops. Is it meant that this addition is to be made to what is called the *fixed* incomes of the Bishops? that 100,000*l.* is to be added, by an equal or an unequal division, to "the revenues of the four sees of Winchester, Durham, Canterbury, and London?" that 20,000*l.* is to be annexed to the sums received at Lambeth, and 10,000*l.* to those received at Fulham? If this is not the writer's meaning, if he is not merely throwing dust to blind the eyes of the people, let him define what he means by the *fixed* incomes of the Bishops, separate from fines on the renewal of leases. Has he yet to learn that the principal portion of the Bishops' revenues arises from

finances on the renewals of leases, whether of lands, houses, or inappropriate rectories? I am not now vindicating the practice, but stating the fact which renders the incomes of the Bishops and other dignitaries very precarious and uncertain. There is more than one bishopric that has for a time been impoverished by a casual concurrence in the expiration of the leases; and I know a Bishop, whose reported annual income is 14,000*l.*, who in one year received no more than 1500*l.*; and it was by the liberality of the same Bishop, that in another diocese he abandoned the fines, which he was justly entitled to receive, and obtained an act of parliament, appropriating the improved rent to the use of the diocese for ever. Such are the fixed incomes of the Bishops; such the addition to those fixed incomes by fines on the renewal of leases. Of the value of their “parks, palaces, mansions, villas,” some estimate may be formed from the circumstance of the Primate’s applying for a private act of parliament to obtain a loan of 37,000*l.* to assist in altering and improving Lambeth Palace, and thus subjecting himself and his successors to a rental equal to the payment of the principal, by instalment, at the rate of five per cent., with interest on the balance, in addition to the most liberal expenditure in the renovation of Fulham Palace and London House. The “heriots, and other manorial rights,” as in all other cases, are chiefly profitable to the stewards. Invidious reference is also made to “the dignities and rectories annexed to the sees, or held in commendam;” and the metropolitan journals, those *best possible instructors* in prejudice and misrepresentation, have been lately employed in reporting the vast accumulations of preferment, including six or seven deaneries held by Bishops. The main use of this report is to prove the inadequacy of the Bishops’ proper revenues. In the reign of Queen Anne, certain preferments were permanently annexed to the sees of Bangor and St. Asaph; and it is not uncommon to charge the Bishops of those dioceses as pluralists, for holding those preferments which the law has assigned to them, and without which they would be unable to maintain their rank and discharge their duties in society. Other sees are still left destitute of adequate means; and therefore it is, that the Bishops of Bristol, Carlisle, Chester, Chichester, Exeter, Gloucester, Hereford, Lichfield and Coventry, Ilandaff, Oxford, Peterborough, Rochester, and St. David’s, all hold, and are under the necessity of holding, preferments in commendam. Many of these preferments are dignities to be deducted from the revenues of the dignified Clergy, not added to those of the Bishops; or they are parochial preferments, which would be otherwise held by the parochial Clergy. They cannot, unless being twice charged, be charged to the Bishops AND to the dignified and parochial Clergy.

Although no progress has been made in ascertaining the amount of the episcopal revenues, nor a shadow of proof been offered in substantiating the charge that the average annual income of each Bishop is 10,174*l.*, that sum is nevertheless assumed to the last, and made the ground of further objection, as “far exceeding that of the highest offices in the civil department of the government.” It has not yet been proved that the incomes of the Bishops form any part of the

public property of the country; and I shall hereafter endeavour to shew the danger of representing, in an abstract proposition, that any income is too large. The incomes of the Bishops form no part of the ways and means under the control of parliament, but the salaries of the great officers of state are voted out of the public taxes; and for that purpose the commons will vote what sums may please them: although, under the constitution of this country, in which talent and merit may rise from the humblest origin to the highest eminence, I should say that the emoluments of every office should be fully adequate to the expenses of the office and the remuneration of the officer, and that it is no wise policy which would make the office an incumbrance to him that holds it, and restrict the execution of its duties to men that can afford to undertake them. It is said, that "the Bishops have their private fortunes as well as others;" but I reply that, in respect of their offices, neither the Bishops nor others should be dependent upon their fortunes, nor called to supply the want of public means from private sources: and I am not aware that I do the Bishops any injury if I say that they are generally deficient in private fortunes,—that they are usually taken out of the middle class of society; and in defence of this assertion, I appeal to the Primate, and to the Bishops of London, Durham, Winchester, Bangor, Bristol, Chester, Chichester, Ely, Exeter, Gloucester, Hereford, Lincoln, Llandaff, Peterborough, Salisbury, St. Asaph, and Worcester, who all, I believe, to their own honour and that of their several patrons, have been raised on the ground of their personal merit, and not of any hereditary connexion. I would confirm the appeal by referring to the case of the late and present Bishops of London, and their immediate predecessors, Randolph, Porteus, and Lowth, and say that they had no private fortunes to assist in maintaining the dignities of the metropolitan see. Be the incomes of the Bishops, however, what they may, they are liable to very considerable expenses in taking possession of their sees; in keeping up the houses attached to those sees, and the establishments which those houses require; in attending their duties in parliament; in following the course of their visitations; in maintaining at all times a suitable hospitality; and in performing the most liberal acts of public and private charity. These are the uses to which their incomes are appropriated: if they are otherwise applied, they live before the public, and the public will not fail to condemn them; and whatever be the amount, the use, or the abuse of their wealth, I have pleasure in recording my belief, that it is but seldom accumulated in private coffers; that it is but seldom that a Bishop dies rich, and yet more seldom that he raises his family to the wealth, the rank, and the distinction which follow the successful pursuit of any other profession. How many noble families have arisen out of the army and the courts of law! how very few are of ecclesiastical origin!

The revenues of the Deans and Chapters may be approximated to on the same principle (of an increase of 13 to 1). Their incomes, like those of the Bishops, arise principally from lands and manors, and certain payments in money. In the King's Book, the Deans and Chapters are valued at 38,000*l.* a-year; and consequently they do not amount, at present, to less than 494,000*l.*

per annum, instead of 275,000*l*. But the returns in the *Valor Ecclesiasticus* are far from complete; several deaneries, prebends, and other offices are omitted. It follows, our estimate is far below the annual worth of the ecclesiastical corporations.—*Black-Book*, p. 44.

Dignitaries, &c.	Average Income of each Individual.	Total Incomes.
28 Deans	£1,580	£44,250
61 Archdeacons	739	45,126
26 Chancellors	494	12,815
511 Prebendaries and Canons	515	280,130
530 Precentors, Succentors, Vicars General, Minor Canons, Priest Vicars, Vicars Choral, and other Members of Cathedral and Collegiate Churches	338	111,650

The value of the deaneries, prebends, and other dignitaries, are calculated from the returns in *Liber Regis*, allowance being made for the increase in the value of ecclesiastical property in the proportion of thirteen to one. The result is, we are aware, an average value greatly below the truth. Some single prebends, as the golden ones of St. Paul's, Winchester, Ely, Lincoln, and Durham, are worth from 2,000*l*. to 5,000*l*. a-year. But, in the absence of more authentic information, we have been reduced to the alternative of either proceeding on the general principle mentioned, or of relying on private reports,—and we preferred the former.—P. 51.

The deaneries, prebends, canonries, and other cathedral dignities, are, in fact, honorary offices of great value; they are endowed with vast estates, numerous manors, and other good things; and have valuable livings in their gift: all which advantages are so much public income idly squandered.—P. 56.

All that has been said of the incomes of the Bishops, and of the mode of letting their lands may be applied to the incomes of the Deans and Chapters; and if the revenues of the one have increased as thirteen to one, so, and no otherwise, have those of the other. I cannot refer to better authority than that of Dr. Cove:

The Deans and Chapters, with the several cathedral and collegiate members, have not been more fortunate in preserving undiminished the possessions with which they were endowed at the Reformation, nor much more successful in improving the revenues of those which they still enjoy. They, like the Bishops, are only tenants for life; have experienced similar losses from similar causes; and are under nearly the same restraints: so that though the valuations of the endowments, originally granted to them, may amount, in the King's Book, to 38,500*l*. per annum; yet their gross annual revenues do not at present exceed, collectively, 275,000*l*., and that, when compared with their valuation in the King's Book, they have increased, since the reign of Henry VIII., in the proportion of seven to one only.

There are, it must be acknowledged, some noble and wealthy foundations, as Durham, Westminster, Windsor, &c.; but there is also a much greater proportion of others, originally poorly endowed, or subsequently impoverished, as St. Asaph, Bangor, Carlisle, (Qy?) Chester, St. David's, Llandaff, Norwich, Peterborough, &c. &c. Besides great allowance is to be made on account of those dignities which are not endowed with any lands, or corpses as they are called, and whose valuations are, notwithstanding, included in the before-stated 38,500*l*.: in particular, the archdeaconries; one-half of which appear to have no endowments annexed to them, and whose incomes must therefore solely proceed from the procurations of the Clergy and from the fees of office, throughout

their respective jurisdictions, and necessarily be incapable of improvement.—*Essay on the Revenues of the Church*, p. 109.

Suspicion is thrown upon the whole estimate of the value of the dignitaries of the Church, delivered in the *Black-Book*, by the exaggerated valuation of the archdeaconries at 739*l.* each. Archdeacon Wrangham, if my memory does not deceive me, once stated, that the emoluments of the archdeaconry of Cleveland were not equal to the necessary expenses of the visitations. 'The author of *Arkward Facts respecting the Church of England and her Revenues*, states that "archdeaconries are, in most cases, worth very little: one, in the diocese of London, is about 12*l.* per annum; the best is not 200*l.*" The Archdeacons of Chester and Richmond, I think, receive each 50*l.* from the hands of the Diocesan. I have heard that the most valuable archdeaconries are those of Canterbury and Colchester; but I have never heard either of them estimated at more than 400*l.*; and how is an average of 739*l.* to be achieved?

Of Chancellors, Dr. Dealtry has complained of the unprofitable honours of the Chancellor of Winchester; and the Chancellors of Canterbury, York, London, Gloucester, Oxford, Rochester, St. David's, and Worcester, are all laymen.

Prebendaries and Canons are said to receive 545*l.* each. Their incomes are usually derived from small reserved rents, and from fines received upon the renewal of leases. Some are, no doubt, of considerable value; others are not worth one penny, and the expenses of collation are absolutely lost; they are mere marks of honour. Such was the stall held in Lincoln cathedral by the late Bishop Middleton; such are "four prebends at Chichester;" such is the prebend of Oxgate in the cathedral of St. Paul's, where another prebend, *Consumpta per marc*, has a most unpromising title.

If the 530 Precentors, Succentors, Vicars General, Minor Canons, Priest Vicars, Vicars Choral, and other members of cathedral and collegiate churches, "have an income of 338*l.* each,—and it is little more than an income," very moderate, "very little objectionable indeed,"—I wish them uninterrupted health and happiness in the possession of it. The little addition which may be made from some small vicarage in the neighbourhood of the cathedral, or in the gift of the Chapter, will hardly compensate for the deductions which must be made for the use of other persons who have an unnoticed claim upon the cathedral revenues. There have hitherto been enumerated not more than 1,159 dignitaries, among whom the revenues of the Deans and Chapters are distributed; but this is not the whole number; and it is necessary to borrow a little further information from Dr. Cove's *Essay*:

Exclusive of these dignitaries, there are, in every cathedral and collegiate church, other members of a subordinate nature and rank, under the denomination of Minor Canons, Priest Vicars, Vicars Choral, &c., with many more in still lower situations, all in holy orders, and whose total number may amount to nearly 300; these, as well as the superior cathedral members, have a portion of the collective cathedral and collegiate revenues, and derive, from their appointments, incomes in various proportions. And, in addition to these, there are also to be found, in every cathedral and collegiate church, a far greater number, in the aggregate, of lay officers, in the capacities of organists, singing-men,

choristers, vergers, sextons, &c., with schoolmasters, free-scholars, almsmen, &c. all whose emoluments are included in the revenues of the capitular bodies.

And thus, when it is advanced that the cathedral and collegiate revenues amount to the gross sum of 275,000*l.*, it must not be forgotten that probably not less than 2,000 persons partake of those revenues in a greater or smaller gradation.—P. 110.

Of the "aristocratic pluralists, mostly not resident, and holding two, three, four, or more livings,—in all, 7,037 livings," I have little to add to what I have formerly said. Of their aristocracy I know but little, and of the imputed excess of their pluralities I believe less. In a district containing forty-six parishes, I find but one Incumbent born of a noble line; and but one Incumbent holding three livings, and two of these are adjoining vicarages of inconsiderable value; and I find twenty resident Incumbents, one only of whom has any other preferment, and that not a cure of souls. Of these forty-six parishes, *two* have neither church nor parsonage, and the tithes are, I think, in both cases, lay-impropriations; in *three*, the Incumbents reside and have the assistance of Curates; in *twenty-four*, the Incumbents reside and perform their own duty; in *two*, the duty is performed by the Incumbents, not being resident, and one of these is a very small parish, of which the Incumbent is the resident Rector of the adjoining parish; in *ten*, the duty is performed by resident Curates; by non-resident Curates in *four* other parishes, in none of which, as I believe, is there any residence for the minister; in the *one* remaining parish the Vicar, lately presented, is coming into residence. In my own neighbourhood, therefore, I find no warrant for the charge against the aristocratic pluralists. In Wales it might receive some justification; but there the poverty, which is the occasion of pluralities, is a check to the ambition of the aristocracy; and I refer with pleasure to the statement of the Bishop of Peterborough, copied into the last Remembrancer, p. 601. Supported by this authority, I feel it unnecessary to expose the gross insinuations contained in the following paragraph: to quote it is to refute it. I leave it to the author's meditations, only challenging him to produce the original of his caricature, and pledging myself to join in the condemnation. Till the animal is produced, I must be allowed, with every man of candour and intelligence, to doubt its existence.

The aristocratic pluralists are so many clerical sinecurists, who receive immense incomes without rendering any service to the community. They are mere men of the world, whose element is the race-course, the ball-room, and billiard-table. They seldom see their parishes; their residence is in London, at Paris, Naples, or Florence. If they visit their benefices, it is not in the capacity of pastor, but of surveyor or tax-gatherer, who comes to spy out improvements, to watch the increase of stock and extension of tillage, and see how many hundreds more he can squeeze out of the industry and capital of the impoverished farmer. The poor parishioner, who contributes his ill-spared tithe to the vicious indulgence of these spiritual locusts, is neither directed by their example, instructed by their precepts, nor benefited by their expenditure.—*Black-Book*, p. 56.

M.

* Errata: Page 621, line 26 for 'within,' read *without*. Page 625, line 20, for '4,100,' read 1,400; line 35, for 'instruments,' read *emoluments*; line 41, for '£50,' read *five shillings*. Page 627, line 26, for 'conception,' read *exception*. Page 628, line 30, for 'Stratford,' read *Shulford*. Page 629, line 40, for 'in Wales,' read *in England and Wales*.

NOTICES OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

Continued from page 567.

PENNSYLVANIA.

THIS diocese consists at present of the Bishop, the assistant Bishop, fifty-three Presbyters, twelve Deacons, and seventy-one Congregations; being an accession, since the last General Convention, of eight Clergymen, and seventeen Congregations. The number of persons confirmed has been 1017. The number of baptisms reported since the last General Convention is 2211, of whom 294 were adults. The number of Communicants is 2563. The state of religion, on the whole, appears encouraging. Sunday-school instruction flourishes in many parishes, and is carefully maintained in nearly all. Infant-schools have been established with much success in some instances, and promise a high degree of usefulness. Occasional examples have occurred, in a few of the congregations, of a peculiar degree of religious sensibility, followed by numerous and solemn professions. In other places, large additions have been made to the congregations, and to the number of communicants, accompanied by a gradual increase of general seriousness and devotional regularity. And a much more earnest attention is manifested on the subjects of theological and christian education, and the great cause of missionary exertion. And although the diocese has not escaped its share of the agitation usually incident to the management of elections, whether in Church or State; although there have been occasion to lament, in some particulars, the evils of a temporary alienation amongst brethren, and in many others, the spirit of worldliness, indifference, and neglect; although they have great reason to long for an increase, not only in the number of ministers, but in the zeal of their labours, and in the consistent diligence of their flocks; yet is there cause of deep and fervent gratitude to the gracious Head of the Church, for the blessings which he has vouchsafed to us, and ground to hope, that the diocese of Pennsylvania will experience an increasing measure of prosperity for the years to come.

DELAWARE.

In the diocese of Delaware there are five Clergymen resident, four of whom have parishes; the other, from age and infirmities, only occasionally exercising his ministry. Attached to several of the churches are flourishing Sunday-schools, in which deep interest is felt, and from which there has been a happy result. There has, in some of the parishes, been laid the foundation of libraries attached to the churches, and thus an example set worthy of general imitation. It is to be regretted, that the Diocesan Missionary Society has been totally inefficient, from the inability to obtain missionaries. The Church in Delaware, availing itself of the provision in the twentieth Canon of 1808, invited the Right Rev. Bishop White to visit and perform episcopal offices in this diocese; and a similar invitation has

been given to the Right Rev. Dr. Onderdonk, as assistant Bishop, whose services have produced and revived feelings prombtive of the best interests of the Church. The number of communicants, so far as they can be ascertained, is 217. We hope that the time to favour this part of Zion is not far distant; and this hope rests upon the great Head of the Church; for we think no truth more evident than that stated in Holy Writ: "Paul may plant, and Apollos water, but God giveth the increase." Under the influence of that divine energy from above, we hope that this part of the Church will be renovated, and its moral and spiritual condition assume its primitive purity and eminence.

MARYLAND.

It appears from the journals of the several conventions which have been held in this diocese, since the last meeting of the General Convention, that four persons have been ordained Deacons, and thirteen admitted to the holy order of Priests. There are now in the diocese fifty-one Clergymen, and four candidates for orders; and three churches have been consecrated to the service of Almighty God. According to the parochial reports, 3302 persons have been baptized, 575 confirmed, and there are now 2325 communicants in the Church. The Diocesan Missionary Society, formed some years since, appears to have been useful in some of the parishes which had been deprived of the ordinances of the Gospel, and it is a matter of deep regret that it has not received that pecuniary aid which the situation of many parts of the diocese so imperiously demands. Sunday-schools have been formed in most of the parishes, and have been eminently useful, and some of them have become auxiliary to the General Sunday-school Union of the Protestant Episcopal Church. The diocese of Maryland has been called to mourn the death of its much beloved Bishop Kemp. The journals record the deep affliction which was produced by this event, and the various communications of the different ecclesiastical bodies, expressing their condolence with the Church in the diocese in the heavy loss which it has sustained, and the sentiments of love and veneration which the diocese at large cherished for him. Episcopal duties have been performed in several portions of the diocese, by the Right Rev. Bishop Onderdonk, assistant Bishop of the diocese of Pennsylvania, and by the Right Rev. Bishops of Ohio and Virginia; and their services have produced the happiest effects, and tended, in a high degree, to sustain the cause and extend the influence of the Church in Maryland.

VIRGINIA.

The prospects of the Church in the diocese of Virginia continue encouraging, and indeed are greatly more so than at the time of the last report. The number of clergy has considerably increased; the principles of the Church are better understood, and more than ever loved; and the influence of pure and undefiled religion more extensively felt. Arrangements have been made for the permanent establishment of the theological seminary of the diocese; and a system adopted for its future management, calculated, it is confidently

believed, very greatly to extend the influence, and multiply the benefits of that institution. A Diocesan Missionary Society has been recently established, from whose operations much is expected; and by means of which numerous waste places, we trust, will soon be, in some hopeful measure, supplied with the ministrations of the Gospel; and the doctrines and institutions of the Church made known in the hitherto neglected and destitute but important western section of the State beyond the mountains. Besides the repair of several of the old churches, almost in ruins, and the re-occupation of some hitherto almost or entirely deserted, it is pleasing to report the building and consecration of several entirely new. The number of clergy is now forty-four; and there is the prospect of an early addition to their number from among the candidates for orders now prosecuting their studies at the seminary.

(To be continued.)

LAW REPORT.

On the Right of the King of Great Britain and Ireland to grant exclusive Patents to print the Translation of the Bible, and all other works circulated under the authority of the Established Churches of England, and Ireland, and Scotland.

“For two hundred years and more, the kings have, in England, granted patents to their printers, as extensive as the patent we are now considering, and perhaps more extensive; but extensive enough to raise the question under discussion. In England, the power of the King to grant patents of this description, or to appoint to such an office, has never been seriously questioned. Those patents have from time to time come under the review of our courts, and the judges have been called to decide upon them. One case occurred before Sir Joseph Jekyll, so far back as the year 1720,* and others at different periods, both in the courts of equity, and also before this House during the last century. And I would state it as a point not admitting now of doubt or controversy, that as far as relates to the office of King's printer in England, the crown has the prerogative to grant a patent as extensive as that under consideration.

But, although the power of the King and his prerogative in England has never been questioned, it has been rested by judges on different principles. Some judges have been of opinion that it is to be founded on the circumstance of the translation of the Bible having been actually

* Baskett v. Parsons. At the Rolls, 1718. In D. R. 1719. Cited in Univ. of Oxford and Cambridge v. Richardson, 6 Ves. 699.

paid for by King James, and its having become the property of the crown, and therefore it has been referred to a species of copyright. Other judges have referred it to the circumstance of the King of England being the supreme head of the Church of England, and that he is vested with the prerogative with reference to that character. Other judges have been of opinion, and I confess, for my own part, I am disposed to accede to that opinion, that it is to be referred to another consideration, namely, to the character of the duty imposed upon the chief executive officer of the government to superintend the publication of the acts of the legislature, and acts of state of that description, and also of those works, upon which the established doctrines of our religion are founded,—that it is a duty imposed upon the first executive magistrate, carrying with it a corresponding prerogative. That was the opinion of Lord Camden, as expressed in the case of *Donaldson v. Becket*,* in most direct and eloquent terms, in this House; that was the opinion also expressed by Chief Baron Skinner, in the case of *Eyre and Strachan v. Carnan*;† and I think it may be collected or inferred to be the opinion of a learned and noble Earl, now a member of your Lordships' House (Lord Eldon), from what fell from that noble and learned Lord in the case of the *Universities of Oxford and Cambridge v. Richardson*.‡

* * * * *

With respect to the Bible which was translated in the reign of James the First, and which indisputably was translated under his sanction, and by virtue of his authority, it does not appear that he contributed any thing towards the expense. It does not appear that that translation of the Bible was introduced into the Church by the authority of any act of Parliament, by the authority of any act of Convocation, or by proclamation; but undoubtedly it was introduced under the sanction and authority of the head of the Church, under the sanction of the king at that period, in what precise way does not appear by evidence. It is probable that after it was completed, and the heads of the Church were satisfied with it, it was, by the authority of the Bishops in their respective dioceses, introduced into general use throughout the kingdom, possibly without any further act for that purpose. But is there any essential difference between the situation of England and Scotland in this respect? I apprehend, clearly, none; because the same translation, if not by the actual authority, at least by the sanction of the General Assembly of Scotland, has been introduced into their Church, and used there for a period, I believe, of 150 years; and I understand that the use of it in Scotland is as general, and indeed as exclusive and universal, as in England. This translation, therefore, has been sanctioned in that country by the Church of that country; and by the proper ecclesiastical authorities; and I apprehend that it stands in the same situation, and is guarded by the same privileges, and is in point of law, unless the General Assembly should order otherwise, as compellable to be used in the Churches of Scotland, as it is in the Churches of England. I do not apprehend,

* 4 Burr. 2,408.

| Court of Exchequer, 1781.

‡ 6 Ves. 704, 5.

therefore, that there is any difficulty in this respect, or that any argument whatever can be founded on the idea, that by some authority in this country that particular translation has been introduced into universal use in our Church, and that no corresponding authority exists in Scotland. I have no doubt there is some authority, at least some implied authority, for the introduction of it in England; and I apprehend there is the same implied authority, the same sanction for it by ecclesiastical authorities in Scotland.

It appears to me, that as far as relates to the translation of the Holy Scriptures, the case with respect to Scotland is precisely the same as with respect to England. But in this patent there are other works noticed. There is the Confession of Faith. I find that the Confession of Faith was ratified by the General Assembly in the year 1649; it is therefore a book adopted by the proper ecclesiastical authority in the country. The larger and shorter Catechisms were also ratified by the General Assembly about the same period: and with respect to the metrical version of the Psalms, which is also contained in that patent, that was, as I am informed, prepared by the authority of the General Assembly, and it is used in the Churches by the authority of that General Assembly. It appears to me, therefore, that these works come within the same principle as the Holy Scriptures, and within the same principle as the Book of Common Prayer in this country.

A question has been raised with respect to the Book of Common Prayer, which is also contained in this patent; and it is said that at all events the King could not, in Scotland, confer the exclusive right of printing this work on his printer in Scotland. The court below entertained some doubt upon this point; and in this particular stage of the cause they have excepted the Common Prayer from the operation of their interdict, without, however, pronouncing any decision upon it. At one period episcopacy existed in Scotland: during that time there is no doubt the King's authority applied to the Book of Common Prayer, as well as to the other works to which I have referred. It is true, that by the act of parliament passed in the year 1690, an alteration was made in this respect. By the effect of that act of parliament, in 1690 the Presbyterian form of worship became the established form of Scotland, and the Church of that persuasion became the established Church of Scotland; but those persons who were members of the Church of England, who were in her communion, were still entitled to the protection of the crown; there was nothing in that act of parliament to deprive them of that protection; and if the King possessed the prerogative previous to the passing of the act in 1690, by which he had the exclusive right, by himself or his officers in Scotland, to publish the Book of Common Prayer, there is nothing in the act of 1690 to deprive him of that prerogative which he had previously enjoyed.

It does not appear to me, therefore, in this view of the case, that there is any essential difference between that part of the patent which relates to the Book of Common Prayer, and that which relates to the other works. I think, therefore, that with respect to this question, which was not originally mooted in the court below; namely, the general question of the validity of the patent, which was only after-

wards argued in the second case, that your Lordships will have no difficulty in coming to the opinion, that in Scotland, as in England, the king possesses this prerogative, and that he has a right to confer it upon his printer."—*Extracts from a Judgment by Lord Chancellor Lyndhurst, delivered in the House of Lords, in the case of Manners v. Blair: in July, 1828. 3 Bligh's Reports, N. S. 361.*

PSALM VII.

O LORD our Governor! how great,
How glorious is thy name!
Thou who above the heavens hast set
The splendour of thy fame!

The feeble infant's lisping tongue
Thou didst with strength inspire,
To still the oppressor's hostile wrong,
And quench the avenger's ire.

When I thy wondrous heavens behold,
By hand Almighty made,
The moon—the countless orbs of gold
That glimmer thro' the shade:

O what is man, that he should gain
Such grace and power below?

The son of man—that thou shouldst
deign
To visit him in woe?

Form'd scarce beneath the angelic race,
With might and glory crown'd,
Beneath his footsteps man survey
Thy subject creatures round:

The flocks, the herds, the plain that
stalk;
The fowl that mount the breeze;
The fish, and all the shapes that walk
The pathways of the seas.

Sing, earth, with gratitude elate!
Shout, Heaven, with one acclaim:
O Lord our Governor! how great,
How glorious is thy name!

MONTHLY REGISTER.

SOCIETIES for PROMOTING CHRISTIAN KNOWLEDGE, and for the PROPAGATION of the GOSPEL in FOREIGN PARTS.

Exeter Diocesan Committee

THE Anniversary of these Societies took place in September last, at the Cathedral, when a most appropriate sermon was preached by the Rev. J. Barker, of Silverton, from the 4th chapter and 10th verse of the First Epistle of Peter—"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." The preacher made an application of a portion of the history of the Apostle Peter, to the duties of mankind towards each other, in their various situations; and enforced those duties, the fulfilment of which is the object of these Societies. The collection at the doors

amounted to 75*l.* 4*s.* The usual annual meeting afterwards took place at the Guildhall; the Right Rev. the Lord Bishop of Exeter in the chair. The annual Reports of the Diocesan Association of the Societies were then laid before the Chairman by the Secretary, the Rev. John Collins, and were read by his Lordship. During the last year the Exeter Depositary alone has issued,

Bibles.....	1,411
Testaments.....	2,955
Psalms.....	1,309
Common Prayer-books...	4,041
Bound books.....	3,815
Tracts.....	21,927

Exhibiting a total of 35,464 publications, exclusive of many thousand cards and papers gratuitously de-

livered; being an issue of 4,251 more than in the preceding year—and this in the most important particulars; Bibles, Testaments, and Prayer-books. Many of these books have been supplied, either gratuitously or at reduced prices, to parochial charities, or placed at the disposal of the Clergy, or for National and Sunday Schools; and some have been issued to the Female Penitentiary in this city, and to the county prisons.

Nor have the District Committees in other parts of this extensive Diocese, been less actively and zealously engaged in furthering the objects of the Society. At Holdsworth, Truro, Totnes, and Tavistock, an increase in their several distributions also occurs; and copies of the Holy Scriptures, the Liturgy, and other publications, have been, through similar institutions in every part of the diocese, liberally supplied

for the use of schools, and for the spiritual comfort and edification of the poor.

The report of the Treasurer notices a donation of 50*l.*, which the Committee voted in aid of the general funds of the Parent Society. Twenty-five pounds have also been given to the "Special Committee of the Parent Society for counteracting the effects of infidel and blasphemous publications." Among the receipts, the Committee most gratefully record a legacy of 100*l.* from the Reverend Samuel Archer, Rector of Lewannick.

His Lordship then read the Report of the Society for the Propagation of the Gospel; after which Mr. Alderman Blackall read the Treasurer's Report, which he concluded by stating, that the funds of the Society were in a much more prosperous state than they were last year.

PROTESTANT EPISCOPAL CHURCH IN AMERICA.

Abstract of the Report of the Proceedings of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, read at the Annual Meeting, June 28, 1831.

THE prosperity of the Societies in connexion with the Protestant Episcopal Church of the United States is highly gratifying. From the above Report, we find that the number of students at the Theological Seminary was, in June last, twenty-eight; that the library consisted of 3550 volumes, viz.—757 folios, 631 quartos, and 2162 octavos and under, and was receiving frequent donations; and that a considerable balance remained in the hands of the Treasurer.

"The Professor of the Nature, Ministry, and Polity of the Church meets the second class during the second session; and the first class during both sessions of the seminary year."

Potter on Church Government; Hooker's Ecclesiastical Polity; Barrow on the Pope's Supremacy; and

Wheatly on the Common Prayer; are the chief works in use. But observations on the Articles and other standards of the Church, and the provisions of her constitution, canons, and rubrics, are continually introduced by the Professor as occasion offers.

The Professor of Biblical Learning and Interpretation of Scripture has had three classes under his charge; the first of which have had their attention directed to the most prominent portions of the Old Testament prophecy relating to the Messiah. On this subject they have read, in Hebrew, the prophecies on this subject occurring in the Pentateuch—the promise to David, (2. Sam. chap. vii.,) and the parallel places in Chronicles, most of the Psalms which refer to Christ, and the chief predictions concerning our Saviour in Isaiah.

The second class have confined their studies to the Epistles, in Greek. The third have been exercised in Old Testament history, from Genesis to the second book of Kings inclusive, and have read the Gospels and Acts together, with part of the Epistle to the Romans,

in Greek; the Professor lecturing on the principal points relating to the harmony of the Gospels as they occurred.

The course of study pursued by the Professor of Systematic Divinity is as follows:—The first class, which attends thrice a week during the entire academic year, read Burnet and Tomline's *Exposition of the XXXIX Articles*—the *Homilies*—Jerram on *Infant Baptism*—the *Dissertations* annexed to Bishop White's *Lectures on the Catholicism*, and his *Comparative Views of the Arminian and Calvinistic Controversy*. On the subjects of *Ecclesiastical History* and the *Evidences of Revealed Religion*, Mosheim and Paley are the textbooks; other works, however, are introduced, viz.—Leslie's *Short Method with the Deists*—Campbell on *Miracles*—Hind on *Prophecy*—and Verplanck's *Essays*; and Butler's *Analogy* is to be added to the list.

The works in use by the second class are—Pearson on the *Creed*—Scott's *Christian Life*—Horsley's *Tracts on Unitarianism*—ditto *Sermon on the Descent into Hell*—Hobart's *Tracts on the same*—West on the *Resurrection*, with Bishop Horsley's and Archbishop Secker's *Sermons on the*

Evidence of it—Magee on *Atonement and Sacrifice*—Waterland on *Justification and Regeneration*, and Tomline and Burnett on the *XXXIX Articles*. This class attends the Professor one day in each week during the first, and two during the second Session of the year.

The Professor of Oriental and Grecian Literature has a Hebrew class, who have read and translated, since October last, the first, second, forty-second, forty-third, forty-fourth, and forty-fifth chapters of *Genesis*—the first seventeen verses of the twentieth of *Exodus*—the first, second, and twenty-second *Psalms*—the first, thirteenth, fourteenth, fifty-second, and fifty-third of *Isaiah*—and the first four chapters of *Job*.

We are sure this abstract will be read with deep attention, not only on account of the course of study pursued, and the Theological Lists selected by the Professors, most of which are well known to the English Divine, but because it shews the healthful and thriving state of a branch of our own venerable Church, which was thought to have been transplanted to an ungenial soil. May it increase and multiply!

KING'S COLLEGE, LONDON.

ON Saturday, October 8, the ceremony of opening this Institution took place. The inauguration began with the celebration of divine worship; at the commencement and close of which, the vocal aid of some of the gentlemen of the Chapel Royal, led by Mr. Hawes, was given with effect. The service was followed by an impressive discourse upon 1 Cor. xiii. 1, 2, from the Bishop of London, who insisted with earnestness on the great importance to society at large, as well as the individual pupil himself, of imbuing the mind of youth with a sense of moral responsibility, as well as of storing it with worldly wisdom. To this discourse succeeded an address from the Principal of the College, in which the same topics were discussed somewhat

more at length. The company having afterwards dispersed themselves over the interior of the building, examined its various arrangements and the collections forming under its roof; the latter of which have derived no inconsiderable portion of their value from the liberal donations of Sir Henry Hallford, Lord Henley, Captain Ronald, Dr. F. Hawkins, Mr. Sharon Turner, and others of its patrons.

Our readers are well aware that it is the primary object of King's College to afford "such an enlarged and liberal education as may be commensurate with the growing desire of knowledge now pervading almost every class of society in the increased and increasing population of this great city;"—while it is a fundamental principle of its

establishment, "that every system of general education for the youth of a Christian community ought to comprise instruction in the Christian religion, as an indispensable part; without which the acquisition of other branches of knowledge will be conducive neither to the happiness of individuals, nor to the welfare of the State."

In the senior department, which opened on Monday, October 17, the prescribed course of education will embrace religious and moral instruction, in conformity with the principles of the Established Church; the Greek and Latin classics; mathematics; English literature and composition; and history.

Terms.—The matriculation-fee, to be paid by every student, upon his admission, will be 1*l.* 1*s.* For the year's course, of which the half-yearly expense must be paid in advance, the fee to be paid by every student, if nominated by a proprietor, will be 2*l.*; if not so nominated, 2*6s.* 5*s.*

The proprietors are entitled, in respect of each donation of 50*l.* and upwards, or of each share, to nominate one student.

The academical year will consist of three terms.

The first term will extend from the beginning of October to the week before Christmas; the second, from the middle of January to the week before Easter; and the third, from the week after Easter to the end of June, or beginning of July.

With respect to religious instruction, the Rev. W. Otter, M. A. Principal of the College, will begin a course of instruction in religion and morals, at the commencement of the October term, and will continue it twice a week, on Monday and Thursday, at one o'clock, through the whole of the academic year. His lectures will embrace the evidences of natural and revealed religion, and the doctrines and duties of Christianity, in conformity with the principles of the Established Church.

On the first day, the time of the students will be occupied with a lecture; on the second, with an examination.

The works which will at present form the basis of the lecture, and be made the subjects of examination with the pupils, as those subjects come regularly under review in the first course, are Paley's *Natural Theology*, Butler's *Analogy*, Paley's *Evidences*, and the *Greek Testament*. The Principal also proposes to preach every Sunday morning, during term, in the College Chapel, where accommodations will be provided for students of every description belonging to the College.

In the junior department, or school, the course of education will partake of a liberal and useful character, adapted equally to professional and commercial pursuits. It will be founded on the systematic inculcation of the soundest principles of religion and morality; and will comprise the Greek, Latin, French, and English languages; writing, arithmetic, and elementary mathematics; history and geography, ancient and modern; general literature, elocution, and composition. The Hebrew, German, and Italian languages, the principles and practice of commerce, natural philosophy, drawing, &c. will be taught out of the course.

By the system of examinations, both public and private, and the distribution of prizes, it is anticipated that an honourable spirit of emulation will be excited and cherished in the minds of the scholars.

The age of admission will not be under nine years.

The hours of attendance will be from nine till three, from Michaelmas to Lady-day; and from nine till four during the remainder of the year. On Saturdays, the school will close at one o'clock.

The vacations will consist of six weeks in August and September: one month at Christmas; and ten days at Easter.

There will be annually a public examination, and distribution of prizes awarded by the Council.

A register will be kept by the Head Master, of the attendance, employments, and general conduct of the pupils, from which periodical reports will be transmitted to their friends.

Every class will come under the examination and tuition of the Head Master.

A library will be gradually formed for the use of the pupils.

The terms for the course of tuition specified will be *fifteen* guineas annually

to a pupil nominated by a proprietor; and *eighteen* guineas to one not so nominated, with one guinea as an entrance-fee.

The Head and Second Masters will receive boarders on terms sanctioned by the Council.

SUMMARY ACCOUNT OF KING'S COLLEGE, FREDERICTON.

NUMEROUS inquiries having been made concerning the actual state of King's College, Fredericton, and some misconception appearing to exist on the subject in remoter places; it has been judged advisable to furnish the public with a distinct and authoritative statement of the provision made in the College for the instruction of youth, the regulations established for the maintenance of discipline, and the expense of an academical course.

The object of the College, as expressly declared in the charter by which his late Majesty endowed it with the privileges of an university, is "the education of youth in the principles of the Christian religion, and their instruction in the various branches of literature and science." In pursuance of this object, the plan adopted by the Council has been, to receive such students as had acquired the elements of a liberal education at the grammar-schools of the province, or elsewhere; and to afford them the means of those maturer attainments, which experience has proved to be the fittest qualifications for the higher stations and offices of society.

Nothing farther, therefore, is *required* of candidates for matriculation, than that they be competently acquainted with the grammatical structure of the Latin and Greek languages, and be capable of expressing their thoughts in writing in Latin as well as English. It is *desired*, indeed, that they should have some previous acquaintance with the first principles of mathematics; but until these have been generally taught in the grammar-schools, the College contents itself with recommending and encouraging such studies. No restriction is imposed with respect to the age, religion, or

place of birth or education, of any person presenting himself for admission.

The instruction of the students is conducted by the Vice-president and two other Professors, who have adopted such arrangements as appeared calculated to occupy the time of their pupils during the whole of the several terms, with the exception of such hours as would be absolutely requisite for meals and recreation.

The day begins and concludes with divine worship. In the morning, at seven o'clock during the summer, and eight in the winter, and at ten in the evening throughout the year, all the students (not having permission to the contrary) are required to repair to the college chapel. The service consists of a selection from the liturgy of the Established Church, with one of the daily lessons from the Holy Scriptures. The lessons are read by the students in succession, and the officiating chaplain is bound to take care that they perform this duty with becoming solemnity.

The time actually spent by the students in attendance on the daily lectures, extends in general from ten in the morning to two in the afternoon. The other hours of the day, not necessarily required for meals or exercise, they are expected to occupy in preparing for these lectures by private study, and in writing exercises on various subjects proposed to them. Where this latter division of their time is duly employed, it may be considered that nine or ten hours of every day are directly devoted to mental improvement.

At ten in the morning the students repair to their respective lectures, and read a classical author until eleven.

At eleven they take up another classical work, which engages them until twelve. From twelve they are variously occupied with logic, mathematics, or divinity. One o'clock is the regular hour for the more public and formal lectures of the several Professors, which the whole body of the students attend; as they do also an additional lecture by the Vice-president on the Saturday evening.

The system is so arranged, that every student, from the commencement of his residence in College, will be engaged during every week of term in the successive study of four of the most approved classical authors; of logic, rhetoric, and mathematics; of history, mental and moral philosophy; and of the evidences and general principles of the Christian religion. There are also separate classes in divinity and Hebrew, for those who declare their intention to devote themselves to the sacred profession.

The junior students begin with such classical authors as Homer, Xenophon, Livy, and Cicero; they afterwards advance to Euripides and Demosthenes. The senior enter on the study of Herodotus and Sophocles, and proceed to Thucydides, Aristotle, Pindar, and Tacitus.

The Oxford system of Logic and the Cambridge course of Mathematics are adopted by the respective Professors; and it is attempted so to teach these sciences that they may be found of practical use to the future inquiries and pursuits of the students.

In History the Professor delivers a course of lectures, commencing with the Mosaic records, and presenting an epitome of the most important and instructive events in the progress of time, and the formation, establishment, and decline of the several nations of the world.

In Metaphysics, or mental philosophy, the Professor, availing himself of the researches of Locke, Reid, and Stewart, conducts his pupils in the interesting inquiry into the various powers and operations of the human mind.

In Moral Philosophy, the great object of the Professor is to establish sound and solid principles of action.

For this purpose he investigates the groundwork of morals, as it is laid in the nature of things and the attributes of the Deity; and proceeds to shew, by the example afforded in the writings of the philosophers of Greece and Rome, how far the light of reason is capable of conducting men. Thence he infers the necessity of a divine revelation, and illustrates the superior excellence and inestimable value of Christian precepts, institutions and laws.

The Professor of Divinity lays the foundation of Christian knowledge in a diligent examination of the Greek Testament; and gradually leads the students to an acquaintance with the principles which establish its authenticity and truth, and enable men duly to understand and apply its divine instructions. Those of his pupils who compose the special divinity-class are more peculiarly instructed in such points of doctrine and ecclesiastical history as relate to the constitution and government of the church; and in such studies as are likely, by the blessing of Almighty God, to conduce to a profitable discharge of the functions of the Christian ministry.

Various questions and subjects for more private exercises in writing are proposed by the several Professors as they may find occasion in connexion with their respective lectures; and on every Saturday the Vice-president affixes in the hall a subject for a general theme or essay, which at the end of the following week every student is required to present.

Such is the provision actually made for the instruction of students. But the Council hope to find themselves enabled at no very distant period to establish distinct professorships of natural philosophy, law, and anatomy and medicine, by which the circle of collegiate education would be rendered almost complete.

The necessary discipline is established by the statutes of the university, and regulations founded on them. Every Professor is authorized to enforce attendance on his lectures, and good behaviour at them, by imposition and fine to a certain extent. The immediate superintendence of the College

is committed to the Vice-president, who in graver cases convenes the other professors for consultation, or gives information to the Council. To the Council alone is reserved the power of expulsion and other severe inflictions, which it may be hoped will never be requisite in practice.

The students are required to be constant in their attendance at church, chapel, and lectures, unless they shall have obtained special permission to the contrary. In the case of public worship, this permission will be granted as a matter of course to such students as may not belong to the Established Church. In every other case, indisposition or some other urgent plea can alone be admitted.

All the meals are provided for the students in the public refectory, and one of the higher officers of the College is required to be always present and preside at the common table.

The doors of the College are regularly locked at ten o'clock at night; and it is ordained by the statutes that no student shall remain out of College, nor any visitor in a student's apartment, after that hour, without special permission.

The attendance at chapel in the evening is a valuable auxiliary to the foregoing rule; but it is further provided that the principal officers of the College shall have authority to enter a student's apartment at all hours.

Every exertion is required to be made by all the officers to maintain good morals; and it is especially provided, that no undergraduate shall resort to any inn, tavern, or place of public amusement, without special permission.

The academical year begins on the first Thursday in September; and continues, with a vacation of three weeks at Christmas, and a few days at Easter and Whitsuntide, to the beginning of July. Four of these years are requisite for the first degree, of Bachelor of Arts; but the actual residence will seldom much exceed three years. For higher degrees residence is not absolutely necessary, except during two terms in the case of candidates for the degree of Master of Arts. No religious test is imposed on admission to any degree, except in divinity.

The annual charge for tuition, including public and private lectures, is 8*l.* currency. The weekly charge for lodging, board and attendance, is 12*s.* 6*d.*; which is required for the period of actual residence only. The fees payable for the first degree do not amount to 5*l.* No other payment of any amount is incurred by a student, except what he may find necessary for clothing, books, furniture, and fuel for his private apartment. With these exceptions, the entire expense of a collegiate course for the whole four years, including the first degree, need not amount to much more than 110*l.*

The other charges, which apply to graduates only, are proportionately low. The fees payable on admission to the degree of Master of Arts, or Bachelor of Civil Law, are under 7*l.*; and those on admission to a Doctor's degree in any faculty very little exceed 16*l.* A Master of Arts or superior Graduate preserves his title to a vote in convocation by an annual payment of 1*l.* 10*s.* towards the support of the university.

From this statement it will be perceived that it has been the wish and design of the College Council to render the invaluable benefits of a liberal education accessible to as many as possible of the youth of a newly-settled country. With this view they have also established a scholarship of 25*l.* a year, by way of specimen, which they propose as an object of competition to candidates, without restriction, who shall offer themselves for examination in mathematical as well as classical subjects, intending, as soon as the funds of the College will admit, to found other scholarships of a like description. By means of these, and six divinity-scholarships promised by the Society for the Propagation of the Gospel, provision would be made for students who might be unable to afford the very moderate expense above detailed; and the Council indulge an ardent hope that the College will eventually be found productive of a due supply of men qualified to fill the several departments which may require an enlarged and elevated measure of knowledge, with equal honour and advantage to themselves and the community to which they belong.

Necessary Expense of a Collegiate Course.			£ s. d.		
Fee on matriculation	0	5	0	Four annual payments of 7s. 6d. towards the library and plate	1 10 0
Four annual payments of 8l. for tuition	32	0	0	Fees on the degree of Bachelor of Arts	4 15 2
Payments for board, lodging and attendance, at 12s. 6d. a-week, according to the actual residence, between '75l. and 90	12	6		Aggregate expense, according to the actual residence, between 113l. 10s. 2d. and	£129 2 '8

POLITICAL RETROSPECT.

DOMESTIC.—Abstract of the net produce of the Revenue of Great Britain in the years and quarters ending on

the 10th of October, 1830, and 1831, shewing the increase or decrease on each head thereof:—

	Years ended Oct. 10.		Increase.	Decrease.
	1830.	1831.		
	£	£	£	£
Customs	16,425,742	15,577,687	—	848,045
Excise	16,933,577	14,896,521	—	2,037,056
Stamps	6,578,181	6,484,580	—	93,601
Post Office . . .	1,349,006	1,393,011	44,005	—
Taxes	4,968,450	4,945,110	—	23,340
Miscellaneous	553,633	459,479	—	114,164
	40,808,589	43,736,388	44,005	3,116,206
Deduct Increase			—	44,005
Decrease on the Year			—	3,072,201

	Quarters ended Oct. 10.		Increase.	Decrease.
	1830.	1831.		
	£	£	£	£
Customs	5,069,349	4,339,741	—	729,608
Excise	5,118,635	4,370,597	—	748,038
Stamps	1,701,378	1,681,745	—	19,633
Post Office . . .	370,006	366,000	—	4,006
Taxes	531,175	540,576	9,401	—
Miscellaneous	197,004	98,080	—	98,924
	12,987,547	11,396,739	9,401	1,600,209
Deduct Increase			—	9,401
Decrease on the Quarter			—	1,590,808

The following is the statement of the Income and Charge of the Consolidated Fund, in the quarters ending on the 10th October, 1830 and 1831 :

INCOME.	Quarters ended Oct. 10.	
	1830.	1831.
Customs	3,277,711	2,622,691
Excise	5,086,135	4,370,597
Stamps	1,701,378	1,681,745
Post Office	317,000	366,000
Taxes	531,174	540,576
Miscellaneous	104,501	39,580
	10,957,899	9,621,189
Tontine Money	—	—
To Cash brought from Civil List	26,616	61,208
To Cash brought to this Account from the Ways and Means to replace the like sum issued out of the growing produce of the Consolidated Fund in Ireland, for Public Services	191,171	247,102
	11,175,686	9,929,499
CHARGE.	Quarters ended Oct. 10.	
	1830.	1831.
Exchequer Annuities	21,255	21,255
South Sea Company	73,776	73,532
Bank on their Capital	179,125	179,125
Dividends	4,672,364	4,660,587
National Debt	336,983	276,318
Civil List	—	127,500
Pensions	79,896	97,080
Other Charges	118,351	94,603
	5,481,750	5,530,000
Surplus	5,693,933	4,399,499
	11,175,686	9,929,499
Exchequer Bills issued for the Consolidated Fund, at 5th July, 1831, and paid off out of the growing produce of the said Fund in the Quarter ended 5th of October, 1831, after deducting 650,000 <i>l.</i> , cancelled by the Commissioners for the Reduction of the National Debt, per Act 11 Geo. IV., cap. 26	—	4,734,591
Surplus, 10th October, 1831	4,399,499	—
Issued out of the Consolidated Fund, on account of the supplies granted for the service of the year 1831	4,176,301	223,198
Total at 10th October, 1831, to be provided for by an issue of Exchequer Bills charged on the growing produce of the Consolidated Fund, in the Quarter ending 5th of January, 1832	—	4,511,392

The farther consideration of the Reform Bill was, on the 7th of October, deferred to that day six months; there being

For the motion 199

Against it 158

Majority 41

On the 20th ult., his Majesty went to the House of Peers and prorogued the Parliament until the 22d of November. In the speech from the throne, on this occasion, his Majesty notices the great duration and labour of the Session, declaring his satisfaction in confirming, by his royal assent, the amendment of the game laws, the reduction of taxes, and the improvements in the bankruptcy laws; states that he continues to receive the most gratifying proofs of the friendly dispositions of foreign powers; that the conferences of the ministers of the five powers in London, for arranging the separation of Holland from Belgium, are brought to a conclusion, on such conditions as, he hopes, will be accepted by each party, and prove favourable to the peace of Europe; assures the Commons of his constant desire to administer the supplies with economy, and regrets that the state of public relations is such as to render some increase of expense necessary, but which, he hopes, will be of short duration; requests the members of both Houses to exert themselves during the recess to re-establish peace and tranquillity through the country; and announces that the business of the ensuing Session will open with a measure of reform of the Commons House of Parliament.

THE CHOLERA MORBUS.—Our government has imposed quarantine regulations upon all vessels arriving from any place between the Scaw and Rotterdam, inclusive of the latter.

FRANCE.—The important measure for the abolition of an hereditary peerage in this country has passed the Chamber of Deputies; the numbers being

For the abolition . . . 324

Against it 86

Majority . . . 238

POLAND.—The struggle for independence has closed. The remains of the Polish army at Modlin have surrendered to the Russian commander-in-chief; so have most of the detachments. One of the latter, which took refuge in the Prussian territory, was disarmed there and delivered over to the Muscovite force which was in pursuit. Another took refuge in the so-called independent territory of Cracow, but the district itself has been occupied by a Russian force, and the Polish detachment made prisoners of war.

WEST INDIES.—This portion of the globe has been visited by an hurricane of extreme fury, and the effects of it have been awfully desolating. Many of the islands have suffered from it severely, but none so dreadfully as Barbados. In this island it is stated that not a single building remained unroofed; all the crops are destroyed, and the inhabitants reduced to a state of starvation. The loss of lives from the destruction of the buildings is very great, and estimated at more than four thousand.

ECCLESIASTICAL INTELLIGENCE.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Arney, Edward Francis ..	Domestic Chapl. to the Rt. Hon. Lord Viscount Falkland.
Bland, George	Domestic Chapl. to the Bishop of Chichester.
Jones, J.	Domestic Chapl. to Lord Dinorben.
Jones, John	Examining Chapl. to the Bishop of Bangor.
Powell, W. P.	Head Mast. of the Royal Free Grammar School, Evesham, Worcestershire.
Stanley, Edward	Domestic Chapl. to Lord Dover.
Trevor, J. W.	Examining Chapl. to the Bishop of Bangor.

PREFERMENTS.

The King has been pleased to grant to the Rev. Thomas Gaisford, Doctor in Divinity, the place and dignity of Dean of the Cathedral Church of Christ, in the University of Oxford, void by the resignation of Dr. Samuel Smith, late Dean thereof.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Alderson, Samuel H.	Buckden, V.	Hunts	Lincoln	King, by promotion
Badeley, Joseph	{ Halesworth, R. with Chediston, V.	{ Suffolk	Norwich	
Brigstocke, Aug.	{ Cappel Coll. P. C. and Merthyr, R. to Preb. in Coll. Church of Brecon	{ Pemb. Carmar.	{ St. Dav.	{ O. Brigstocke, Esq. & M. Gwynne, Esq. King, as P. of Wales Bp. of St. David's
Calvert, Frederick	{ Whatfield, R. to Chelsworth, R.	{ Suffolk	Norw.	{ Jesus Coll. Camb. Lord Chancellor
Cautley, Wm. G.	Earsham, R.	Norfolk	Norwich	Sir W. W. Daffling, Bt.
Cobbold, J. Spencer	Woolpit, R.	Suffolk	Norwich	Rev. J. S. Cobbold
Cory, E.	Minor Can. in Cath. Church of Peterboro'			D. & C. of Peterboro'
Davies, Lewis	Pontfaen, R.	Pemb.	St. David's	Bp. of St. David's
Day, J. Tomlinson	Riseley, V.	Beds.	Lincoln	Lord St. John
Edmonds, Thomas	{ Ashley, R. with Silverley, V.	{ Camb.	Norw.	{ Marq. & March. of Bute
Ford, Frederick	Church Lawton, R.	Chester	Chester	C. B. Lawton, Esq.
Gee, Walter	{ Wike, St. Mary, R. to hold by disp. West Buckland, R.	{ Cornw. Devon	{ Exeter	{ Sidney Coll. Camb. Ld. De Dunstanville
George, P.	{ Great Aycliffe, V. to Durham, St. Mary, P. C.	{ Durham	Durham	D. & C. of Durham
Gregory, Tighe	Kilmore, R. & V.		Merth.	Lt. Lieut. of Ireland
Hamilton, Anthony	{ Archd. of Taunton and Preb. in Cath. Church of Wells and London, St. Mary- le-Bow, St. Pancras, & Allhallows, R. and Loughton, R. to Can. Res. in Cath. Ch. of Lichfield	{ Middl. Essex	{ London	{ Bp. of Bath & Wells Abp. of Can't. 2 turns, & Grocen's Co. 1 turn; Abp. this & prev. turn. Miss Whitaker Bp. of Lichfield
Halstead, Thomas	Little Bradley, R.	Suffolk	Norw.	W. & C. Lamfrills, Esqs.
Hughes, John Wm.	Oxford, St. Clement's, D.	Oxford	Oxford	Lord Chancellor
Jeston, Robt. Green	Marston Sicca, R.	Gloster	Gloster	T. & G. Brace, Esqs.
Kidd, Thos. George	Bedingham, V.	Norfolk	Norw.	{ John Wynn, & Char- lotte, Gooch, on nom. of Bp. of Norwich
Lonsdale, John	{ Bloomsbury, St. George, R. Middl. to Preb. in Cath. Church of St. Paul	{ London	London	{ Lord Chancellor Abp. of Cant. by option
Morton, David	Haleston, R.	Northam.	Peterboro'	R. Andrews, Esq.
Oliver, George	{ Clee, V. with Claythorpe, C. to Scopwick, V.	{ Lincoln	Lincoln	{ Bp. of Lincoln Lord Chancellor
Pattison, Edward	Gedding, R.	Suffolk	Norwich	Corp. of Ipswich
Paynter, Samuel	{ Hatford, R. to Stoke, near Guildford, R.	{ Berks Surrey	{ Salisb. Winch.	{ Fran. Paynter, Esq.
Pickering, George	Arksey, V.	W. York	York	Sir W. B. Cooke, Bt.
Salmon, Thos. Wm.	Woodbridge, P. C.	Suffolk	Norwich	Rev. T. W. Salmon
Sharpe, William	Pattiswick, D.	Essex	London	Bp. of London
Smith, Sam. D.D.	{ Preb. in Cath. Church of York and Daventry, P. C. to Preb. in Cath. Church of Durham Preb. and Chanc. of Diocese of Ely and Leverington, R. with Parson Drove, C. and Littlebury, since R. to Gunthorpe, R. with Bale, R.	{ Northam. Suffolk Essex Norfolk	{ Peterboro' Durham Norwich Norwich	{ Abp. of York Christ Ch. Oxford Bp. of Durham Bp. of Ely Red. E. J. Howman

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Streeton, Hen. Thos.	Richmond, New Church	Surrey	Winch.	V. of Kingston
Tollemache, Hon. H. F.	Harrington, R.	Northam.	Peterboro'	Countess of Dysart
Tomlinson, J. W.	{ Stoke-on-Trent, R. with Norton, C.	{	Stafford	Lichfield D. & C. of Lichfield
Tyson, John	Merrington, V.	Durham	Durham	D. & C. of Durham
Williams, D. A. . .	{ Llangaddock, V. with Llanddayssant, C.	{	Carmar.	St. David's Bp. of St. David's
Williams, Hugh . .	{ Llanarth, V. with Bettys Newyd, C.	{	Monm.	Llandaff Arch. & C. of Llandaff
Wynter, James Cecil	Donington-on-Baine, R.	Lincoln	Lincoln	Rt. Hon. Ld. Monson

CLERGYMEN DECEASED.

Barker, Wm. A. . .	{ Preb. in Coll. Church of Brecon and Abbotsbury, V.	Dorset	Bristol	Bp. of St. David's Earl of Chester
Davies, Howell	Pontfaen, R.	Pemb.	St. David's	Bp. of St. David's
Griffiths, John	{ Ysptyt Ystradmeig, R. and — Ystwith, P.C.	Cardigan	St. David's	Lord Lisburne
Lates, John James . .	{ Charlton Abbot, C. and Sudeley, R. and Winchcombe, V. with Gretton, C.	Gloster	Gloster	Francis Pyson, Esq. Lord Rivers
Molineaux, Wm. H.	{ Sheriff Hales, V. with Woodcote, C.	Stafford	Lichfield	Marq. of Stafford
Montgomery, F.	Haileston, R.	Northam.	Peterboro'	R. Andrews, Esq.
Shaw, William	Chelvey, R.	Somerset	B. & Wells	Lady Ann Tynte
Spencer, Fred. Chas.	Wheatfield, R.	Oxford	Oxford	Lord Chas. Spencer
Wilkinson, Joseph . .	{ East Wretham, R. and West — R.	Norfolk	* Norwich	Wynley Birch, Esq.
Winship, Samuel . .	Scopwick, V.	Lincoln	Lincoln	Lord Chancellor

<i>Name.</i>	<i>Appointment.</i>
Fallows, Fearq.	Astron. Royal at the Cape of Good Hope, and late Fell. of St. John's Coll. Camb.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

In Convocation, the Rev. Dr. Jones, Rector of Exeter College, has been re-nominated Vice-Chancellor of the University for the ensuing year, being the fourth time of his appointment to that office. The Vice-Chancellor having, in a very elegant and perspicuous oration, recounted the academical events of the past year, took the oaths of office, and resumed his seat of authority, with the accustomed formalities.

The Pro-Vice-Chancellors are — the Master of Pembroke, Dr. Hall; the Master of Balliol, Dr. Jenkins; the Master of University, Dr. Rowley; and the Principal of Brasenose, Dr. Gilbert.

The Rev. Charles William Stocker, D.D. of St. John's College, has been nominated

a Public Examiner in *Literis Humanioribus*, in the room of Mr. Carr, of Balliol College.

The Rev. James Peter Rhoades, M.A. Probationary Fellow of Wadham College, has been admitted Actual Fellow; and, at the same time, Joseph Walker and Joseph Arnold were admitted Scholars of that Society.

DEGREES CONFERRED.

MASTERS OF ARTS.

Rev. Charles Taylor, Brasenose Coll.

Master of Hereford School

Rev. Rowland Smith, St. John's Coll.

Rev. James Slade, St. Alban Hall

Rev. Geo. Phillimore, Student of Chr. Ch.

Rev. William F. Walker, Magdalen Hall

BACHELORS OF ARTS.

Geo. Edwards C. Walker, Merton Coll.
Rev. Charles Crawford, Magdalen Hall
Edw. Arthur Dayman, Fell. of Exeter Coll.
Thomas Leach Tovey, Exeter Coll.

MARRIED.

At Stroud, the Rev. Joseph Palmer Griffith, M.A. Fellow of Wadham College, to Mercy, third daughter, of W. Stanton, Esq. of Thrupp House, Gloucestershire.

CAMBRIDGE.

ELECTIONS.

The following gentlemen have been appointed the CAPUT for the ensuing year:—

The Vice-Chancellor.

G. Ainslie, D.D. Pembroke Coll. *Divinity*
William Frere, D.C.L. Downing, *Law*
Hen. J. H. Bond, M.D. Corp. Chr. *Physic*
Wm. Hunt, Esq. King's Coll. *Sen No Reg.*
J. Graham, M.A. Queen's Coll. *Sen. Reg.*

The following gentlemen have been elected University Officers for the year ensuing:—

PROCTORS.

Rev. Thos. Musgrave, M.A. Trinity Coll.
Rev. Chas. Currie, M.A. Pembroke Coll.

MODERATORS.

Francis Martin, Esq. M.A. Trinity Coll.
Rev. Jas. Bowstead, M.A. Corp. Chr. Coll.

SCRUTATORS.

Rev. Henry Kirby, M.A. Clare Hall.
Rev. Edw. John Ash, M.A. Christ Coll.

TAXORS.

Rev. Hen. Calthrop, M.A. Corp. Chr. Coll.
Rev. G. O. Townshend, M.A. King's Coll.

PRO-PROCTORS.

Rev. W. Carus, M.A. Trinity Coll.
Rev. Henry Arlett, M.A. Pembroke Coll.

The following gentlemen, Bachelors of Arts, of Trinity College, have been elected Fellows of that Society:—Arthur Martineau, John Moore Heath, John Worledge, Charles Rann Kennedy, and Joseph William Blakesley.

The Rev. Henry John Rose, B.D. Fellow of St. John's College, has been elected Examiner of Candidates for Writerships in the service of the East India Company.

His Majesty has conferred the honour of Knighthood upon John Frederick William Herschel, Esq. M.A. F.R.S. &c. formerly Fellow of St. John's College.

DEGREES CONFERRED.

MASTERS OF ARTS.

Geo. Wm. Craufurd, Fel. of King's Coll.
Harry L. Jones, Fell. of Magdalene Coll.
Charles Delmè Radcliffe, Magdalene Coll.

BACHELORS OF ARTS.

William Edward Lord, Trinity Coll.
S. J. Stowe, Trinity Coll.

Chas. Fred. Childe, Emmanuel Coll.
Fitzowen Skinner, Sidney Coll.

MARRIED.

At St. Mark's, Kennington, by the Rev. W. Law, M.A. the Rev. J. Hodgson, M.A. Fellow of Trinity College, to Sarah Margaret, only daughter of the late John Barclay, Esq. of Stockwell.

At Wakefield, the Rev. E. C. Tyson, M.A. of Hampton, Middlesex, and Fellow of Catharine Hall, to Martha, youngest daughter of the late Edward Ridsdale, Esq. of Wakefield.

PITT PRESS.

The ceremony of laying the first stone of the *Pitt Press*, in this University, took place on Tuesday, October 18. A deputation of the Committee of the Pitt Fund, the Marquis of Camden, Lord Farnborough, and Henry Banks, Esq., with the Earl of Clarendon, the Earl of Harrowby, the Lord Bishop of Gloucester, and several other dignified persons, assembled in the Senate House on Tuesday morning, when the Honorary Degree of Doctor in Civil Law was conferred on the Marquis Camden. In the absence of the Public Orator, his Lordship was presented by the Rev. Thomas Crick, M.A. Fellow and Tutor of St. John's College, who delivered an eloquent Latin oration on the occasion. The Members of the University then formed into procession, and left the Senate House in the following order:—

Esquire Bedells.

The Vice-Chancellor, in his robes.

Noblemen in their robes, two and two.
Heads of Colleges, in robes, two and two.

Doctors in Divinity, in robes, two & two.

Doctors in Law and Physic, in robes,
two & two.

Public Orator.

Assessor to the Vice-Chancellor.

Professors of the University.

Proctors in their Congregation Habits.

Public Registrar & Public Librarian.

Taxors, Scrutators, and other Officers of the University.

Bachelors of Divinity, and Masters of Arts,
two and two.

Bachelors of Arts.

Fellow Commoners.

Undergraduates.

* The procession having arrived at the site of the building, between Silver Street and Mill Lane, the distinguished individuals were conducted to their various stations by Mr. Blore, the architect; Mr. Walter, the clerk; and Mr. Smith, the University printer. The upper part of the foundation-stone having been elevated, the gold, silver, and copper coins of the present reign were placed in the cavity prepared for them, and covered with a plate bearing the following inscription:—

"The first stone of this building, to be called the Pitt Press, was laid on the 18th day of October, 1831, by the Most Noble John Jeffrys, Marquis Camden, K. G. in the presence of several of the members of the Pitt Fund Committee, Heads of Houses of this University, and other distinguished individuals."

A silver trowel was then presented to the noble Marquis, with which he spread the mortar, and the stone being lowered, he applied the square and the plumb-line, in the customary form, and ascertained that the work was true.

His Lordship then addressed the Vice-Chancellor, and other gentlemen present, observing, that by the gracious permission of the University, and by the kind request of many friends, he had just experienced the high satisfaction of laying the first stone of this building, and he considered it as one of the proudest circumstances of his life to have been permitted to have that honour. From his heart he hoped, and most cordially trusted, that it would be the means of diffusing more generally that knowledge which the press of Cambridge has been hitherto so preeminent in doing. He had formerly little thought that even the liberality of the University, or that the funds subscribed, would have been so extensive as to have allowed a building of the present magnitude to have been erected, a building which he hoped might vie

with some of those ornaments with which the University had recently been adorned. In offering the funds to the University for the purpose, he looked not merely at the money obtained, but at the individual contributors, among whom would be found most of those who honoured and revered the memory of Mr. Pitt; many of them were of the humbler classes, but there were also some of the highest dignitaries of the Church and Law, and many of the principal personages of the state, for example, the Hero of Waterloo, the venerable Earl of Eldon, the excellent and amiable Mr. Wilberforce, and the venerable father of the present Chancellor of the Exchequer, who lamented that his infirmities prevented him from attending on this occasion. Most earnestly did he hope that the undertaking might prosper, and that the knowledge diffused would be planted on the foundations of true religion, and of all those sciences for which this University has long been so distinguished.

The Vice-Chancellor, with the Deputation, and many of the members of the Senate, then went into the Syndicate Room, and the numerous company left the ground.

A sumptuous dinner was given on the above occasion by the Vice-Chancellor, at King's Lodge, to the members of the Deputation, and other principal personages.

We understand that the Lord Bishop of Gloucester was invited to attend the ceremony, as being the original suggester of the idea of erecting a Pitt Press in the University, with the money raised for the purpose of paying honour to the name of Mr. Pitt.

All the individuals engaged on the Press Establishment, to the number of one hundred and twenty, were regaled with an excellent dinner in commemoration of the event.

NOTICES TO CORRESPONDENTS.

If the Clergy, on accepting additional preferment, would, when announcing it, at the same time say what they have resigned, it would prevent the otherwise unavoidable error, into which we may occasionally fall, of verbally making them large pluralists.

We thank "E. D." from whom we shall be glad to hear again. His present communication will not be available for some time.

Our thanks are also due to "E. E."

"R. C." has been received, and with "Y." and "D." is under consideration.

THE
CHRISTIAN
REMEMBRANCE.

DECEMBER, 1831.

• REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Life of Archbishop Cranmer.* By the Rev. HENRY JOHN TODD, M. A. 2 vols. 8vo. Pp. xxiv. 391; xi. 541. London: Rivingtons. 1831.

IN these days of unrighteous clamour against every thing which as Christians and as Englishmen we have been taught to regard with the deepest veneration and the fondest love, it is a melancholy relief from the overpowering reflections which crowd upon the mind, to look back at the times which bequeathed to us, as a birthright, those sacred institutions, under which Britain has risen to the highest pinnacle of national glory and prosperity. When we see men, whether with Uzzan zeal, Iscariot covetousness, or Gallean indifference, loosening stake after stake from the sacred cord which encloses the Religious Establishment of our land, the blood of our Riddleys, and Latimers, and Cranmers, seems to cry from the earth in testimony against the iniquity of the generation. But, God be praised, we are not yet delivered over into the hands of our enemies; though we still stand on the brink of a precipice, the hideous depth of which it is fearful to contemplate. May those who would drive us beyond the verge, be wise in time; for the impetus will carry themselves also into the abyss of one common destruction. May they not have cause to exclaim, "That hand hath offended,—that unworthy right hand;" and be fain to retract the deed of cowardice and dishonesty, which will sooner or later be their country's ruin, and their own indelible disgrace.

One of those martyrs, who purchased for us the blessing of the Reformation with his blood, was THOMAS CRANMER. He was born at Aslacton, in Nottinghamshire, on the 2nd of July, 1489. His father was "a gentleman of right ancient family, whose ancestor came in with the Conqueror;" and, desirous that his son should receive a learned education, he removed him from his first instructor, whose severity "appalled and dulled the tender and fine wit of his scholars," and

placed him under a master by whom he was "brought up not without much good civility." At the early age of fourteen, he was entered at Jesus College, Cambridge, where the zeal of Erasmus had lately raised the standard of academical learning; and Cranmer was soon distinguished for his laborious and successful studies in Theology and general learning. In 1510 or 1511, he was elected to a fellowship; which, however, he forfeited shortly after, at the age of twenty-three, by marriage. The Papists have condescended to the grossest ribaldry, in defining his wife as a woman of low condition; but Foxe, who was his contemporary, says that she was a "gentleman's daughter." This vile slander is only the first of a series of misrepresentations with which every incident of Cranmer's life has been assailed; while the few real blemishes in his character have been magnified into glaring enormities. Such was the estimation, however, in which he was held at this time by the University, that he was appointed *reader* or lecturer in Buckingham College, as Magdalen was then called; and upon the death of his wife, which happened about a year after his marriage, he was not only restored, by an unprecedented act of favour, to his fellowship, but, proceeding to the degree of doctor in divinity, was appointed lecturer in that faculty in his own college. About the same time he was chosen by the University, one of the public examiners in Theology; having declined, in the mean time, an offer of promotion in Wolsey's new college at Oxford.

In 1529, the prevalence of a pestilential disorder at Cambridge caused him to leave the University, and to take up his residence at Waltham, with Mr. Cressy, whose sons were then under his care. Here he met with Fox and Gardiner; and in a conversation, which ensued between them on the all-engrossing subject of the king's divorce, he declared his opinion on the subject in those terms, which, on being reported to Henry, elicited his wonted exclamation from the delighted sovereign, "This man has got the right sow by the ear." He accordingly received the royal command to put his sentiments to paper, and was forthwith sent on two successive embassies to maintain his positions with the learned abroad, and to argue the matter before the pope of Rome. It was for the purpose of affording the means of composing his lecture on the illegality of the king's marriage with Katharine, that at the royal request he was received as a guest by the earl of Wiltshire, the father of the unfortunate Anne Boleyn; which is a sufficient reply to the calumny of the Papists, that he was previously "a dependent on the king's mistress."

The zeal with which Cranmer advocated the king's divorce among the German divines, though unquestionably quickened by the conviction that the matter would end eventually in the abolition of the papal power in England, was accelerating his rise in Henry's favour, and

his consequent promotion at home. In 1532, the archiepiscopal See of Canterbury became vacant by the death of Warham; and Cranmer was summoned home to become his successor. But so averse was he from accepting the appointment, that he delayed his return, in the hope that the king would fill up the see in the interim; and "never man," says he, "came more unwillingly to a bishopric, than I did to this."

His enemies have disbelieved this solemn assertion. From his own to the present time, they have asserted, or insinuated, that he was promoted to the archbishopric upon condition of annulling the king's marriage; and that no one within the realm, beside himself, could be found for such a deed: as if among those who signed the memorial, formed in consequence of the pope's resistance to the divorce, there had been no prelate or divine, who, if he had filled the metropolitan chair, would, like Cranmer, have annulled the marriage; as if Longland, bishop of Lincoln, the king's confessor, by whom the royal scruples as to his marriage were first encouraged, would have refused; as if Sampson, another of these memorialists, and soon afterwards Bishop of Chichester, one of the stoutest champions too for the regal supremacy, would have been slow to pronounce the sentence required. But, above all, there was among them he whom Romish writers are rarely disposed to censure, the well-known Stephen Gardiner; and he, almost immediately after the sentence was given, did confirm it, by publicly declaring, "Seeing there is a commandment that a man shall not marry his brother's wife, what ought or could the King of England have done otherwise than by the whole consent of his people, and judgment of his church, he hath done? that is, that he should be divorced from unlawful contracts, and take to him chaste and lawful marriage." The majority of the English clergy had indeed, like Cranmer, agreed entirely with their sovereign's view.—Vol. I. pp. 48—50.

There is little doubt that Cranmer foresaw the dangers to which his elevation would expose him, under a monarch so impetuous and superstitious as Henry; and his conscientious scruples respecting the papal supremacy, together with his recent marriage with the niece of his friend Osiander, might possibly strengthen his reluctance to accept the proffered dignity. For, although this marriage was not *illegal*, as Lingard asserts, being by the law only "voidable, and not void;" still the prejudices of the times were strongly in favour of the celibacy of priests: and certain it is, that his revilers have not failed to make this second marriage a ground of the most unworthy charges against him. "But there lay no *nolo episcopari*," says Fuller, "against king Henry's *volo te episcopum esse*, it being as mortal to refuse favours from him as to offer injuries to him;" and therefore, with great unwillingness, he took the necessary oath of fidelity to the pontiff, not without protesting, however, against the authority which enforced it, and declaring his intention to promote a reformation in the Church of England. That the protest could be considered as annulling the validity of the oath, it would require more subtle casuists than ourselves to argue; but that the former was secretly and dishonourably made, while the latter was openly and unhesitatingly taken, Mr. Todd has fully and unanswerably disproved.*

One of the first acts of the new Primate was to pronounce the divorce of Henry from Katharine of Arragon; and the coronation of the unfortunate Anne Boleyn immediately succeeded. His attention was now closely and earnestly engaged in the great work of the Reformation; the progress whereof involves the principal details of his life. Passing by these particulars, into which it is equally unnecessary and impracticable to enter at large, we may briefly remark, that the insinuations of the Romanists against the Archbishop, relative to those parts of his conduct which have been repeatedly canvassed by his enemies, are well and ably refuted by Mr. Todd. The first volume closes with the death of Henry VIII.; our author's account of which will not be unacceptable to our readers.

The reign of Henry was now closing, but not with acts of mercy. Entertaining an opinion that the family of the Howards were too aspiring, or led to believe that they were forming some projects subversive of the changes he had made, he directed bills of attainder to be formed against his old minister, the duke of Norfolk, and against his son, the gallant and accomplished Surrey. The latter perished on the scaffold, while the agonies of death were fast approaching the relentless monarch who had assented to the execution. The former would have shared the same fate, if Henry had not died in the night previous to the day appointed for his suffering. For the condemnation of the duke twenty-seven peers, among whom were some of the first nobility of the country, voted. Cranmer, it appears, was present in the house of lords, when the bill of attainder passed through it: but of his interference at any stage of its progress there is no evidence. The privy council wisely decreed not to stain the entrance of a new reign with blood; and to imprisonment, instead of death, the duke was then adjudged. To the Archbishop this was an opportunity for the exercise of that forgiveness in regard to personal opposition, which so often he displayed. The duke had been his enemy.

Cranmer had at this moment, as it were, left the chamber of the deceased king. Lord Herbert seems to place little reliance on insinuations by Romanists, that Henry in his last hours was inclined to a reconciliation with the see of Rome. That he died religiously and penitently, the noble historian admits, while he briefly notices that Cranmer then attended him. An older historian, whose accuracy has rarely been questioned by any party, the learned Bishop Godwin, has left us a detail of the interview, too interesting to be overpassed, and too circumstantial to be discredited. Burnet, without referring to the authority, briefly follows it. "The physicians, finding apparent symptoms of approaching death, wished some of the king's friends to admonish him of his estate; which at last Sir Anthony Denny undertook; who, going directly to the fainting king, told him in few but plain words, *that the hope of human help was vain*; wherefore he besought his Majesty to erect his thoughts to heaven, and, bethinking him of his forepassed life, through Christ to implore God's mercy: an advice not very acceptable to him. But, finding it grounded upon the judgment of the physicians, he submitted himself to the hard law of necessity; and, reflecting upon the course of his life which he much condemned, professed himself confident that through Christ's infinite goodness, all his sins, although they had been many in number and weight, might be pardoned. Being then demanded, whether he desired to confer with any divines, *With no other*, said he, *but the archbishop CRANMER, and not with him as yet. I will first repose myself a little, and as I then find myself will determine accordingly.* After the sleep of an hour or two, finding himself fainting, he commanded that the Archbishop, then at Croydon, should be sent for in all haste; who, using all possible speed, came not till the king was speechless. As soon as he came, the king took him by the

hand; the Archbishop exhorting him to place all his hope in God's mercies through Christ, and beseeching him that if he could not in words, he would by some sign or other, testify his hope: He then wrung the Archbishop's hand as hard as he could, and shortly after expired."—Vol. I. pp. 376—379.

By Henry's will, Cranmer was appointed one of the sixteen guardians to his youthful successor Edward VI.; and the inclination of the young prince, as well as the attachment of the protector Somerset to the Protestant cause, gave full force to Cranmer's exertions in opposition to the see of Rome. His great opponents, Gardiner and Bonner, together with Heath, Tunstal, and Day, were deprived and put into prison; and Romish rites and ceremonies gradually abolished; the Liturgy revived and established; Edward's Primer and Cranmer's catechism published; the missal and service-books called in; the Forty-two Articles, which differ but little from the present Thirty-nine, drawn up; the ecclesiastical code reformed, and the Reformation fixed upon a wide and comprehensive basis. To the charge which has been frequently brought against these first articles, that they are Calvinistic, Mr. Todd replies in the following terms:

It seems a novelty in our ecclesiastical annals, however, that by Calvin they had been inspected in their earliest shape. "The testimony of Calvin himself," it has lately been said, "must not be suppressed. The Articles were prepared by Cranmer, in the summer of 1551, and Bucer died in the succeeding February. Before his death, Calvin appears to have obtained a copy of the first draft, or at least an accurate account of it; and he attributed the formation of it to Bucer." But Bucer died in the February preceding the summer of 1551, and before that time there is no evidence of the Articles having been drawn into any form whatever. It is usually said, that Cranmer declined the offered assistance of Calvin in the present labour; that he knew the man, that is, he knew the violence of his opinions. But to the Geneva Reformer he certainly appears to have communicated his design of the Articles. From the candour and moderation of Melancthon, however, he had already derived advantage to his proceedings in the cause of the Reformation. To the Confession of Augsburg, principally the work of Melancthon, again he therefore directed his attention, as to the basis upon which the structure he was ordered to build should stand. That Confession is decidedly Anti-Calvinistical.

"It is certain," a very convincing writer has said, "that Archbishop Cranmer was one of the chief composers of our Articles; and whoever were besides, they had more respect to the Confession of Augsburg than to any other, as appears by the very identity of many of the Articles. And the principal of our churchmen at that time had more familiarity with Melancthon and Erasmus than any other divines, singularly approving their expositions of the sacred Scriptures, and of the principal articles of the Christian faith; insomuch that they caused to be translated into English Erasmus's Paraphrase on the Gospels, and enjoined it to be studied by priests, and to lie ready in churches for all men to read, and as it were to drink in the doctrine of the Scriptures according to Erasmus's interpretation."

But the Seventeenth Article *Of Predestination and Election*, has been especially cited as a signal proof of submission by our Reformers, in the reign of Edward, to the doctrine of Calvin. What does the Article, however, profess? Dr. Waterland, whom no one yet has been able to confute, thus informs us: "The Article of Predestination has been, vainly enough, urged in favour of the Calvinistical tenets. For, not to mention the saving clause in the conclusion, or its saying nothing at all of reprobation, and nothing in favour of absolute predestination to

life, there seems to be a plain distinction (as Plaisere has well observed) in the Article itself, of two kinds of predestination,—one which is recommended to us, the other condemned. Predestination, rightly and piously considered, that is, considered (not *irrespectively*, not *absolutely*, but) with respect to faith in Christ, faith working by love, and persevering; such a predestination is a sweet and comfortable doctrine. But the sentence of God's predestination, (it is not here said *in Christ* as before,) that sentence, *simply* or *absolutely* considered, (as *curious* and *carnal* persons are apt to consider it,) is a most *dangerous downfall*, leading either to *security* or *desperation*, as having no respect to foreseen *faith* and a *good life*, but *antecedent* in order to it. The Article then seems to speak of *two subjects*; first, of predestination soberly understood with respect to faith *in Christ*, which is wholesome doctrine; secondly, of predestination *simply* considered, which is a dangerous doctrine. And the latter part seems to be intended against those gospellers, of whom Bishop Burnet speaks. Nor is it imaginable that any *true* and *sound doctrine* of the Gospel should, of itself, have any aptness to become a *downfall* even to *carnal* persons: but *carnal* persons are apt to corrupt a sound doctrine, and suit it to their own lusts and passions, thereby falsifying the truth. This doctrine, so *depraved* and *mistaken*, our Church condemns; that is, she condemns *absolute, irrespective* predestination, not the other."—Vol. II. pp. 300—305.

Upon Mary's accession to the throne, the malignant fury of her disposition burst forth against the abettors of the Protestant religion, and more especially against Cranmer, whose gentle spirit had induced him, contrary to his better judgment, to assent to Edward's assignment of the crown to Lady Jane Grey. He was found guilty of high treason; and shortly after conveyed, with Ridley and Latimer, to Oxford, for the pretended purpose of holding a disputation with a convocation of Romanists, but really with the design of proceeding judicially against him. Two days after the disputation, he was required to recant; and on his refusal, condemned as a heretic. A commission being issued from the pope for a new trial, he was again ordered to recant, and again refused; and his degradation speedily followed, attended with the most extravagant circumstances of malice and revenge. That he was afterwards, in an evil hour, seduced by treachery, and betrayed by the fear of impending death, into a written recantation, is matter of history: and his enemies have not failed to take every advantage of the unhappy deed. It was never the intention that his recantation should effect his pardon; and, having urged him to no less than six different acts of humiliating weakness, his persecutors fixed the day for his execution. Remorse for his unworthy conduct was now the only feeling which absorbed his mind; and, at the stake, he concluded a pathetic address in the following words:—

"And now I come to the great thing that troubleth my conscience more than any other thing that ever I said or did in my life; and that is, the setting abroad of writings contrary to the truth. Which here now I renounce, and refuse, as things written with my hand contrary to the truth which I thought in my heart, and writ for fear of death, and to save my life, if it might be: and that is, all such bills, which I have written or signed with mine own hand since my degradation; wherein I have written many things untrue. And forasmuch as my hand offended in writing contrary to my heart, therefore my hand shall first be punished. For if

I may come to the fire, it shall be first burned. And as for the pope, I refuse him as Christ's enemy and antichrist, with all his false doctrine.—Vol. II. p. 592.

While the fire was preparing, he was again required to agree to his former recantation. To this he replied, shewing his hand, "*This is the hand that wrote it, and therefore shall it first suffer punishment.*" Fire being now applied to him, he extended his right hand into the flames, and, holding it there till it was consumed, exclaimed, "*This hand has offended—this unworthy right hand.*" Keeping his eyes steadfastly fixed on heaven, he soon expired, repeating more than once, "*Lord Jesus, receive my spirit.*"

In justification of Cranmer's martyrdom, it is frequently alleged by the Romanists that he suffered upon the principle of the *Lex Talionis*, he himself having sanctioned the persecution of Protestants in Edward's reign; and his *Reformatio Legum* is cited as retaining the pontifical law of death. On this point we must refer to Mr. Todd.

The first two titles [of the *Reformatio Legum*] relate to Christian doctrine, and are, 1. *Of the Trinity and the Catholic Faith.* 2. *Of Heresies.* It is under the first of these, that the penalty of death is absolutely declared against such as should deny the Christian religion. In cases of heresy also, it has been asserted by Collier and Dr. Lingard, that the code, in the third chapter, directs the obstinate heretic to be delivered to the civil magistrate, that he may suffer death according to law. Burnet, on the other hand, affirms, that capital punishments for heretical offences are not retained in it. The words of the code are, that after all endeavours of reclaiming the heretic have failed, then he is to be sent to the civil magistrate to be punished; "*consumptis omnibus aliis remediis, ad extremum ad civiles magistratus ablegetur puniendus.*" Hence it has been powerfully observed, that "*infamy and civil disability seem to be the only punishments intended to be kept up, except in case of the denial of the Christian religion; for if a heretic were, as a matter of course, to be burned, it seems needless to provide, as in this chapter, that he should be incapable of being a witness, or of making a will.*" Still the learned author of this remark hesitates to pronounce Dr. Lingard mistaken, but omits not the observation of the latter, that, "*within a short time (from the final preparation of this code), Cranmer and his associates perished in the flames which they had prepared to kindle for the destruction of their opponents.*" In the same spirit Mr. Butler has asserted, that the Archbishop and his fellow-reformers wished Mary and her associates to be exposed to their projected persecutions; a strange assertion, if we call to mind only, that Cranmer and Ridley had recommended a connivance at Mary's adherence to her religious opinions, and that, in the reign of her father, Cranmer had saved her from his indignation, which threatened her life: an assertion, too, that perhaps would not have been made, if the writer of it had seen the corrected copy, which was Cranmer's, of the laws to which he alludes.—Vol. II. pp. 329—361.

Cranmer also scruples not to tell Gardiner, that "*the truth hath been hid these many years, and persecuted by the papists with fire and fagot, and should be so yet still, if you might have your own will.*" These are words which surely indicate a wish to suppress, rather than to countenance, the penalty of death.—Vol. II. pp. 331, 332.

Thus much also might be said for Cranmer and his associates, that at least they were in no haste to display the persecuting spirit of which they are accused. Ere the code should be produced for legislative confirmation, three years, it was resolved in 1549, should from that time elapse. The milder punishments than that of death, as awaiting even the most obstinate cases of heresy, we are now

to behold its evident intention of ordaining. And who will not be gratified to find "Cranmer and his associates" thus repelling the accusation, that sanguinary purposes were theirs,—that, for the destruction of their heretical opponents, they were ready to light the flames.—Vol. II. p. 333.

A memoir of Cranmer has lately appeared among the "Lives of eminent British Statesmen," which form the twenty-first volume of Dr. Lardner's "Cabinet Cyclopædia." Though for the most part well-written, and compiled from Strype's life of the Archbishop, it has an evident leaning to those who undervalue his character, and throw a shade over the obligation by which the Church of England is bound to him. Perhaps the reader will be better pleased with Mr. Todd's estimate of the martyr's character, which closes in the following terms:—

The general objection, as Gilpin adds, that seems to bear the heaviest upon him, is founded on the pliancy of his temper. If he means his submissions to Henry, it ought to be considered that, had he acted otherwise, at least in some respects, he would not only have forfeited his life, but perhaps have entirely ruined the glorious cause of which he was the leader and supporter. In great trials, too, we have beheld him certainly evincing the dauntless spirit of resolution. By many writers, however, constitutional timidity, or defect of firmness, has been pronounced a characteristic of the archbishop. By his faithful secretary Morice, indeed, has been mentioned what seems to imply that himself was conscious of this infirmity; of which he did not consider nature, but the cruelty of his earliest teacher, to have been the cause. I cannot close these memorials of him without copying so remarkable a statement. Such was the tyranny of the pedagogue, that the tender and fine wits of his scholars were appalled and driven to an abhorrence, instead of being encouraged to the cultivation, of learning; "their memories also were thereby so mutilated and wounded, *that for his part,*" said Cranmer himself to the secretary, "*he lost much of that benefit of memory and audacity in his youth that by nature was given to him, which he never could recover, as he divers times reported.*" Self-examination, of which we believe him to have been a fervent practiser, often perhaps awakened this melancholy thought, but not without un murmuring submission to the will of God. To know God and ourselves was his motto:—"NOSCE TEIPSUM ET DEUM."—Vol. II. pp. 540, 541.

We cannot part with Mr. Todd without offering him our sincere thanks for one of the most valuable publications with which we are acquainted, in relation to the period of which he treats. It is not merely a "Life of Cranmer," but a defence of the principles upon which the Reformation was founded, and a refutation of the arguments with which the Church is continually assailed by her enemies. He had been over much of the ground before; but additional research has added yet greater weight to a discussion, which was even before abundantly substantiated. Were it only, indeed, for the many important documents which have now for the first time been given to the world, there would be ample cause for congratulation on the appearance of a work, at once full, authentic, and impartial.

- ART. II.—1. *The Character of the Good Man as a Christian Minister: A Sermon occasioned by the Death of the Rev. Basil Woodd, M.A. Minister of Bentinck Chapel, St. Mary-le-bone, preached in Bentinck Chapel, on Sunday, April 24, 1831. By DANIEL WILSON, M.A. Vicar of St. Mary's, Islington; to which are subjoined Notes on the Controversy between the Professor of Divinity at Oxford and the Rev. Mr. Bulteel.* 8vo. Pp. 72. London: Wilson. 1831.
2. *Memoir of the Rev. Basil Woodd, M.A. late Rector of Drayton Beauchamp, and Minister of Bentinck Chapel, Mary-le-bone. By the Rev. S. C. WILKS, M.A. Reprinted from the Christian Observer.* 32mo. Pp. vii. 82. London: Hatchard and Son. 1831.

WE notice these works not so much on account of their merit, or the memory of the individual whom they commemorate, as for reasons which, after a very few preliminary observations, we shall state plainly and candidly. Neither the pamphlet nor the pocket volume can ever possess more than a domestic or ephemeral interest; neither of them has any intrinsic claim whatever on a formal introduction to our readers, nor has the subject of them any peculiar right to an express notice in our pages. His piety, sincerity, benevolence and faithfulness were indisputable; and though we doubt not he is now enjoying a crown of equal lustre with that of many who have trodden more conspicuous earthly paths of the Christian ministry, yet, if we were to attempt to allow a niche in our critical department to every faithful departed Clergyman, we must soon convert that portion of our Miscellany into a mere obituary. With the very sincerest respect for the memory of Mr. Woodd, it would, as we think his warmest admirers will be forward to acknowledge, be a libel on the English Clergy to say,

“We trust we have within the laud
Five hundred good as he;”

though all may not be fortunate enough to meet with funeral orators and biographers. The record of their ministries may be valuable and edifying, but this will not be the place to notice it: nor do we see that Mr. Woodd's life and ministration present any such striking difference from those of other pious Clergymen that we should make a special exception in his favour.

This premised, we proceed at once to state our purpose in calling attention to this subject and these writers. The life of Basil Woodd has been very naturally selected by a party, whose conduct we wish to expose, as a vehicle for some of its peculiar opinions. One feature in his character was certainly remarkable: with a considerable bias towards the peculiarities of the semi-Calvinists, he managed to combine much pure and catholic charity, and a very “*illiberal*” deference to Ecclesiastical rule. We are far from believing the example solitary; all we can say is, we wish it were less rare. There were features of

resemblance between Woodd and Heber. In opinion, indeed, they differed almost as much as two men who had subscribed the same Articles could do; but in attachment to their common Church, in an enlightened and religious conciliation of theological opposition, and, in some cases, perhaps, in their conciliatory zeal, overstepping the bounds within which their ordinary adherents acted, they closely approached each other. Woodd's sentiments were those of the party commonly called *Evangelical*; * Heber's, those of the great body of the English Church; but both were the very opposite of party men; and while Heber preached for the Bible and Church Missionary Societies, Woodd's productions still adorn the catalogue of the Society for Promoting Christian Knowledge, of which, and of the Society for the Propagation of the Gospel, he was a diligent and zealous member. It seems to be on this account that his life has been selected, as giving the argument of authority to opinions which the writers of the books before us identify with Christianity; though they are unable to repress occasionally their displeasure at those parts of Mr. Woodd's conduct, which proved how lightly he wore the shackles of what men deemed his party. It is because these writers appear calculated to foster party-spirit at a time when all party distinctions, if ever, ought to be lost sight of, and it is for this reason only, that we notice them. The Church is now fiercely beleaguered from without—papist, dissenter, socinian, infidel, are raising the pæan of triumph by anticipation over her fall. The king's minister has already declared that the revenues of her sees are at the disposal of the government for the time being;—the grant to the Society for Discourteuancing Vice (the same in nature and objects with the Society for Promoting Christian Knowledge in England) has been wholly repealed—

"Hostis habet muros!—ruit alto à culmine Troja!"

But alas!

"Iliacos INTRA muros peccatui"——

There is still a body of men who, sworn to the Church's cause, and receiving the Church's emoluments, are yet, from their violent and factious spirit, more dangerous than all her open foes. We are far from intending thus to designate the majority of the Calvinistic, or

* "The body of what are now currently called (THEMSELVES NOT ASSUMING THE TITLE) the modern Evangelical Clergy of the Church of England."—*Wilks*, p. 22. What an astounding parenthesis! How came they by the title, if they assumed it not? It never could have been given them in reproach. We will augur, however, from this declaration of Mr. Wilks, and we really believe it to be the case, that the Clergy of this description are now becoming more charitable, and no longer assert a monopoly of the Gospel. May it be so! But to say that the name is not of their own coining, and their own appropriation, is to suppose that all the realms in which they have claimed it are extinct; an assumption, we apprehend, they will not readily allow. What is most, however, to the purpose is that Mr. Wilson, in the sermon now under review, expressly assumes it for Mr. Woodd. (p. 23.)

semi-calvinistic' Clergy. However we may wonder at the mental process which has reconciled them to the subscription of our Articles, we question not their sincerity in that or any other respect. They do not regard their Arminian brethren as heathens and publicans—they look on them as labourers in one vineyard,—and they do not think the fertility of that vineyard will be increased by a scuffle among the husbandmen. In that sentiment it is most necessary that all should now concur. All minor differences must cease if the Church is to possess an honourable existence, if she is yet to be the instrument of diffusing the knowledge and glory of her divine founder. None who would disunite her members now can be her friends. It is under the strong influence of this conviction that we call upon the Clergy of England, however differing on unessential points, to combine in reprobating all attempts to divide them, and to imitate the subject of these volumes so far as to seek charity and peace with their brethren. There are in the Church, we regret to say, turbulent spirits, who will never permit her to rest, and who ought to know how they are regarded by peaceable churchmen, even of their own peculiar views. Beneath the mask of Church principles, those very principles are utterly denied and overthrown by the popular instruments of sermon, newspaper, and periodical, and the laity of the Church taught to regard their ministers as scarcely other than emissaries of the kingdom of darkness.

We are sorry to feel obliged to say that the author of the pamphlet before us is by no means devoid of this litigious spirit. Of Mr. Wilks we would speak somewhat otherwise; and our principal reason for associating him on this occasion with Mr. Wilson is, that his memoir affords us some light in following up the insidious panegyric of the other. We now immediately proceed to shew from Mr. Wilson's pamphlet, which breathes ostentatiously the language of Christian benevolence, the genuine character of those sentiments which Mr. Wilson has been pleased to advocate in the Church.

There are one or two points which appear to me deserving of remark in the pastoral labours of our lamented friend. He had the opportunity of recommending and accrediting the peculiar doctrines of the Gospel to a large and important circle, both amongst the Clergy, and laity. As he continued in one sphere of duty for nearly half a century, he saw three generations arise, and in part pass away, around him. He formed the link between the immediate descendants of the great revivers of pure Christianity about a century since, and the present race of ministers. Avoiding most scrupulously the irregularities which once prevailed amongst some of this body in the first burst of renewed zeal, he was especially qualified for lessening prejudices, and attracting the attention of thoughtful men in his own time, to the truth as it is in Jesus. Prejudice faded away before so much loveliness. He was brought into contact, from the station he filled in this vast metropolis, with Clergy and laity of all ranks, and he was well qualified to be a mediator, a peacemaker, one who could help inquiring minds over the line of demarcation, and induce them to receive and preach the real doctrines of the grace of God. He proved to the coldest and

most suspicious observer, that he could hold THE EVANGELICAL TENETS, and yet be an amiable man, a holy man, a consistent man, a person quite different from what they had imagined.* (!!!)—Pp. 22, 23.

"The peculiar doctrines of the Gospel!" "the real doctrines of the grace of God?" Peculiar, as regards what scheme? real, as regards what unreality? Sects may have peculiarities in respect of the Church at large; we can understand the phrase "peculiarities of Calvinism," or even (the sense of the Catholic Church will scarcely allow the expression) "peculiarities of Arminianism;" but the Gospel, as such, can have no peculiarities except those which distinguish it from the mere light of nature. And was it these peculiarities which the "CLERGY" of the Church of England were to learn from Basil Woodd? Were the "doctrines of the grace of God" held in the Church of England *unreal* doctrines, and were the Clergy to learn the "*real* doctrines" at the feet of Basil Woodd? Was "pure Christianity" "revived" only "about a century since," from the corruptions of the Stillingfleets, Tillotsons, Sherlocks and Beveridges? How monstrously ridiculous, did not disgust absorb every other sentiment! And can Mr. Wilson escape "the charge of belonging to a party,"* as long as he represents the whole body of the English Clergy going to school to Mr. Basil Woodd to learn the elements, not only of divinity, but of Christianity itself? Next comes the offensive usurpation of the exclusive term *Evangelical*, which Mr. Wilks and his friends seem creditably desirous of discarding. But what did Mr. Woodd effect? He proved that he could hold "the evangelical tenets," and YET be "amiable, holy and consistent!" Why, if his tenets were really evangelical, we suppose these things would not be so much contingencies, as results; if he was only evangelical in the party sense, it is strange that the absence of amiability, holiness and consistency, should be the qualities expected in such a character; nor can we conjecture any explication of the phenomena which would reflect much credit on Mr. Wilson or his school.

But here Mr. Wilks must hold his taper to us. After stating that, at the beginning of last century, "no sooner was any man *seriously concerned for his salvation* than he was ready to WANDER FROM THE ESTABLISHMENT in search of more fruitful pastures," (*i. e.* men concerned to be saved began to manifest their concern by being "ready" to commit the SIN of schism) the biographer continues,

About the period of our respected friend's birth, and onward to the close of the century, the prospect began to amend. More piety was found in the land, and a larger portion of it in the Established Church. Among the conspicuous names which float before the eye during those forty years, the rapid glance catches such as those of Venn, and Newton, and Romaine, and Toplady, and Harvey, and Cadogan, and Jones, and Stonhouse, and Conyers, and Grimshawe, and Fletcher, and Coulthurst, and Robinson, and Scott, and Gordon, and the

Milners; with many others, worthy of being classed with the brightest of the foregoing; men differing in education and habits—some strict, and others censurably lax, Churchmen; some verging to the extremes of Calvinism, and others of Arminianism; engaged sometimes in warm and unedifying controversies among themselves, as well as with the common enemy, the world, the flesh, and the devil—yet in the main, and with whatever of human alloy, at heart men of God, anxious for the glory of the Redeemer and the salvation of the souls of men.—Pp. 20, 21.

These, then, are Mr. Wilson's "great revivers of pure Christianity;" Newton, who describes himself a monster of wickedness, even after his "regeneration;" Romaine, who preached *at times* (for consistency, Mr. Wilson admits, was not expected in evangelicals) the grossest Antinomianism; Toplady, whose puerilities have lately exercised the risible muscles of the Christian Observer's readers. We grant that the catalogue is very unequal; but enough has been said to shew what are the ideas entertained by Mr. Wilson of Christianity—a Romaine-newtono-topladian system, which those who do not hold or comprehend are mere philosophical deists, ignorant of the peculiar doctrines of the Gospel. Do we say too much, and will not the opinions of all moderate, candid, and charitable men go along with us, when we affirm that men who hold such language as this, are, so far as their influence extends, incalculably injurious to the Church?

But, says Mr. Wilson,

The charge, however, of belonging to a party is still urged against those in our Church who earnestly contend for the doctrines of grace, and who support the noble Societies for the universal dissemination of the Bible, and for missions. But upon what ground? What marks of any thing that can be fairly termed party-spirit, appear? We must, indeed, love the truth above all things. We must maintain the great principles of the Bible. We must preach the lost estate of man, justification by faith only, the operations of the Spirit, and obedience, as the effect and fruit of grace. But these are too broad, too authoritative, too universally admitted by all who understand the Gospel, to be properly termed the insignia of a party. *I can truly say that the indications of this temper are far more apparent in those who shun our society, avoid all the intercourse which is so often proffered, and then join in calling us by names of reproach.* No; the accusation is without foundation. It is one of those artifices of THE GREAT ADVERSARY whereby the younger Clergy are deterred and frightened from a sincere confession of Christ.—Pp. 23, 24, note.

"What marks of party-spirit?" it is asked. We reply, these. We apprehend that every Clergyman professes, as his absolute duty, "earnestly to contend for the doctrines of grace." If then a class of men in the Church set up themselves as *exclusively* contending for those doctrines, and deny that any but themselves do what is the duty of every man in the profession, is this no mark of party-spirit? And if this be party-spirit, when the great and catholic doctrines of grace be intended, how much more so when narrow and sectarian limitations of the divine benevolence are exalted into the "real doctrines," as Mr. Wilson calls them; and all who dare deviate from the standard of these self-appointed legislators for the Deity are stigmatized as

absolutely disavowing the doctrines which themselves have sworn to publish and maintain! Is it no mark of party-spirit, that, not content with a bigotry more becoming a papist, or an ecclesiastical-knowledge-man, than an enlightened member of the Church of England, they proceed to criminate the great body of Churchmen as a faction, and to refer the opinions of honest remonstrants to "*the artifices of the GREAT ADVERSARY?*" Then, by an ordinary mystification of the "party" (for such we will still take leave to call them) "the noble Societies for the universal dissemination of the Bible, and for missions," are identified with "*THE TRUTH,*" "the great principles of the Bible," "the lost estate of man, justification by faith only, the operations of the Spirit, and obedience, as the effect and fruit of grace." So that if a Clergyman considers the constitution of the Bible Society at variance with his ordination obligations, or prefers the Society for the Propagation of the Gospel to the Church Missionary Society, he must be an enemy of the Bible, of missions, of "*TRUTH,*" in all its theological subdivisions and et cæteras, and an instrument of "*the artifices of the great enemy,*" while, doubtless, the Bible Society's Societan patrons, whose subscriptions the Society have manifested the zeal of a Vespasian to secure, "*love the truth above all things,*" and "*maintain the great principles of the Bible.*"

Mr. Woodd's disposition bore, as we have said, some analogy to that of Bishop Heber. This was apparent in the kindness and benevolence which sometimes outran the narrow bounds of the chilling theory which he had adopted; adopted, however, without its most horrifying features. For this his panegyrist lashes him as follows:—

His candour in judging of others flowed from the suavity of his character. He often seemed ingenious in finding out reasons for thinking well of all about him, even *those who often differed widely from him in sentiment on fundamental points.* His judgment of *Societies* and of *books* sometimes partook of the same colour. Though a thoroughly good, holy, sincere, devoted man in heart, and in great points steady and unmoved, there was a tendency to *an excess of candour*, which was at times *dangerous.* I am almost inclined to think that his chief infirmity lay on this side. An overflowing of goodness it indeed was; but still it deserves remark. The failings which attach to the character of eminent ministers may be as instructive as their virtues. Our friend often erred, as I cannot but think, in judging too favourably of others—of his children, of friends, of the neighbouring CLERGY, of *Societies* and of *books.*—P. 41.

The evangelical charity of St. Paul, which Mr. Woodd had the temerity to entertain, "*believeth ALL things, hopeth ALL things.*" But the evangelical charity of the new school shrinks from finding out reasons for thinking well of those who differ in sentiment on *fundamental points*; "*these same fundamental points being none other (as will appear from a note appended to the passage above quoted, and which we shall presently examine) than "the real doctrines of grace," the "peculiar doctrines of the Gospel," the "peculiar" inheritance of*

Mr. Wilson and all true Wilsonians. To think well of the Church at large is, in the "evangelical" phraseology, a "dangerous excess of candour." It may comfort Mr. Wilson to be assured that his funeral panegyrist will never (unless some new "regeneration" take place in him) accuse him of extravagance in that respect; and perhaps a less sensitive apprehension of the "dangers" of candour might be safely entertained by Mr. Wilson. But Mr. Woodd "judged too favourably of the neighbouring Clergy." And who were the neighbouring Clergy? The Clergy of Mary-le-bone—of the most enlightened part of the metropolis—whose acquirements and lives, being in the full gaze of metropolitan notoriety, could scarcely be an unfavourable specimen of the English priesthood; for whatever may be said of the vices of town, a vicious Clergy is not on that account at all more respected or tolerated in London than elsewhere. Whatever, then, may possibly have been the case with some individuals, the great body of the numerous Clergy of those parts *must* be men of whom it is no violation of truth to "judge favourably." Mr. Woodd was under no temptations to "judge *too* favourably." His standard of ministerial obligation was high; and on those theological points on which, unhappily, Clergymen differ, his sentiments were at variance with those of his neighbours. We know Mr. Woodd to have been a man of liberal and enlarged mind; but it is quite evident that nothing but their intrinsic worth could have led him to "judge favourably" of the neighbouring Clergy. Why then was it that, in Mr. Wilson's opinion, he "judged *too* favourably?" We are unable to assign more than one cause. His clerical neighbours were not Calvinists, not what are called "Evangelicals." This is the key to the whole matter. This is evident from what he says about "Societies" and "books." Mr. Wilson certainly never meant to insinuate a syllable against "the noble Societies for the universal dissemination of the Bible, and for missions;" and as for books, let us hear his account of the matter in a note of portentous ignorance, appended to the passage last quoted.

I most of all lamented our friend's occasionally recommending books in which the doctrine of baptismal regeneration was incautiously, and, indeed, unscripturally stated. In the proper use of that expression I fully acquiesce. *I admit it in the sense in which it is employed in our baptismal and confirmation services.* But where baptismal regeneration is used for that moral change produced by the Holy Spirit upon the human heart, by which repentance and faith in their seminal principles are implanted; and when all this is asserted to be conveyed invariably in baptism, so that men are not to be exhorted to seek after any other new birth—any other regeneration—any other new creation—then I pronounce it a fatal error, sapping the very foundations of spiritual religion. The doctrine of the entire renewal and transformation of the heart of man by a divine birth, was the strong-hold of our old divines. *All our greatest authors, from the Reformation downwards, call this change by the name Regeneration.*—Pp. 41, 42.

So, then, Mr. Woodd's "dangerous candour" was an admission of the scriptural doctrine of baptismal regeneration, bound upon his

Church by her Articles, Liturgy, Services, Catechism, in the strongest possible terms. Now we have here an admission, on the part of Mr. Wilson, of the sense in which the term regeneration is employed in our baptismal and confirmation services. In the former we thank God that it hath pleased him to regenerate the infant WITH HIS HOLY SPIRIT, and affirm that, on persons truly repenting and coming to God by faith, HE WILL BESTOW THE HOLY GHOST. In the latter we assert that the baptized persons are regenerate by water and THE HOLY SPIRIT, and have received forgiveness of all their sins. How can Mr. Wilson "admit" all this, and look out for a regeneration independent of baptism? But Mr. Wilson, it is evident, is wholly ignorant of the very nature of the doctrine he reviles. We will venture to say no divine of the slightest credit in the Church ever used baptismal regeneration for "that moral change upon the human heart by which repentance and faith, in their seminal principles, are implanted," and for this reason, that repentance and faith are so far from implanted in baptism, that they are the very *previous* qualifications for the rite—the qualities "required of persons to be baptized"—the qualities without which, present in adults, and stipulated in infants, the covenant is on God's part void. The washing (*λοῦτρον*, font) of regeneration, and RENEWING of the Holy Ghost, are distinguished by St. Paul himself; and this renewal we hold to be most necessary; but we call it not regeneration. "But," says Mr. Wilson, "ALL our greatest authors, from the Reformation downwards, call it so." Mr. Wilson, perhaps, has a different list of "the greatest authors" from that which is usually employed; a list in which his friends Romaine, Newton, and Toplady hold, no doubt, conspicuous places; but if Mr. Wilson is at all acquainted with those divines who are generally allowed "greatest" in the Church, he will find that so far from *all* having used the expression in his sense, very few indeed have done so, and even those few, though they have improperly confused language, have not held his doctrines, as is evident from their other works. The truth is, that divines, when this peculiar question was not under agitation, have expressed themselves with less precision than would be done at the present day, since the controversy has been made more popular.

In the same note Mr. Wilson yet further displays his ignorance.

The charge brought against the Clergy who are called Evangelical, that they divide their congregations, though composed of professed Christians, into two classes, is our glory. We avow the crime—we do it. We must forget the difference between spiritual life and spiritual death, not to do it. It is one of our plainest and most vital obligations.

Now the Clergy of Mr. Wilson's school have *never* been charged with any such thing as is here represented. Mr. Wilson ought to

have known that the Arminian clergy do not believe in purgatories and limbos; that they do believe there is a heaven and a hell, and that every soul is in a state qualified for the one or the other. The Arminian clergy would hardly make it matter of "charge" against their Calvinistic brethren that they did even as themselves. No; the complaint is, that the followers of Calvin draw the line where God has not drawn it; that they make certain "peculiar doctrines" essential to salvation, which the Catholic Church never has received, and, by the blessing of God, never will. They teach for doctrines the commandments of men, and insist on these as not only true, but essential. The "peculiar doctrines of grace" (peculiar indeed!) are with them the peculiar conditions of salvation. This is the charge which consistent Churchmen have made against the so-called Evangelicals; and that Mr. Wilson did not know this, is indeed extraordinary.

Thus ignorance of the opinions and arguments of their opponents is a prominent feature in the character of the faction, from the highest to the lowest individual; and Bigotry is the progeny of Ignorance. We repeat, that we are very far from implicating in our censure the great body of our Calvinistic brethren; and we entreat them, for the sake of our common Church, for the sake of Christ's true religion, so intimately bound up, as regards this country, with her interests, to forget all differences, all needless and causeless disputings, and labour with a fraternal energy, and a filial spirit, in the cause of our common calumniated mother. But this consummation will never be effected so long as spirits like Mr. Wilson are allowed to possess any authority in the minds of Churchmen. All moderate men must be united; and one great bond of their union should be an indignant reprobation of those whose continuance in the Church is apparently dictated on no other principle than that which would retain a fireship in a fleet. The indiscriminate ravings of a Bulteel, and the honied insinuations of a Wilson, have but one tendency—the ruin of the parent who has unhappily nourished them: "*Dente lupus, cornu tauri petit.*" The concealed adversary is the more dangerous. May that Providence which has hitherto wonderfully preserved this nation and Church, still support us in the hour of calamity!

ART. III.—*Waldensian Researches during a Second Visit to the Vaudois of Piedmont, with an Introductory Inquiry into the Antiquity and Purity of the Waldensian Church, &c. &c.* By WILLIAM STEPHEN GILLY, M. A. *Prebendary of Durham.* Pp. x. 560, with two Maps and thirteen Plates. London: Rivingtons, 1831.

DEAR to the heart and affections of the Christian are the holy and happy scenes where the ark of God has been upheld, and the banner

of the cross has been unfurled; and beautiful upon the mountains are the feet of those who come like heralds, eloquent of the bright deeds of those great warriors who have fought the good fight of faith, and, having withstood the foe without, stand girt about with the breast-plate of righteousness, more than conquerors through him that loved them. There is no portion of the history of the Church so dear to Protestants as that which has recorded the courage and the constancy, and the unwavering integrity of the children of the valleys; and never do the power and grace of true religion appear so noble, as when it is seen inspiring the weak with strength, the timid with boldness, the persecuted with contentment, and the poor and afflicted with the hope that springs from faith, as evidenced in the interesting details of their secluded and romantic virtue. The moon, walking in her brightness through the cloudy sky of winter, shines with increased effulgence from the contrast of the darkness by which she is surrounded; and even the tempest that comes up to conceal her goes away glorified by her presence, and clothed with the beauty of light: and thus the smaller light of the immaterial heaven, the light of Protestantism, bursts out from the papal darkness which surrounds her in the mountains of Piemont, "a light to lighten the Gentiles," and the glory of the people of God. If it were a miracle that Israel could march boldly through the captains of Pharaoh, that Judah could dwell safely amidst the barren steeps of the wilderness; not less is it a miracle, that another Israel, even a Christian one, should have withstood for eighteen centuries the enemies of its salvation, and have remained a pure and "holy priesthood, a peculiar people," amongst foes far bitterer, and more deadly in their hatred, than the children of Anak, or the sons of Amalek.

How delightful is it to turn from the triumphs of some merciless and unsparing victor, dragging at his chariot-wheels the flower of a generation, or riding in blood over the ruins of their dwelling-places, to the picture of cool and collected courage, which the determined and unyielding conquerors of the cross exhibit in the page of Protestant history, which is inscribed to the memory of the dead and the honour of the living, on the magnificent portals of the Cottian Alps. We thank Mr. Gilly, most heartily and most justly, for his researches in behalf of the Waldenses, but still more for his intentions and endeavours to excite a zeal for their assistance in the bosoms of his countrymen.

Glad shall we be, if by thus noticing his work we are enabled to make known to those who know it not, their history, and their devotion, and their faith; or shall contribute, in however humble a degree, by persuasion or advice, to awaken a spirit of goodwill, where, hitherto, there may have been neglect or indifference. The

cause of the Waldenses is the cause of England, for it is the cause of Protestantism, of which England is—shall we not yet say IS?—the cradle and the nurse.

Between the rivers Clusone and Pelise, which bring the waters of a portion of the Cottian Alps as tributaries to the Po, in a little district of mountains and valleys, embraced by the former stream, and by the frontier of France, yet dwell the descendants of that Protestant community, which once occupied a wider territory, and were known as the country of the Primitive Waldensian Church. War from without, the oppression of ungenerous government, and the wicked policy of courts on whom they were dependent, have thinned their numbers, and compelled them to retreat to the fastnesses of nature for a hold and a dwelling-place. There it is, that, surrounded by the Catholics of France and Italy, the little ark of Protestantism is kept secure, and the service of God attended to by priests who never bowed at the name of Pope or Cardinal, and who, in the simplicity and purity of primitive religion, yet offer upon the altar of a genuine faith the prayer of an undivided adoration.

The primitive Church! The one little lamp and its light, shining in the middle ages! The struggles of the first Reformers,—Protestantism, in its uncompromising firmness and integrity!—What a crowd of ideas rush into our minds when we think of these!—How we try to imagine the scenes, the characters, the events of antiquity, when Christianity was at its purest and simplest degree, then to trace its course through the dark epochs of Romish usurpation, till it emerges into clear day again, at the era of the Reformation!—Many of the images, which we conjure up when reading of the past, are realized before the eyes of those who have opportunities of seeing the Waldensian Church in her mountain hold,—so wonderfully are the past and the present combined in her form, wasted though it is. In her we find the line carried up to a period sufficiently remote to connect her with the apostolical succession. We trace the creed and the local habitation, if not the very name of this Alpine Church, from age to age upwards, until we reach a date which satisfies us, that having early embraced the primitive faith, she has retained it amid the surrounding darkness, as its only faithful depositary: and having done this, we discover the simple services, the primitive institutions, and the traits of Christian character, which correspond with those that may be collected from the pages of Justin Martyr and Tertullian.—Pp. 2, 3.

Mr. Gilly's first visit to these interesting people was in 1823, and the narrative of that excursion was given to the world a little after. He has had reason to be proud of his acquaintance with them, for they have been the unconscious means of his elevation in the Church; and therefore it is only fair, that he should make them partakers of the benefits he has derived. To effect this, and to place at their disposal certain sums of money intrusted to his care, was the object which induced him six years after to revisit his Waldensian friends. The present narrative, which is the record of this second visit, embraces much of those details which were stated in the former volume; but it also contains a variety of new and pleasing facts—a very well-written

journal of the excursion itself, and an account of what has been, and what yet remains to be done, for the benefit of the Vaudois. An Introductory Essay in four chapters, more properly than any other part of the book, lays claim to the title of "Waldensian Researches;" and in it the author has considered the antiquity and purity of the Church, in a concise and satisfactory compendium of evidence from history and tradition.

The claim of the Vaudois, to be considered what Mr. Gilly calls them, the only strong-hold of the Protestant cause in Italy, is well established; and we fully concur with him in the opinion, that "this is the spot from which it is likely that the great Sower will again cast his seed, when it shall please him to permit the pure Church of Christ to resume her seat in those Italian states, from which pontifical intrigues have dislodged her."

In the year 1824, public appeals were made on the subject of contribution for the benefit of this Apostolic community; and Holland, France, Denmark, Sweden, and some of the German states, sent in to the committee for managing the funds, a sum of 4,200*l.*, whilst the British dominions added to it 7,302*l.* 7*s.* 4*d.* This amount was applied to purposes mentioned in Mr. Gilly's former work, the establishment of a hospital, a dispensary, and schools, and the education of young men for the ministry—the latter a case of some necessity as far as Protestantism itself was concerned; for before, the only means of instruction were to be obtained, at the risk of important considerations, at Geneva or Lausanne. We select the following particulars respecting the schools, as peculiarly interesting:

The Grammar School, as well as the hospital, was so near our residence, that it was in my power to make frequent visits to it without the least inconvenience. A pleasant walk conducted to it, either by the road which led to the church, or by the groves and vineyards on the banks of the Biglione. This latter lengthened the distance a little; but the shade, and the refreshing sight of the vines and clusters of grapes hanging in festoons and in rich profusion, were tempting enough to draw me in that direction even in the heat of the day.

There is no house appropriated to this school. It is, at present, held in the Presbytery of La Torre, close to the Protestant church; and it is one of the defects of the system of public instruction in the valleys, that the only provision for the maintenance of a Latin or Grammar School, at the time of which I am speaking, was a small stipend from Holland, towards the payment of a master. This amounted to no more than 650 francs *effectives*, or 780 livres *neuves*; to which the Dutch committee kindly added thirty francs, to be distributed among the scholars by way of rewarding merit. Without a fixed habitation for the establishment, with so small a salary for the instructor, and without any of those advantages which are essential to the well-being of an institution, supposed to be for the encouragement of a classical and religious education, it is almost ridiculous to call it by the imposing name of a "Latin" or "Grammar School." Having investigated its condition, I could not but smile at Brezzi's account. "Il y a de plus deux écoles Latines, où les jeunes gens, qui embrassent la carrière apostolique, apprennent le Latin, et un peu de Grec, après quoi ils passent dans les académies de Lausanne, de Genève, et de Bâle, pour y finir leurs études." Even the second Latin School, such as it was (that is, the stipend

for a second Latin schoolmaster), in the upper valleys, had disappeared before my arrival; for the benefactions from Holland had fallen off so considerably, as to force the Table to discontinue the appointment, for want of funds necessary to its support.

A fatality seems to have attended every endeavour to improve the home education of the young Vaudois, who are designed for the sacred and higher professions. The college of Angrogna is no more: so complete has been its destruction, that we have nothing but tradition for the truth of its having ever existed. Of what nature, and how maintained, and how conducted, none can tell. Every memorial but its name has departed, and we know no more of it than this—that youth, instructed in the deepest recesses of the valley of Angrogna, were sent to the different churches and colonies of the Waldenses, to preach the pure faith of the primitive churches. That schools of a superior order were instituted from time to time, we learn from the edicts that were published against the Vaudois by their jealous rulers. One of them, dated 1602, commanded such schools to be shut, under pain of death; another permitted them to be held within the assigned limits; and a third fulminated confiscation and banishment against an instructor of Val Dublone, whose successful method of instruction seems to have attracted the angry notice of the government. The annual salary of 20*l.* which Oliver Cromwell, at the persuasion of Milton, allotted towards the maintenance of the “chief school of the valleys,” was withdrawn at the restoration of Charles II. Another benevolent attempt to sustain a system of effective instruction for the Vaudois, was made by Sharpe, archbishop of York, in 1709; when he urged Queen Anne to make provision for the schoolmasters, as well as for the ministers of the valleys. This also failed. Again in 1778, his late Majesty, George III. issued letters patent, empowering the Protestants of the valleys to solicit contributions through the parishes of England, “to enable them to maintain the ministers, churches, and schools.” The sum raised was only sufficient to make a small increase to the allowances of the clergy.—Pp. 314—317.

Since my return from the valleys, a representation has been made to the Society for the Propagation of the Gospel in Foreign Parts, by the London Vaudois Committee; and that venerable body has appropriated the sum of 28*l.* or 30*l.* a-year towards the reestablishment of the Latin School at Pomaretto. To this, 12*l.* has been added out of private funds, and the elder son of the late moderator Peyrani, at the express recommendation of the officers of the Table, was appointed master in May last; and I have been assured by several letters since received from the Moderator of the valleys, that he is discharging the duties of his office with zeal and credit to himself.—Pp. 318, 319.

It is not likely that the most studious can be pushed on, under the present system in the valleys, so as to be able to compete with their fellows, upon their first arrival at the Swiss universities; or that any Vaudois youth, of eighteen or twenty, educated in his own country, can acquire the degree of knowledge which other young men of the same age are supposed to be capable of attaining. Books, and every intellectual aliment, are wanting. I doubt whether there is a globe, a box of mathematical instruments, a good lexicon, or the requisite for pursuing any one scientific inquiry, to be found in all the three valleys.

Unreasonable then would he be, who looks for much in the Grammar School of La Torre, as it is now constituted; but I was most agreeably surprised by finding the master well-informed, zealous, active, and successful in his labours, far beyond any thing which I was prepared to expect. I have put together in this place the result of my several observations at different times. The school consisted of twenty-two boys, whose ages varied from nine to fifteen and a half. These were divided into five classes; all of whom are regularly instructed in religion, and read the Scriptures at stated times.

The fifth, or lowest class, besides writing and arithmetic, learn the Latin grammar.

The fourth are taught out of an easy collection of Latin sentences, called *Chrestomathia*.

The third enter upon the more difficult passages in the Chrestomathia, Phædrus's fables, and the Greek grammar.

The second learn the Greek grammar, Cæsar, Quintus Curtius, and Ovid.

The first class read Cicer, Sallust, Livy, Virgil, Horace, and Greek Testament, and Geography.

I did not see any of these authors, except in the shape of collections and select passages; and there were no dictionaries, but such as were lent by the master. The art of prosody and scanning did not form part of the routine of instruction. The price of books is a heavy tax and drawback upon the rustic scholars of the valleys, and it is for this reason, that they have no authors entire. Almost all the books in use come from Lausanne, and the impost at the custom-house is heavy. The first cost of a Greek grammar is three francs; a Latin grammar, two; the Chrestomathia, three; the selection from Livy, Sallust, and Cicero, three and three quarters; a dictionary, nine. The duty and carriage add materially to these charges.

The geographical instruction communicated to these lads is contained in a thin duodecimo, which presents the merest outline; but M. Monastier has taken great pains in drawing up and writing out a system of his own, which the boys copy for their use.

The hours of attendance are from seven to ten, and from two to four in the summer; and from eight to eleven, and from two to four in winter. Pp. 320—322.

An institution, (call it by what name you will, a college, or a superior school, in the modest terms suggested by the Vaudois themselves,) re-established upon a comprehensive system, might give a stir to the whole body, and might also produce an impulse, not only in the immediate vicinity, but also in other parts. For this purpose, it must be so conducted, as, 1st, to give a sound preparatory education to the young men intended for holy orders; 2dly, to train schoolmasters; and 3dly, to instruct youth destined to other professions, in such branches of knowledge as may be necessary to their success in life.—P. 381.

On the subject of Church affairs, the author says—

The present ecclesiastical government of the Vaudois is in some degree like that of the Presbyterian Church, but more relaxed and indulgent. Anciently it was episcopal—a fact which is traced in some of their documents, and more particularly in the writings of their adversaries,—Reimerus for example. That this jurisdiction has been banished from them, was their misfortune, and not their choice. It is not exactly known at what time, or by what means, the original polity was changed; but, at the latter end of the 16th and the beginning of the 17th century, we find the Moderator of their Church, as the chief ecclesiastical minister was then and is now called, ordaining by the imposition of hands, and visiting each parish every year, and censuring, or approving, and reporting to the Synod. The clergy from France and Switzerland, who supplied the places of those whom the plague had cut off, were not friendly to the rigid superintendence of the Moderator. The visitations, by degrees, became little more than matter of form: the young men educated in Switzerland are now ordained in Switzerland, and recognized by the officers of the Table first, and by the Synod afterwards, and then commence their functions as their services may be required, or vacancies in the churches may occur.—Pp. 383, 384.

We have so little room for any more lengthened extracts; and shall be obliged to sum up as briefly as possible the other objects of interest in the work. To give any specimens of the author's descriptive style, in which he certainly excels, may be superfluous; but it is only justice to him to recommend the book as one of the most pleasing and most instructive that the press has sent forth for many years. It is a work which ought to find its way to the library and the drawing-room of all our readers. Mrs. Gilly's Illustrations are also an agreeable

addition, and the little *chit-chat* about the accidents of the journey, delightful to those who, as we do, know the *tristia* as well as the *dulcia* of Alpine* rambles.

Before Mr. Gilly left the valleys, after "having visited thirteen out of the fifteen Waldensian parishes, and conversed with all the pastors but two, and most of the principal laity," he submitted to them proposals, to which all agreed, for the establishment of a College, in which he engaged to furnish 5,000 francs (200*l.*) for building a house, the Vaudois furnishing the site; 1,500 francs per year (60*l.*) to the head master; to give ten exhibitions of 100 francs (4*l.*) each to students of the ten communes at the greatest distance from La Toure; to request 750 francs a-year, (30*l.*) allowed by Holland to Vaudois students at Lausanne and Geneva, to be transferred; to assign 2,000 francs (80*l.*) for the purchase of books, and 500 francs a-year (20*l.*) to the officers of the Table; and 1,300 francs annually (52*l.*) to each of the pastors, for the use of the poor, and to defray the printing of fifty Common Prayers, 4*to*, and 2,000 in 12mo. and 8vo., to be composed by a commission of their pastors, on the basis of the English Liturgy.

The pastors accepted these proposals; and since then arrangements have been made for carrying them into effect.

I cannot, however, (says the author,) withhold the mention, in this place, of the disinterested conduct of the officers of the Table. They have declined accepting the 500 francs offered towards defraying the expense of the annual visitations, and have begged that it may be appropriated to some public object. The reduction of the four per cents., in which the money destined for the promotion of the plan was invested, has already reduced the annual amount of interest, and will still further reduce it. The saving of this sum of 500 francs will, however, prevent any diminution of the stipend of the head master, of the ten exhibitions, &c. for the present, at least.—Pp. 433, 434.

Our extracts have extended so far, that we must limit them here, and merely refer, in a cursory manner, to the concluding chapters of the work, which are devoted to the Waldenses of Dauphiné and Provence, and to reflections on the past condition of the Waldensian Church in France and Italy. The journey to these brethren was a difficult one; and the position of the Church at Dormilleuse reminded the travellers of the martyrs mentioned by St. James. There was a recompense, however, in store for the fatigues encountered: the pleasure of visiting the scenes where the zeal of Neff, a name as dear to the Waldenses, as Oberlin to the Protestants of Alsace, had produced the effects which true zeal, kindled at the altar of truth, ever produces.

For the author's observations on the Protestants of Dauphiné, we must refer our readers at once to the book itself. We shall simply

* At p. 397, the author has some remarks on the word *Alp*, deriving it from *Alb*, a verdant height; why not from *Alb. qv. Albus—Alms Albus?*

add, that the correspondence, which concludes the volume, between Mr. Gilly, Lord Aberdeen, and the Duke of Wellington, is very satisfactory on many accounts. It gives, in the first place, an earnest, however humble, that there is in the higher classes of society a dormant anxiety to do good to the establishment of Protestantism on the Continent, notwithstanding the inconsiderate, not to say sinful, rashness into which these very members of society have been led, respecting the great question of Protestantism in England. How it can be accommodated to the mind of a man placed at the head of the councils of a nation, whose constitution is based on the truth of Scripture, and on the only legitimate interpretation of it, to have yielded to the clamours of a multitude who were the avowed and open enemies of truth, and, so yielding, to have given a death-blow to the liberties, not only of Church of England men in particular, but of Protestants in general, we take not upon us to decide. It is one of those awful questions which must be left to Him who ordereth the councils of men. For ourselves, we have left it on record in the pages of this miscellany what our own uncompromising opinions are; and it is not likely we shall change now, when the truth of our predictions has been established in the clearest manner, by the evidence of those who, planting themselves on the ruins of our Protestant bulwarks, have been opening their fire upon the citadel itself of all that England holds most sacred and most dear. Little faith can be put in the intentions of statesmen towards Protestantism in the valleys of Piemont, or on the mountains of Dauphiné, where the most vigorous efforts have been directed to the undoing of Protestantism at home. But it is fortunate for the interests of religion, that, though gradually in this country the assailants of the arch enemy have been made manifest,—by unprotestanting the Protestantism of the constitution; and, recently, by endeavours to upset that constitution, preparatory to the wicked works to be plotted and practised against the Church of Christ at large; the Protestants of the Alps can appeal to documents which English jurisconsults hold more dear than the claims of religion. The treaties which yet exist, by which this country is bound to advocate their rights and secure their privileges, we do hope to see enforced in all their power and spirit; and much do we wish to see Mr. Gilly's powerful appeal to the consciences of the ministry and the kindly feelings of our countrymen, met by the concurrent anxieties of all parties, to see justice at length done heartily and wholly, and a witness raised up from amongst ourselves, that we are yet walking in the fear and love of God, and grateful for those unmerited favours which he has so bountifully scattered in our once hallowed, but now feeble energies. In God's name we wish him, and all true Englishmen, "good luck in the name of the Lord."

LITERARY REPORT.

1. *A Charge delivered to the Clergy of the Diocese of Bath and Wells, at the Visitation of the Diocese, in May and June, 1831.* By GEORGE HENRY LAW, D.D. F.R.S. F.A.S. Lord Bishop of Bath and Wells. Wells: Backhouse. London: Rivingtons. 1831. 4to. Pp. 23.

2. *A Charge to the Clergy of the Diocese of Lincoln.* By JOHN, Lord Bishop of Lincoln. Delivered at the Tridial Visitation, in 1831. London: Rivingtons. 1831. 8vo. Pp. 36.

It may naturally be expected, that the attention of the heads of the Church, in their authoritative charges *ex cathedra*, will be powerfully directed, in these times of awful expectation, to the duties of their Clergy, as more immediately concerned with the dangers with which the established religion of the country is beset. In the former of the two addresses which are now before us, the reverend Prelate adverts to the *means* which may be most advantageously employed to arrest and stay the popular outcry; insisting with peculiar force upon the benefits which would in all probability result from a more frequent inculcation of morality, as built upon the dictates of natural, as well as upon the precepts of revealed religion: for the proofs which the works of Creation afford of the being and attributes of God, will form an apt introduction to the admission and belief of the great "mystery of godliness," which is set forth in the word of Revelation. He then advises the critical study of the Scriptures, as essentially necessary to their exposition; and, lamenting the mischievous ignorance of unauthorized and itinerant teachers, exhorts his Clergy to provide against their encroachments by an efficient discharge of their parochial duties. A few cursory remarks on passing events conclude the charge. In connexion with the same alarming state of things, the Bishop of Lincoln develops, in the most eloquent and impressive terms, the *obligations* attaching to the ministerial character; and more

especially as regards the part which the Clergy necessarily bear in the recommendation of future ministers. The paramount importance of a personal knowledge of his moral qualification, in order to the conscientious signing of a candidate's testimonial, is enforced with reference to the true and solemn meaning of the ordination question, as to his belief that "he is moved thereto by the Holy Ghost:" and the due fulfilment of all the other requisites to a title for orders are fairly and fully stated. The Bishop's own part, which is necessarily confined to an examination of the candidate's literary qualifications, is then explained; and we shall make no apology for submitting the following observations to our readers:—

"That a certain portion of learning is necessary to a Minister of the Gospel, will be denied by few; nor do I think that I shall be charged with fixing too high a standard of qualification, when I say that the candidate ought to be thoroughly conversant with the Greek Testament; with the chronology of Scripture, and the connexion of profane with sacred history; with Jewish antiquities; with natural theology, or the argument in proof of the existence and attributes of the Deity, derived from the phenomena of the physical world; with the evidences of Christianity; and with the doctrines of the Established Church, as propounded in the Articles and Liturgy. Unless he is furnished with theological learning, at least to this extent; he must ever be liable to be assailed by objections to which he can return no satisfactory answer, and thus to bring discredit by his ignorance, not only on himself, but on the Church of which he is a Minister. Bishop Tomline, while he presided over this diocese, pointed out certain works, to which he required the candidates for ordination particularly to direct their attention. In doing this, he rendered them no inconsiderable assistance; for though, if a candidate possesses the requisite learning, it may appear to signify little through what channel that learning was obtained; yet, if he was

left to make his own selection from the infinite variety of theological writers who offer themselves to his notice, he would probably waste much time upon that from which he would derive little benefit. Looking, however, at the increased and continually increasing diffusion of knowledge amongst all classes of the community in the present day, I must confess, that a candidate conversant only with the works enumerated in Bishop Tomline's list, would, in my opinion, be scantily provided with the theological learning. To the works, therefore, enumerated by him, I would add, Prideaux's *Connexion*, Horne's *Introduction*, a very useful compilation, Paley's *Natural Theology*, Burnet on the *Articles*, and Bishop Butler's *Analogy*. Let me, however, earnestly caution the student against diffusing his reading over too wide a surface: to read a few good authors thoroughly, is better than to read many hastily and cursorily." Pp. 23, 24.

The Prelate proceeds to comment upon the advantages of the course of academical study previous to admission into Holy Orders; and concludes with some further remarks upon the nature and intent of titles, and upon the unalterable obligation of clerical duty in the possible, however deplorable, event of a disunion between Church and State.

An Essay, showing the intimate Connexion between our Notions of Moral Good and Evil, and our Conceptions of the Freedom of the Divine and Human Wills. By ROBERT BLAKEY. Edinburgh: Black. London: Longman. 1831. 8vo. Pp. xii. 216.

BETWEEN the human species and the brute creation, there is this grand mark of distinction, that while the latter are blindly led by a compulsory instinct, the former is conscious of an intellectual responsibility: and this responsibility is so closely connected with the notion of moral freedom, that we neither act, nor speak, nor think, without a tacit conception of the praise or censure which our thoughts, words, or actions are calculated to elicit. This connexion is admirably traced in Mr. Blakey's Essay. The following remarks are so pertinent and beautiful,

that we cannot withhold them from our readers:—

"It cannot be denied that our common and familiar language, on moral and intellectual subjects, is strongly tinged in its composition with necessity. We talk of being under a binding obligation to do this or that action; that we *must* do certain deeds before we can obtain praise or incur censure, and that nothing appears to give such a complete security for the exercise of a virtuous disposition, as when we talk of a person considering himself bound by necessity to act according to the dictates of moral obligation. But in all those instances where necessary connexion seems to be expressed or implied, it would aid us materially in forming just notions of the sources of moral approbation or disapprobation, were we to cast our eyes inwardly for a moment, and see what is really meant by such phrases as these: 'We must of necessity act in this manner.' 'These were the reasons which compelled me to act as I have done.' 'I could not help doing what I have done.' Now, it appears to me, in all these instances, it is not a positive or absolute necessity which is here implied, but a relative or conditional one. Whenever we make use of such language, it is always understood, both by others and ourselves, that we have no (a?) power within us of acting differently; that in no instance is it supposed that this power is ever subdued; and when we say we have not the power to do this action or that, we simply mean that we can perform of ourselves the prohibited action, but we will not perform it." Pp. 185, 186.

"To so great a length, indeed, do we carry this repugnance to every thing like compulsory influence over our minds and moral powers, that a very striking fact may be noticed here, respecting our relation to the Deity, namely, that we conceive ourselves, to a certain extent, beyond even his direct or immediate power. Though reason and piety both impress upon us the truth that he is our Creator, and the upholder of our existence; that in him we are truly said 'to live, and move, and have our being,' and though we

express our entire conviction of this truth, in its abstract shape, almost every moment of our lives, yet we do so only in a qualified and conditional manner. We are so constituted that we are obliged to place the whole man, to a limited degree, beyond the sphere of His immediate agency or control, in order that we may form to ourselves correct conceptions of the nature of our intellectual and moral faculties and our various duties, and of the justice of those rewards and punishments which are annexed to their performance or non-performance. We do not conceive that the Almighty is, in an absolute sense, the author of every individual thought, or every individual action we think or perform, nor do we conceive that it militates against either philosophical truth or strict piety, to say that we have mental and moral powers within ourselves, to do, to a certain extent, whatever we please. The reason of this is obvious. It is this conception of mental and moral liberty which constitutes us rational creatures; and it is impossible for us to perceive the least shadow of moral obligation, if our every thought and action were referred to the Almighty's immediate power, or to any subordinate agents he might please to appoint."—Pp. 187, 188.

Tales from the Scrap-Book of a Country Clergyman. By the Rev. J. E. M. MOLESWORTH, M. A. Rector of St. Martin with St. Paul, Canterbury; Author of the Rick-Burners, &c. London: Rivingtons, Hatchard, &c. 1831. 12mo. Pp. iv. 115.

SINCE the publication of the "Death-Bed Scenes," we have not met with any thing which has given us more unmixed gratification than this trifle. It consists of four tales, addressed, indeed, to persons in a humbler walk of life than the readers of Dr. Wharton, but in a tone and spirit of conviction and affection closely allied to the interesting narratives of that excellent pastor. Each tale may be had singly for distribution; and we cordially recommend an extensive circulation of them among that class of persons for whose edification they are intended. The little volume

is dedicated to Mrs. Howley; and, under such patronage, can scarcely fail of doing that good, which the friends of true religion and good order, at this fearful crisis, must be anxious to promote.

1. *A Letter to R. M. Beverley, Esquire, being an Examination of his Tombs of the Prophets. By the Rev. W. T. WILD, Curate of Newark-upon-Trent, Nottinghamshire.* Newark: Ridge. London: Hatchards. 1831. 8vo. Pp. 71.
2. *Reformation not Subversion: A Sermon, preached before the Corporation of Beverley, on the Day of their Majesties' Coronation. By JOHN SCOTT, M. A., Vicar of North Ferriby, &c.* London: Seeleys. 1831. Pp. vi. 46.
3. *Reply to a Letter of R. M. Beverley, Esquire, addressed to His Grace the Archbishop of York; and Remarks on his "Day Sermon," called "the Tombs of the Prophets." By JOHN NOTT, the Yeoman.* London: Straker. 1831.

We recur to Mr. Wild as an able and affectionate minister of the Church of England, firmly attached to her principles, and defending her interests through evil report and good report. But, with respect to the controversy in which he is engaged, we shall leave it entirely in his hands, and in those of his fellow-labourers in the same cause, Mr. Scott and Mr. Nott. For Mr. Beverley we care nothing, and for his malevolence less; but those who wish to see his absurdities exposed, his misstatements detected, and his wilful falsehoods pointed out, will do well to peruse, with attention, the complete and masterly, yet calm and dispassionate, pamphlet of Mr. Wild. With Mr. Scott we differ widely on certain points of Christian doctrine; but in the sermon before us, there is, for the most part, nothing to censure; and we thank him sincerely for his defence of our common doctrines, and of the Church of which we are members conjointly with himself.

The writer of the other pamphlet at the head of this article is also entitled to the praise of treating a disgusting subject with temper, judgment, and effect.

Clerical Legacy; or, a Manual of Sermons, chiefly preached before the University of Oxford, and now published for the Use of the younger Clergy in the Diocese of Bangor. To which are subjoined two Discourses in Welsh. By P. WILLIAMS, D. D. Rector of Llanbedrog. London: Longman & Williams. 1831. 12mo. Pp. xx. 252.

IN this parting bequest of an octogenarian Clergyman to his younger brethren, we have seven good discourses, involving some of the most material points of doctrinal theology. Though we cannot exactly subscribe to the opinion of the author, that their contents, as far as theology is concerned, would be a sufficient apparatus for a student's examination, either for his degree or for orders, we will nevertheless admit that they contain "something worth being remembered." It is the worthy Doctor's opinion, that every book which can boast of thus much merit ought to be accompanied with an index; and accordingly we are indulged with a very copious appendage of this useful nature to the "Legacy." So minute, indeed, is this alphabetical monitor, that it should seem to belong to a bulky 8vo. rather than a small 12mo. We fully agree, however, with our author, in his admiration of an index; and, wishing that his advice may not be thrown away where it is much needed, we transmit his Legacy, with our *probate* annexed, to a discerning public.

On the Incarnation of the Eternal Word. By the Rev. MARCUS DODS, Belford. London: Seeley. 1831. 8vo. pp. xii. 675.

A DOCTRINE has lately been set on foot by Mr. E. Irving, that not only was "the Word made flesh," but that it was made *sinful flesh*; and it was evidently *against* this unscriptural, or rather antisciptural tenet, that Mr. Dods has taken up his theological pen. In order to the refutation of this position, he has traced the Incarnate Word in the discharge of all his offices of Prophet, Priest, and King; proving, by the most solid arguments of reason, the necessary absence from Him of

every thing to which the terms *fallen* or *sinful* could in any sense be applied. On any other supposition, no satisfaction to the Divine justice, which could not have been as reasonably made by another man, could have been effected by his dying for the sins of the world. To the evidence from reason is added the testimony of Scripture; and the opinions of the Fathers of the four first centuries, respecting the human nature of our Lord, are collected in the second part of the treatise. The publication is not only well-timed, but valuable and important; and, without pledging ourselves to the author's views in all the collateral bearings of the subject, we do not hesitate to recommend an attentive perusal of his pages.

Scripture Prints, with Explanations in the Form of familiar Dialogues. By MRS. SHERWOOD. London: Seeley. 1831. 12mo. Pp. viii. 254.

IT is the object of this little book to fix the attention of children in reading the Scriptures, by exhibiting the most striking incidents in the Bible to the eye, by means of pictorial delineation. The mind of a child will dwell upon a print, though it will be led by any trifling circumstance to wander from a lesson, and the plan devised by Mrs. Sherwood may possibly be advantageously adopted in order to make the Bible attractive to the infant reader. The present volume contains a series of prints illustrative of the Book of Genesis: and, upon the whole, we are disposed to judge favourably of the undertaking.

Remarks on the Moral and Religious Character of the United States of America, supported by numerous Extracts from the best Authorities. Addressed to the Author of "A Reply to the Charge lately delivered by the Archdeacon of Colchester. By OBSERVER. Colchester: Swinborne. London: Rivingtons. 8vo. Pp. viii. 64.

THREE months since, we had occasion to notice, in connexion with Archdeacon Lyall's Charge, the ignorant and malignant "Reply" of

"Observer;" and we were led by the title of the present pamphlet to expect another morsel of malevolence from the same quarter. As it turns out, however, *this* "Observer" is not *that* "Observer;" for though he has assumed the same name, he is of a very different character. The "Remarks" are intended to furnish an authoritative refutation of the assertion that "in America, where there is no national Church, religion prevails more than in any other country;" and if ever a fact was established by clear and circumstantial evidence, the citations from American works of recent date, which the writer has given at length and in abundance, fully and unequivocally confirm the statement which the Archdeacon rested upon similar, though less ample, proofs. Having called attention to the tract, and adverted to the non-identity of the two "Observers," with a view to prevent a misconception into which ourselves had nearly fallen, we shall leave the disputants to settle the case between themselves, and we have no doubt of the issue of the contest.

Bible Letters for Children. By LUCY BARTON. *With Introductory Verses,* by BERNARD BARTON. London: Souter. 1831. Pp. xxxv. 269.

THESE Bible Letters are the simple and unsophisticated expression of a pure and well-ordered mind, consecrated to a task which few first-rate intellects can condescend to, but which, nevertheless, has claims of paramount importance upon all classes of society, and all gradations of talent. The Scriptures are often a hard language and dead letter to children; and any invention which can facilitate them to the infant mind, is entitled to our deepest respect and consideration. It can be of no use to quote from these Letters, because they are merely a transcript in plain words, and in an epistolary way, of the pages of the Bible.

Should the authoress be called on, which we doubt not she will very shortly be, to prepare another edition, we would recommend a revision of some of the notes. They appear to

us hardly *explanatory* enough. It is from definitions that all problems and sciences depend. To children they are utterly useless, unless clear. We give, as an example of our present objections, the first note, on the word "*reconciled*." The illustration is correct, but the explanation wrong. "To reconcile," does not simply mean, "to make friends *those who were not so before*;" but *those who are in a state of enmity, having once been friends.*

Questions and Answers for Young People of the Church of England, to guard them against its Enemies. By a LAYMAN. London: Rourke and Varty. 1831. Fifth Edition. Pp. 23.

WE recommended this small pamphlet, some two years ago, to the notice of our readers, as being valuable for the guidance of the young; and a *fifth edition* proves that our advice has been well received. We need only add, that our opinion of its merits remains unchanged.

The Protestant Journal; or, the True Catholic's Protest against the Modern Church of Rome. London: Whitaker and Co. Nos. III.—VIII.

WE announced the appearance of this Journal in our Number for April last; and then intimated that we might recur to it on some future occasion. We have now much pleasure in stating, that the "Protestant Journal" is conducted with increasing ability. The articles on "Papal Bonds," "Popery in Hungary," and on the juggle of liquefying the supposed blood of Saint Januarius; the translations of Mollard; Lefevre's two letters on renouncing the errors of Popery; and the occasional exposures of the machinations of the Romanists in making proselytes, strike us as peculiarly valuable. But truth requires us to state that we do not admire the poetry, (if it can be so called,) entitled, "Our Lady in London." Certainly the author of it was not inspired by any of the Parnassian nymphs; and we would recommend the editor to omit all such (misnamed poetical) effusions for the future: although, in justice, we

must add, that the notes subjoined to this article contain much amusing information. Knowing the activity of the Romanists in propagating their peculiar tenets, we do hope that this valuable repository of facts and arguments, in defence of our Protestant and scriptural faith, will continue to receive that extended circulation to which it is so justly entitled.

A Letter to the Schoolmasters, private Tutors, and Teachers, of Great Britain and Ireland. London: J. Hearn. Pp. 16.

We have sometimes had occasion to notice the neglect which prevails in both our public and private seminaries, upon that most vital of all subjects, Religion. In public schools, a chapter of the Greek Testament now and then, with a smattering of Grotius, constitutes the entire course of the theological study; whilst in private schools it is generally thought sufficient if the catechism is taught, and the attendance of pupils once a day at church enforced. Mr. Ray, the writer of the above letter, is himself of the profession, keeping a school at Bayswater; and the views that he has taken of this subject are not only admirable in themselves, but enforced with a fervour, both of language and spirit, that evidently proves how sensible he is of the importance of the cause he advocates. The shortness of the letter has probably prevented his enlisting all the arguments he might have done on the side of religion and truth: but the mere circumstance of having directed public attention to the matter, entitles Mr. Ray to the thanks of the community; and we should be gratified to see a longer and more argumentative epistle, or pamphlet, from the same quarter. The concluding remarks to his fellow-labourers will be read with interest:—

“Gentlemen, had all your predecessors in office, fifty years ago, taken as great pains to inculcate pure doctrine and sound morality as I earnestly recommend you to do now, our venerable church would not have found so many able and successful assailants in these our days. We should not, perhaps, have heard so much of what we con-

sider respectable and sacred, ridiculed, in the language of modern liberalism, as prejudice and bigotry. We should not have heard the enemies of religion triumphing in mistaken anticipations of its fall; nor have lived to witness acts of the legislature carried upon the fatal principle, that *Religious opinions* ought to have no connexion with political power.”

Sermons, preached before a Country Congregation. By the Rev. MONTAGU OXENDEN, A.M. Rector of Luddenham, &c. London: Rivingtons. 1831. 8vo. Pp. xi. 267.

It is no trivial acquisition in a country Pastor to be able to set before his hearers, in language equally intelligible and forcible, the great truths of Revelation. The Sermons before us prove that the author has this talent in a high degree. In order to afford an estimate of the importance of the subjects discussed, we shall pursue our frequent course, and subjoin the contents of the volume:—

Sermon I. Religion the First and Great Concern, Matt. vi. 33.—II. The Importance of Prayer, 1 Thess. v. 17, 18.—III. The Doctrine of Grace and Works Considered, 2 Pet. i. 10.—IV. Obedience better than Sacrifice, 1 Sam. xv. 22.—V. The Danger of Falling off from the Faith, 2 Pet. ii. 20, 21.—VI. The Hardening of Pharaoh's Heart, Exod. iv. 21.—VII. On the Observance of the Sabbath, Ezek. xx. 19, 20.—VIII. On Repentance, Ps. li. 3.—IX. Remission of Sin through the Blood of the Atonement, Heb. ix. 22.—X. (*Easter Day.*) The Resurrection of Christ a Source of Hope, as the Earnest of our own Resurrection, 1 Pet. i. 3.—XI. The Beneficial Result of Walking in the Spirit, Gal. v. 16.—XII. On the Sacrament of the Lord's Supper, Matt. xxvi. 26—28.—XIII. The Chastening of the Lord an Evidence of His Love, Heb. xii. 6.—XIV. On Death, 1 Thess. v. 2.—XV. The Future Punishment of the Wicked, Ps. ix. 17.—XVI. We must suffer all Things for the Sake of Christ, Matt. x. 38.

The Continental Annual for 1832. With Illustrations by SAMUEL PROUT, ESQ. F.S.A. Edited by W. KENNEDY, ESQ. London: Smith, Elder, & Co.

THERE is an evident falling off in most of the annuals of the present year; so that we feel little regret at the necessity, under which we lie, of postponing at least, if not relinquishing, our intended notice of them. This new candidate, however, for public patronage we cannot altogether dismiss in silence. It is decidedly the most interesting of the whole number, in point of literary merit; and Prout's exquisite drawings are something more than beautiful; they are perfect specimens of that peculiar style, of which he is the first master.

Pastoral Advice to Young Men, particularly those in Country Villages, in Seven Sermons. By the Rev. EDWARD BERENS, M.A. Oxford: Parker: London: Rivingtons. 1831. 12mo. Pp. 86.

IT is the characteristic feature of all Mr. Berens' productions, that, while by their elegant simplicity they delight, by their plain and earnest exposition of the truth they convince and improve, the reader. For the most part, indeed, he writes for persons in the humbler classes of life; but the more intelligent will find much matter, both in these and his other sermons, by which to direct their steps into the way of godliness. To each of the seven Sermons now before us an appropriate prayer is subjoined; together with a selection of Texts, which bear upon the subject discussed, to be committed to memory for the purpose of private meditation. A form of devotional exercise and prayer for morning and evening are appended to the volume; of which the following are the contents:—I. On the Habitual Remembrance of God, Eccles. xii. 1.—II. The Young Man's Duty to his Parents, Ephes. vi. 2, 3.—III. Young Men cautioned against Bad Company, 1 Cor. xv. 33.—IV. Swearings, James v. 12.—V. Sobriety, Rom. xiii. 13.—VI. Chastity, 1 Pet. ii. 11.—VII. Young Men exhorted to Frugality and Foresight.

Pastoral Instructions, on the Character and Principles of the Church of England, selected from his former publications. By JOHN, Bishop of Limerick, Ardfeft, and Aghadoc. London: Duncanson 1831. 12mo. Pp. 381.

THE writings of Bishop Jebb are too well known, and too justly appreciated, to require any commendation in our pages: we shall only observe, that the present selection from them, referring exclusively to the constitution and character of the Church of England, will furnish a useful manual for the younger Clergy and candidates for Orders. In the "Notes and Illustrations," at the end of the volume, the latter will find some highly essential information and advice; while the Clergy generally will meet with some hints on the subject of clerical conduct, well worth their most serious consideration.

Jehovah Elohim:—Primitive and Unitarian Sermons, according to the Scriptural Doctrine of the Church of England. By the Hon. and Rev. E. J. TURNOUR, M.A. Formerly of St. Mary Hall, Oxford. In two Volumes. London: Rivingtons. 1831. 8vo. Pp. x. 289; xviii. 290.

WE have already noticed the parting "Legacy" of our aged brother to the Church, and we now turn to that, which the author is inclined to regard in the same light, of another. Mr. Turnour is a firm and unflinching upholder of the pure and scriptural doctrines of the Church of England; and accordingly he has met with no little opposition from the Romanists. Many of the sermons in these volumes are directed against their errors; and the tenets of Socinians and Calvinists form, also, a constant subject of examination and refutation. Scarcely one of the Series, indeed, is without some powerful argument against the peculiar opinions of those who differ from our Apostolical faith; and the reader will find both information and instruction in their perusal.

A CHRISTMAS SERMON.

ON FAITH.

MARK XVI. 16.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

WERE the awful declaration of the text the saying of a mere ordinary man, it were then indeed only the proof of presumption and uncharitableness; but seeing that it is the declaration of the only begotten Son of God, who came down from heaven, it is to be received as a sure and infallible truth, as coming from One, who can neither be himself deceived, nor willing to deceive us; and so far from being uncharitable, it is a proof of his great mercy and love for the souls of men, in that he thus warns us against the danger of unbelief. In order that the saying in the text may be properly understood, it must be received with certain limitations. All those who are naturally incapable of faith, as infants and idiots, cannot be included under this awful sentence; nor again those, who, living in times before the coming of Christ, or in heathen countries since, never heard of his name: "for how shall they hear, without a preacher? and how shall they preach, except they be sent?" We must also exclude from this sentence, those who lived in times or places, where they have never known the Gospel, except only under some corrupt and imperfect form; and which is perhaps the case with large numbers of men in different ages of the Church, and in some Christian countries. There are moreover, perhaps, other causes which may in the sight of the Great Searcher of hearts excuse men's unbelief, though they are unknown to us. How far the errors of education, or the prejudices to which we are all liable may be such, it were in us presumption to decide; but in this we may rest, as a sure conclusion, that the Judge of all the earth will do right, and that no man will be condemned for any fault which it was not in his power to have avoided; that no man will be condemned, at the great and solemn day of retribution, for his unbelief, except it were voluntary, and persisted in to the end of life. Such only is the unbelief intended in the text; and it is evidently such, that it can neither be forgiven in this world, nor in that which is to come.

In order to a further understanding of the text, we must first consider the nature of faith. Both in ordinary discourse, as well as in the Holy Scriptures, we often use the words *belief* and *faith* in a great many different meanings; and it is therefore very easy to fall into errors about their nature. Now men sometimes say that faith or belief is not in our own power; that it is a mere necessary act of the understanding, which we can no more avoid than seeing when our eyes are open. But this act of the mind is judgment, and not faith. It is true that the Almighty has so formed our minds, that we cannot help instantly either seeing the truth or falsehood of many things submitted to us. Over such acts of our mind we have no power: no

one can do, otherwise than perceive the agreement or disagreement of many of our ideas; the truth or falsehood of many professions. But this is judgment, and not faith or belief. Faith is quite a different act of the mind; and the heart and affections have more to do with it than the head. "Faith," says St. Paul, "cometh by hearing;" it is the belief of things which we have not ourselves seen or known, but which we receive on the authority of another. Upon such faith, or belief, we act every day of our lives, and that too in the most important undertakings and concerns. How do we know the history of past events and ages; how do we know the existence of countries and persons we never saw, but simply by our believing others, who are competent to give us information? And yet of many of these things we are all as firmly convinced, as if we had seen them with our own eyes, or been actually present at them. In short, the common transactions of life could not go on for a single day, unless we all perpetually believed things which we neither saw nor heard, and which we must therefore believe entirely on the authority of those who report them to us. It is evident, therefore, that faith is of such a nature, that it admits on our part of the exercise of candour, of impartiality, of patience, of reasoning; of a mind and disposition willing to learn, teachableness, a readiness to sacrifice our own passions and prejudices to the love of truth. Whilst they who possess these qualifications will attain a knowledge of the truth, the proud, the self-willed, the obstinate and the careless, will not attain it. Thus it is even in the common affairs of life. But in the affairs of Revelation it is much more so. For Divine faith is a belief of the Gospel on the authority of God himself.

He that is desirous to learn the will of God, in order that he may practise it, will delight to hear the voice of God speaking unto him in the pages of Revelation: he that feels the burden of his guilt, and whose sins are grievous unto him, will delight in hearing the glad tidings of the Lamb of God, which taketh away the sins of the world: he that loves God with an unfeigned love, will rejoice to hear of that Holy Spirit, and Divine Comforter, by whom he may worship him acceptably, and hold continual communion with him. As creatures, we should reverence the authority, and be ever willing to listen with humility and submission to the commands of the great and merciful Creator; and as guilty, and trembling before the presence of the same great Lord and Governor of the universe, we should earnestly seek the means of pardon and reconciliation, which in his goodness he may offer us. This is the only state of mind which is becoming and proper in our frail, and dependent, and imperfect condition; and it will lead us to receive the Gospel with candour and impartiality, and to embrace it in sincerity and obedience. But if a man is bent on following his own inclinations,—if he feels no regard for the awful and just authority of his great Creator,—if he be unwilling to deny his lusts and passions, in obedience to the laws which the Almighty has given to his creatures,—if pride or vanity influence his conduct,—it is but too probable that these causes will blind his reason against the strongest evidence. Men reject the Gospel, not because its evidence is deficient, but because its laws are opposed to their own vices and

inclinations. Such is the account of unbelief given in the Holy Scriptures. "How can ye believe, who receive honour one of another?" said our Saviour to the rulers of the Jews. The fear of men, and the love of worldly praise, blinded their eyes. "Light was come into the world; and men loved darkness rather than light, because their deeds were evil." On the authority, therefore, of Christ himself, we may be assured, that if men reject his Gospel, the fault is not in the Gospel, but in themselves: it is the pride of their own hearts, or a dislike of its holy and strict commands, which leads them to reject it. This is a truth, however, which could be known only to Him from whom no secrets are hid. He that made our hearts, and knoweth every thought and movement of our inmost souls, could alone know that infidelity would in every case proceed from men's own fault and corruption; and knowing it, it was a great instance of his faithfulness and mercy, to warn us of it.

The Gospel thus becomes the great test of our characters: it is the touchstone, by which the good are separated from the wicked; and it is the means, by which the hidden dispositions of our hearts are made known and revealed to the eyes of God and man. If we possess in our souls a reverence and love of God, a deep sense of our own unworthiness, a sorrow for our sins, and a conviction of our own frailty and imperfection, we shall manifest these hidden dispositions of our hearts by a hearty receiving of the Gospel; whilst our rejection of it will be the proof that our hearts are influenced by other and opposite principles.

But it was not only a great mark of Christ's faithfulness and love to the souls of men, thus to warn them of the danger of unbelief; but he has also a right to claim our faith and obedience to himself as his just and true prerogative. For consider who he was. He was none other than the eternal Son of God, begotten of his Father before all worlds, even from all eternity. "His goings forth were of old, from everlasting." He was no angel or mere created being; he was not made; but he was of one substance with the Father, one with God from all eternity; so intimately united with God, that the relation between them is represented unto us as that of Father and Son: hence he is said to be God, begotten of God, Light of Light, very God of very God. He was the Creator of the worlds: for "by him were all things made, and without him was not any thing made which was made; all things were made by him, both visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." The government and providence of the universe were in his hands; for by him all things consist, *i. e.* are continued in their present being and existence, and he upholdeth all things by the word of his power. It was his glory which Isaiah saw; it was He who sat upon that throne high and lifted up, before which the seraphim proclaimed the awful name and attributes of the one essential Jehovah, God of Hosts. Such was the nature of Christ; and surely therefore he has a just right to claim our faith and obedience as his just and true prerogative.

Consider what he did. He had dwelt in ineffable glory with the Father from all eternity; his happiness was that of a perfect Being,

and could receive no increase or augmentation. Yet he voluntarily resigned the glories of Heaven; and came down from thence for us men and for our salvation. Great, unspeakably great, was the mystery of godliness: God was manifest in the flesh. The Word dwelt among us in an afflicted and low condition; he went about doing good, and spent his time, enduring weariness and labour, for the benefit of men, — enlightening the ignorant, comforting the afflicted, healing their disorders, ministering to their wants. Himself bore our griefs and carried our sorrows; and finally he shed his blood for our redemption. He was thus consecrated a Priest upon the cross, and he now presents his merits to his Father in the sanctuary of heaven, making intercession for us. More need not be said, to shew that he who has done so much for man may claim our faith.

Consider next, the evidences which He offered to the world for the proof of his Divine Mission and appointment to be a Prince and a Saviour. His coming had been proclaimed by the voice of prophecy from the beginning of the world. In the time of his coming, in the place of his birth, in his descent and parentage, in his life, doctrine, miracles, sufferings, death and resurrection, in the nature of his religion, its wonderful propagation through all nations, its success and effects; in all these and a variety of other events and circumstances, his coming was foretold. "To him give all the prophets witness." Surely this was He which should come, and we need not look for another. Nor was prophecy the only evidence of his Divine Mission. He also wrought the most astonishing miracles. The blind received their sight, and the lame walked; the lepers were cleansed, and the deaf heard; the dead were raised up, and the poor had the Gospel preached to them. The winds and the sea obeyed his voice; he walked upon the waters; he became invisible, and escaped his enemies; he fed multitudes with a few loaves; he revealed to men the secret designs and intentions of their hearts. But the most wonderful and convincing of all his miracles, and that which gave the strongest evidence to his claims, was his being raised on the third day from the dead, and thereby declared to be the Son of God, with power. He ascended into heaven; and, as a proof that he was invested with the government of the universe, and that all power in heaven and earth was given unto him, he sent down the miraculous influences of the Holy Spirit on the Apostles. And he hath preserved his Church, by the protection of his providence, even to the present day. Well, therefore, may we (when we pray for the continuance of his Church) invoke him as the God, "who alone worketh great marvels;" for the whole history of the world cannot shew such another marvel as the preservation of the Christian Church. It is one of the standing miracles of his Revelation.

If we again consider the nature of the Christian Revelation, we shall here also have the strongest evidence that the Author of it came forth from God. It is every way worthy of such an origin. The character of the Almighty, as therein revealed to us, bears upon itself the stamp of Heaven. He is revealed as a God, merciful, just, eternal, faithful; infinite in goodness, in truth, in holiness; infinite in all excellences and perfections. It prescribes a worship every way worthy

(if aught can be worthy) of this Holy Being; it calls upon us to worship him in spirit and in truth, and with such circumstances and actions only as reason itself must approve. The duties it prescribes are of the same character: it commands us to give unto Him reverence, love, obedience, trust, resignation, and thanksgiving; to give unto men the duties of justice, truth, fidelity, and mercy,—that we clothe the naked with our garment, and give our bread to the hungry,—that we owe no man any thing, but to love one another; towards ourselves it prescribes circumspection, soberness, chastity, and temperance. The Christian Revelation is altogether lovely: it is consolation to the afflicted, balm to the wounded spirit, purity to the sinful. In short, it is a reasonable service; and the end it proposes is to render us like unto God himself, and to make us partakers of his Divine nature, that we may be happy with him for ever. Such are the evidences of the Divine Mission of Jesus; and he that can shew such proofs, may justly claim our faith and obedience, as his own true prerogative.

But there is yet another reason why Christ may claim our faith and obedience. God has given to us all a Divine monitor in our breasts, to guide and direct us in our duty: such is conscience. The secret satisfaction which arises in our souls from a consciousness that we have done right, and the sense of guilt and demerit which it is utterly impossible to avoid when we are sensible of having done amiss, is the work of this principle. True; in the hurry of worldly business and occupation, or in the succession of pleasures and amusements, we may for a time drown its voice. But there are moments when it will be heard; and there is a time coming upon us, when it will speak in a voice of thunder. In the hour of sickness and on the approach of death, we are brought near as it were to the throne of God; and no man can stand there without hearing its accusations. When we compare ourselves with the world, we may not be alarmed for our state; but no sooner do we stand before the Almighty, than we are compelled to tear off the veil which has hitherto concealed ourselves from ourselves. When we thus set the Almighty as it were before us, and consider his infinite holiness, justice, and power, and that he will by no means clear the guilty; when we consider his infinite goodness towards us as our Creator, Preserver, and Redeemer, and how little we have been moved by it; when we reflect on his patience and long-suffering towards us, and how we have slighted and abused them; the sense of demerit, of guilt, and of the dreadful liability to punishment, which we have incurred, must instantly arise in the soul. For this the Almighty has made a gracious provision in the Gospel: he hath therein set forth his Son to be the propitiation for our sins; he hath made him to be unto us wisdom and righteousness, and sanctification and redemption. But he hath appointed no other means of salvation: His is the only name whereby we must be saved. Now we cannot go up into heaven, to hear God thus command us to come unto his Son for salvation: it is only by believing what he hath revealed to us of Him, that we can know it; and (as Christ is removed from our bodily eyes) it is only by faith, it is only in heart and mind, that we can ascend to Him. Here then is

the necessity of faith: it is the only means and condition by which we can lay hold on salvation, and apply it to ourselves. He therefore that rejects this means, gives up all hopes of being saved. All that remains, when faith is taken away, is the sense of guilt, and the liability to punishment, without any possibility of pardon. There remaineth no more sacrifice for sins, but a fearful looking for of judgment.

Thus it has been shewn, that faith is the only true test of our characters and of our hidden dispositions; that it is the true and just prerogative of Christ; and that it is the only means whereby we can lay hold on salvation. He therefore that rejects it voluntarily, rejects it to his own destruction here and hereafter. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

We have thus considered the absolute necessity of faith; but we should ever bear in mind its true nature. The whole tenor of the Holy Scriptures shews that the faith required of us is such as leads us to receive every part of the Revelation which God has made of Himself, of His works and ways, and of his Son Jesus Christ, with perfect trust and confidence, and with a full and firm conviction of its truth, on the authority of God himself; that we make a public profession of this faith in communion with the visible Church of Christ, and that we so frame our lives as to shew that we not only receive Christ as our Saviour, but obey him as our Prophet, and submit ourselves to him as our King. And thus our obedience to Him especially, as it is the most difficult, so is it the best, and the only safe evidence of faith. This faith is not in us by nature; it is the gift of God, and to be sought in a diligent use of the means of grace;—in hearing and reading the word of God, in the duties of public and private prayer, and in the holy sacraments. They who thus seek shall find; and to them who thus knock, the gate of God's bounty will be opened. Thus faith may be sought, obtained, increased, and perfected here, and it will pass hereafter into the beatific vision, and the enjoyment of God himself in heaven. The Revelation which the Almighty has made of his Son Jesus Christ, as our Priest, Prophet, and King, is the more immediate object of faith. When he was raised from the dead, and the great evidence of his Divine Mission was thus completed by this last and greatest of miracles, he stood before the Apostles, and laid claim to our faith in the words of the text. True, the *mystery* of Godliness was great; but we are not to withhold our faith because there are mysteries in Revelation. The powers of our minds are very limited; and the mightiest geniuses of the earth can proceed but a very little way in the search of knowledge: they find their daring researches stopped by bounds which they cannot pass. Every art and science has its limits, beyond which man cannot penetrate its mysteries. The world is full of wonders which we cannot fathom. The heavens above, and the earth beneath, and the waters under the earth, are filled with mysteries. The powers of our minds, the essence or nature of our souls and bodies, are mysteries. We cannot tell how our souls and bodies are united, nor how they operate on each other: and can we then think by searching to find out the Almighty unto perfection? So far from the mysteries of Revelation being a reason, why we should hesitate to believe it,

they were previously to be expected in it. God, his Nature, Eternity, Time, and Space, are as much mysteries as that great event we this day commemorate. But, strictly speaking, there is no mystery in believing that the Word was made flesh and dwelt among us: the mystery consists in the manner in which his Divine and human nature were united in the person of Christ. This the Scriptures have not revealed. We are called upon to believe the fact that the Word was made flesh; but as to the manner in which it was brought about, the Scriptures have made no revelation, neither are we called upon to consider it; it is neither possible nor necessary that we should understand it. But the great and wonderful fact itself, of the incarnation of the Son of God, that he was manifest in the flesh, and conceived by the miraculous power of the Holy Ghost in the womb of his mother, calls for our loudest thanks, and every expression of our admiration. "Unto us a child is born, unto us a Son is given," being in a most surprising way the seed of the woman: and this infant was no other than the great and glorious Creator of the ends of the earth, who can neither faint nor be weary! Such wonderful condescension in God calls upon us to an imitation of it, as far as our feeble efforts will allow. Did he humble himself, and divest himself of his glory; and shall we swell with pride, or a high conceit of ourselves? Did he shew such love to man, in thus taking our nature upon him and dying for us; and shall we not also love one another? shall we not be tender-hearted, compassionate, forgiving one another, and receiving one another, even as God hath received us and forgiven us for Christ's sake? Shall the eternal Son of God come down from heaven to save us; and shall not we trust in Him with a full confidence and an unshaken faith for salvation? By doing these things, we shall best shew our sense of his wonderful love and condescension: this will be the loudest Hallelujah with which we can welcome him; thus shall we best proclaim "Hosannah to the Son of David; blessed is he that cometh in the name of the Lord! Hosanna in the highest heavens!"

G. C.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XVI.

IRENÆUS.

"Omnium doctrinarum curiosissimus explorator."—*Tertullian*.

(Concluded from page 680.)

FROM the very imperfect state in which the writings of Irenæus now exist, it is manifestly impossible to form a very correct estimate of their style and character. The Latin translation, though somewhat rude and unpolished, is energetic and vigorous; and the barbarisms, with which it is occasionally interspersed, may, possibly, be a faithful representation of the spirit of the original. In the preface to the first book, Irenæus alleges his residence among the Celts, who

were at that time in a state of comparative incivilization, as an apology for the acknowledged inelegancies of his language, and the absence of all ornament in his composition: He rises however, at times, into considerable force and sublimity of expression; and the plain simplicity of his manner is not without its peculiar grace and beauty. His arguments are stated with clearness and precision; and he evinces throughout a solidity of judgment, and an intimate acquaintance with his subject, which give no little weight to his reasonings. In selecting our usual specimen, we have been in some measure guided by the wish to set a portion of the original Greek side by side with the old Latin translation; nevertheless the following will afford a fair criterion of the general merits of the writings of this Father.—

Περὶ τὸν Θεὸν δύναμις ὁμοῦ, καὶ σοφία, καὶ ἀγαθότης δέικνται· δύναμις μὲν καὶ ἀγαθότης, ἐν τῷ τὰ μηδέπω ὄντα ἐκουσίως κτίζειν τε καὶ ποιεῖν· σοφία δὲ, ἐν τῷ εὐρύθμα, καὶ ἐμμελῇ, καὶ ἐγκατασκευάσσει, γεγωνότα πεποιηκέναι. Ἄτινα διὰ τὴν υπερβάλλουσαν αὐτοῦ ἀγαθότητα αὐξήσιν προσλαβόντα, καὶ ἐπὶ πλεῖον ἐπιμένοντα, ἀγεννήτου εὐξάν ἀποίσεται, τοῦ Θεοῦ ἀφθόγως χαριζομένου τὸ καλόν. Κατὰ μὲν τὸ γεγενῆσθαι αὐτὰ, οὐκ ἀγέννητα· κατὰ δὲ τὸ παραμένειν αὐτὰ μακροῖς αἰῶσι, δύναμιν ἀγεννήτου προσλήψεται, τοῦ Θεοῦ προῖκα ἔωρουμένου αὐτοῖς τὴν εἰσαεῖ παραμονήν. Καὶ οὕτως πρωτεύει μὲν ἐν πᾶσιν ὁ Θεός· ὁ καὶ μόνος ἀγεννητος, καὶ πρῶτος πάντων, καὶ τοῦ εἶναι τοῖς πᾶσι, παραίτιος· τὰ δὲ λοιπὰ πάντα ἐν ὑποταγῇ μένει τοῦ Θεοῦ. Ὑποταγὴ δὲ Θεοῦ, ἀφθαρσία· καὶ παραμονὴ ἀφθαρσίας, εὐξία ἀγέννητος. Διὰ ταύτης . . . τῆς τάξεως, καὶ τῶν τοιούτων ρυθμῶν, καὶ τῆς τοιαύτης ἀγωγῆς, ὁ γεννητὸς καὶ πεπλασμένος ἄνθρωπος κατ' εἰκόνα καὶ ὁμοίωσιν τοῦ ἀγεννήτου γίνεταί Θεοῦ· τοῦ μὲν Πατρὸς εὐδοκοῦντος καὶ κελεύοντος, τοῦ δὲ Υἱοῦ πράσσοντος καὶ δημιουργοῦντος, τοῦ δὲ Πνεύματος τρέφοντος, αὐξάνοντος, τοῦ δὲ ἀνθρώπου ἡρέμα προκόπτοντος, καὶ πρὸς τέλειον ἀνερχομένου, τούτῃστι, πλησίον τοῦ ἀγεννήτου γινόμενου. Τέλειος γὰρ ὁ ἀγέννητος· οὗτος δὲ ἐστὶ Θεός. Ἐδεῖ δὲ τὴν ἄνθρωπον

*Im*rga Deum autem virtus simul, et sapientia, et bonitas ostenditur: virtus quidem et bonitas, in eo quod ea, quæ nondum erant, voluntarie constituerit et fecerit; sapientia verò, in eo quod apta et consonantia, quæ sunt, fecerit. Quidam autem propter immensam ejus benignitatem augmentum accipientia, et in multum temporis perseverantia, infecti gloriam referunt, Deo sine invidia donante quod bonum est. Secundum enim id quod facta sunt, non sunt infecta: secundum id verò quod perseverant longis æonibus, virtutem infecti assumunt, Deo gratuito donante eis sempiternam perseverationem. Et sic principalitatem quidem habebit in omnibus Deus, quoniam et solus infectus, et prior omnium, et omnibus, ut sint, ipse est causa: reliqua verò omnia in subjectione manent Dei. Subjectio autem Dei, incorruptelæ perseverantia est: incorruptela autem, gloria infecti. Per hanc igitur ordinationem, et hujusmodi convenientiam, et tali ductu, factus et plasmatus homo secundum imaginem et similitudinem constituitur infecti Dei: Patre quidem bene sentiente, et jubente; Filio verò ministrante, et formante; Spiritu verò nutriente, et augente; homine verò paulatim proficiente, et perveniente ad perfectum, id est, proximum infectio fieri. Perfectus enim est infectus: hic autem est Deus. Oportuerat autem

πρῶτον γενέσθαι, καὶ γερόμενον
αὐξήσαι, καὶ αὐξήσαντα ἀνδρωθῆναι,
καὶ ἀνδρωθέντα πληθυνθῆναι, καὶ
πληθυνθέντα ἐπισχῦσαι, καὶ ἐπι-
σχύσαντα δοξασθῆναι, καὶ δοξασθέν-
τα ἰδεῖν τὸν ἑαυτοῦ δεσπότην. Θεὸς
γὰρ ὁ μέλλων ὁρᾶσθαι ὕψις δὲ
Θεοῦ περιποιητικὴ ἀφθαρσίας· ἀφ-
θαρσία δὲ ἐγγὺς εἶναι ποιεῖ Θεοῦ.

hominem primò fieri, et factum augeri,
et auctum corroborari, et corroboratum
multiplicari, et multiplicatum conva-
lescere, convalescentem verò glorifi-
cari, et glorificatum videre suum Do-
minum. Deus enim est qui habet
videri: visio autem Dei efficax est
in corruptelæ: incorruptela verò prexi-
mum facit esse Deo.

Great stress has been laid by the Romanists upon the sanction which Irenæus is alleged to afford to their peculiar tenets, and more especially to those of the papal supremacy and tradition. Massuet, the Benedictine editor, has rendered his edition, otherwise the best, highly objectionable by the manner in which he perverts his author's reasonings, in order to give a colour to the errors of the Romish Church; so that the reader should be on his guard against the biased interpretation of passages which have an apparent tendency to favour the annotator's views. The principal testimony in reference to the supremacy is an observation of Irenæus to the following effect (III. 3, 2):—*Ad hanc Romæ Ecclesiam, propter potentiorē principatū, necesse est omnem convenire Ecclesiam.* But the superiority here intimated is *national* not *spiritual*; and Irenæus immediately speaks of the foundation of the Romish Church as laid by the apostles Peter and Paul *conjunctly*, not by Peter alone. The inference, moreover, which the Papists would draw from this indefinite expression, is not only inconclusive in itself, but absolutely contradicted by the example of this writer, upon an occasion of remarkable interest. In his letter to Victor, bishop of Rome, which has been already noticed, he condemns the conduct of that prelate in excommunicating those who differed from him as to the time of keeping Easter; and observes that Anicetus, his predecessor in that see, gave place to Polycarp in the ministration of the sacrament *in token of reverence*.* With respect to the subject of *Tradition*, it is true that Irenæus produces the apostolic traditions in opposition to the Gnostics, who refused to abide by the authority of Scripture. There is this difference, however, between the early Fathers and the Romanists, in their respective appeals to oral testimony, that, while the former adduces it as corroborative of Revelation, the latter considers it superior to, and even subversive of, the written word of God. The veneration in which the writings of the New Testament were held by Irenæus is manifest from the fact that he has quoted largely from almost every book; and his argument from tradition, though at that time more sure and uncorrupted than that of the Romish Church, was the necessary result of the refusal of his opponents to abide by the plain and sober doctrines of the gospel.

In the analysis of the work "against heresies," some passages were cited at length, which are of themselves sufficient to subvert, as far as the testimony of this Father is concerned, the tenets of modern

* Iren. Fragm. ap. Euseb. Hist. Eccl. V. 24. Παρεχώρησε τὴν εὐχαριστίαν τῷ Πολυκάρπῳ, κατ' ἐντροπήν τοῦ θεολογῶντος.

Unitarianism, and the Calvinistic dogmas of predestination and irresistible grace. As a specimen, therefore, of an early confession of faith, rather than for the immediate purpose of adducing any further support of the divinity of Christ, the following extract is subjoined. It is repeated nearly in the same terms in the beginning of the second book; and Tertullian (*de Præscript.* § 13.) has a Creed precisely similar.

Ἡ μὲν γὰρ Ἐκκλησία, καίπερ καθ' ὅλης τῆς οἰκουμένης ἕως περάτων τῆς γῆς, διεσπαρμένη, παρὰ δὲ τῶν Ἀποστόλων, καὶ τῶν ἐκείνων μαθητῶν παραλαβοῦσα τὴν εἰς ἓνα Θεὸν, Πατέρα παντοκράτορα, τὸν πεποιηκότα τὸν οὐρανὸν, καὶ τὴν γῆν, καὶ τὰς θαλάσσας, καὶ πάντα τὰ ἐν αὐτοῖς, πίστιν· καὶ εἰς ἓνα Χριστὸν Ἰησοῦν, τὸν υἱὸν τοῦ Θεοῦ, τὸν σαρκωθέντα ὑπὲρ τῆς ἡμετέρας σωτηρίας· καὶ εἰς Πνεῦμα ἅγιον, τὸ διὰ τῶν Προφητῶν κεκηρυχὸς τὰς οἰκονομίας, καὶ τὰς ἐλεύσεις, καὶ τὴν ἐκ Παρθένου γέννησιν, καὶ τὸ πάθος, καὶ τὴν ἔγερσιν ἐκ νεκρῶν, καὶ τὴν ἔνσαρκον εἰς τοὺς οὐρανούς· ἀνάληψιν τοῦ ἡγαπημένου Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν, καὶ τὴν ἐκ τῶν οὐρανῶν ἐν τῇ δόξῃ τοῦ Πατρὸς παρουσίαν αὐτοῦ, ἐπὶ τὸ ἀνακεφαλαιώσασθαι τὰ πάντα, καὶ ἀναστῆσαι πᾶσαν σάρκα πάσης ἀνθρωπότητος, ἵνα Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, καὶ Θεῷ, καὶ σωτῆρι, καὶ βασιλεῖ, κατὰ τὴν εὐδοκίαν τοῦ Πατρὸς τοῦ ὁρατοῦ, πᾶν γόνος κἀμψῇ ἑπουρανίων, καὶ ἐπιγείων, καὶ καταχθονίων, καὶ πᾶσα γλῶσσι ἐξομολογήσῃται αὐτῷ, καὶ κρίσιν ἑκαίαν ἐν τοῖς πᾶσι ποιήσῃται, τὰ μὲν πνευματικὰ τῆς ποιηρίας, καὶ ἀγγέλους παραβεβηκότας, καὶ ἐν ἀποστασίᾳ γεγονότας, καὶ τοὺς ἀσεβεῖς, καὶ ἀδίκους, καὶ ἀνόμους, καὶ βλασφήμες τῶν ἀνθρώπων εἰς τὸ αἰώνιον πῦρ· πέμψῃ τοῖς δὲ δικαίοις, καὶ ὁσίοις, καὶ τὰς ἐντολὰς αὐτοῦ τητηρηκόσι, καὶ ἐν τῇ ἀγάπῃ αὐτοῦ διαμεμενηκόσι, τοῖς ἁπ' ἀρχῆς, τοῖς δὲ ἐκ μετανοίας, ζῶνι χαρισάμενος, ἀφθαρσίαν ζωρήσῃται, καὶ δόξαν αἰώνιαν περιποιήσῃ. Τοῦτο τὸ κήρυγμα παρεληφύα, καὶ ταύτην τὴν πίστιν, ὡς προέφημεν, ἡ Ἐκκλησία, καίπερ ἐν ὅλῳ τῷ κόσμῳ διεσπαρμένη, ἐπιμελῶς φυλάσσει, ὡς ἓνα οἶκον οἰκοῦσα· καὶ ὁμοίως πιστεύει τούτοις, ὡς μίαν ψυχὴν καὶ τὴν αὐτὴν ἔχουσα καρδίαν, καὶ συμφώνως ταῦτα κηρύσσει, καὶ διδάσκει, καὶ παραδίδωσιν, ὡς ἐν στόμα κεκτημένη. (*Iren. I. 10. 1.*)

Irenæus, as before stated, is supposed by some to have been the writer of the celebrated epistle of the Gallic churches of Vienna and Lyons to the brethren in Asia, detailing the horrors of the persecution in which they were involved. (Ecumenius, in his Commentary on 1 Pet. iii. (p. 129.) advocates this opinion; and he is followed by Valerius, Cave, Dodwell, Massuet, and others among the learned. Although both Eusebius and Jerome are silent on the subject, and the style is so much more elegant and easy than that of Irenæus that such a supposition is scarcely probable, it will still be proper to observe, in this place, that it has always been justly regarded as one of the most beautiful productions of Christian antiquity. It breathes, throughout, a spirit of pious resignation; and describes so pathetically the heroic firmness of the martyrs, the contrition and subsequent fortitude of some who had recanted from fear of torture, and the brutal violence

of the persecutors, that is cannot be read without emotion, even at the present day. Joseph Scaliger declares that he was transported beyond himself by the perusal of it (*Animad. in Euseb. p. 221.*); and Addison, in his *Evidences of Christianity* (§ 7), speaks of its effect upon his mind in terms of enthusiastic admiration. Under the most exaggerated tortures, which were inflicted without respect to sex, or age, or infirmity, the victims were anxious only to support their weaker brethren; while their unvaried reply to the repeated questions of their tormentors was, Χριστιανός εἰμι· καὶ παρ' ἡμῖν οὐδὲν. Φαῦλον γίνεται. The principal feature in the narrative, is the death of the aged Polinus; and though the account is less strikingly marked, than that of the conduct of Blanchina and her brother Ponticus, a youth of only fifteen years of age, yet its prominence seems to point it out as the more appropriate extract. *

Ὁ δὲ μακάριος Ποθεινὸς ὁ τὴν διακονίαν τῆς ἐπισκοπῆς ἐν Λουγδύνῳ πεπιστευμένος, ὑπὲρ τὰ ἐνεθήκοντα ἔτη τῆς ἡλικίας γεγωνώς, καὶ πάννυ ἀσθενῆς τῷ σώματι, μόλις μὲν ἐμπνέων διὰ τὴν προκειμένην σωματικὴν ἀσθένειαν, ὑπὸ δὲ προθυμίας πνεύματος ἀναρρῶννύμενος διὰ τὴν ἐγκειμένη τῆς μαρτυρίας ἐπιθυμίαν, καὶ αὐτὸς ἐπὶ τὸ βῆμα ἐσύρετο· τοῦ μὲν σώματος καὶ ὑπὸ τοῦ γήρωος καὶ ὑπὸ τῆς νόσου λελυμένου, τηρουμένης δὲ τῆς ψυχῆς ἐν αὐτῷ, ἵνα εἰ αὐτῆς Χριστὸς θριαμβεύσῃ. Ὅς ὑπὸ τῶν στρατιωτῶν ἐπὶ τὸ βῆμα κοιμισθεὶς, παραπεπόντῳ αὐτὸν τῶν πολιτικῶν ἐξουσιῶν, καὶ παντὸς τοῦ πλήθους ἐπιβοήσεις παντοίας ποιουμένων, ὡς αὐτοῦ ὄντος τοῦ Χριστοῦ, ἀπεκρίδου τὴν καλὴν μαρτυρίαν. Ἀνεταζόμενος δὲ ὑπὸ τοῦ ἡγεμόνος τίς εἶπεν Χριστιανῶν ὁ Οὐδός, ἔφη· εἰν ἡς ἄξιος, γνώση. Ἐντεῦθεν δὴ ἀφειδῶς ἐσύρετο καὶ ποικίλας ἔπασχε πληγὰς· τῶν μὲν σύνεγγυς χερσὶ καὶ ποσὶν ἐνυβριζόντων παντοίως, μὴ δὲ τὴν ἡλικίαν αἰδουμένων αὐτοῦ· τῶν δὲ μακρὰν, ὃ μετὰ χεῖρας ἑκαστος εἶχεν, εἰς αὐτὸν ἀκοντιζόντων· πάντων δὲ ἡγουμένων μεγάλως πλημμελεῖν καὶ ἀσεβεῖν εἰ τίς ἀπολειφθεῖ τῆς εἰς αὐτὸν ἀσελγείας. Καὶ γὰρ τοὺς θεοὺς ἐαυτῶν ὥντο οὕτως ἐκδικήσιν. Καὶ μόγις ἐμπνέων ἐρρίφη· εἰς τὴν εἴρκτην, καὶ μετὰ δύο ἡμέρας ἀπέψυξεν. (Sect. 9.) *

The *Editio princeps* of Irēnæus, is that of *Erasmus*, printed at Basil, in 1526, Greek and Latin, folio; and the best edition is that of *Massuet*, the Benedictine editor, printed at Paris in 1710, and reprinted with the fragments discovered by Pfaff, in 1734. Grabe's edition, however, printed at Oxford in 1702, is only inferior to the other; and, in point of candid criticism, greatly its superior. Massuet attacks Grabe throughout, as writing to serve a party; and a reply was in preparation at the time of Grabe's decease. *Deyling*, however, has answered *Massuet* in a quarto volume; which the student should have at hand during his perusal of this Father. Of the "*Epistles of the churches of Vienna and Lyons*," a part only is preserved; which will be found in the first volume of Routh's *Reliquia Sacra*, as copied from Euseb. Hist. Eccl. v. 1. It was inserted entire by Eusebius in his *Acts of the Martyrs*, which are not now extant.

NOTICES OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

(Concluded from p. 692.)

NORTH-CAROLINA.

THE situation and prospects of this diocese are such as to encourage its labourers, and call forth lively thanksgiving to Him who ruleth over the whole Church. Since the last General Convention, there have been baptized 489, and confirmed 160. The present number of Clergy is twelve: viz. one Bishop, nine Presbyters, and two Deacons. The number of communicants is 640. The number of Sunday scholars is about 500; and an increasing zeal in the cause of Sunday-school instruction is manifest in all the congregations. In almost every instance, the schools are connected with the General Sunday-school Union, and are reaping much benefit from its excellent system of instruction. The Canons and Rubrics are in all cases complied with; and, above all, the distinguishing principles of the Church are better known, and more fully received than ever, owing principally to the diligent and earnest enforcement of them, both from the pulpit and the press, by the much-loved and much-venerated Bishop of the diocese; intelligence of whose death we are sorry to say has lately reached this country, and deprived the Church, by the melancholy event, from still reaping the fruit of his wise and prudent counsels. The most perfect harmony and kindest fellow-feeling exist among the Clergy of this diocese. It is hoped that there has been an increase of fervent piety and holy practice. May the God of all grace extend the good work begun, till the whole land be filled with followers of the blessed Saviour, with heirs of eternal life!

SOUTH-CAROLINA.

In this diocese there are forty-three organized congregations, eight of which are without a minister. The Clergy consist of the Bishop, twenty-nine Presbyters, and four Deacons. The baptisms reported are, of infants, 882; of adults, 117; and 368 persons have been confirmed. There are 1974 communicants reported, of whom 476 are persons of colour. Sunday-schools are in successful operation, and have been greatly aided by the books of the Sunday-school Union of the Church. The number of teachers reported is 150, and of scholars, 1215. The instruction is almost exclusively religious; and persons of colour, both adults and children, are among the instructed. We have the satisfaction to state, that the Canons and Rubrics of the Church are generally observed, and that both Clergy and Laity are in a degree, which is a just occasion of pious satisfaction, of one mind and of one heart.

GEORGIA.

The Church in this diocese has undergone no material change since the last General Convention, but continues to labour under the depression arising from the want of Clergymen, not only for the supply of parishes already organized, but also for the raising up of new congregations in districts where every encouragement is offered for

successful ministerial exertion. Efforts have not been wanting to remedy the evil, in the formation and encouragement of Missionary Societies, and in the repeated applications which have been made to individuals, as well as to the Church at large, for cooperation in reaping the wide-spread harvest which is here presented. To counter-balance, in some degree, the discouragements arising from the sources already named, it is cause of devout thankfulness to the Great Head of the Church, that he has not left himself without witness, in the increasing prosperity and flourishing condition of the congregations in Savannah and Augusta. The number of communicants is about 200. Sunday-schools are established, and are in a prosperous condition.

OHIO.

The Church in Ohio, from the period of its first organization, in 1818, to the present time, has encountered much difficulty, and suffered many trials. These have in part arisen from the scattered condition of its members, from the want of Missionaries, and from the deaths of some, and the removals of others, of its Clergy. The present number of Clergy is reported to be fifteen, consisting of a Bishop, thirteen Presbyters, and one Deacon. The journals exhibit an increase of 101 communicants. Baptisms 329, of whom thirty-five were adults. A Diocesan Theological Seminary, having the power of conferring degrees in the Arts and Sciences, under the name and style of "the President and Professors of Kenyon College, in the State of Ohio," has been established by the ecclesiastical authority, and recognised by the civil legislature. It is deemed a matter of great importance, that this Institution, which bids fair to be so extensively useful to the Church in the Western country, has been placed under the control and supervision of the Bishops and General Convention. By its constitution, it is declared that nothing can be enacted contrary to "the doctrine, discipline, constitution, and canons of the Protestant Episcopal Church in the United States, and to the course of study prescribed by the Bishops." And to carry this into effect, the Bishops have a visitatorial power in their individual and collective capacity. In casting our eyes over this extensive diocese, where the hand of God has lavished its bounties, we grieve to see the moral waste that spreads around. Multitudes there are without a Sabbath, without a preacher, without a sanctuary, without ordinances, "living without hope, and without God in the world." In some places, false teachers have crept in; in some, contentious disputants bear sway; some seem to preach for "envy and strife," supposing "to add affliction to the bonds" which already fetter the powers, and limit the exertions, of the faithful in Christ Jesus. The Convention of Ohio are not indifferent to this state of things; and, in the strength of God, they are addressing themselves to the work of reformation, and to the maintenance of true religion. Ministerial usefulness is encouraged by large and attentive audiences; by frequent additions to the Church, of such, we trust, as shall be eternally saved, and by the extension of that influence which the power of truth seldom fails to exert. Among the members of the Convention, there is a pervading spirit of good fellowship. The zeal and love

of the excellent Bishop are felt and imitated. And where there are harmony of views, and concentration of strength, happy results may be rightfully anticipated.

MISSISSIPPI.

The Church in this state has but recently been received into union with the General Convention of the Protestant Episcopal Church in the United States. Though in its infancy, a prospect is presented which affords ample encouragement to the continual exertions of its Ministers, and the zealous co-operation of every member of the laity. In the vast population which has journeyed to the western borders of the country, there are to be found many families who belong to the communion of the Church, who have been educated in its principles, nurtured in its faith, and governed by its discipline. To such as have been located in this diocese, the happy privilege has been granted of again worshipping their God and Redeemer in that "reasonable and holy manner which seems agreeable to Scripture, and is in accordance with the ancient custom of the Primitive Church." The short space of eight years has only elapsed since the regular ministrations were first performed in this state by a Clergyman of the Episcopal Church; and that the pious exertions have been blessed, who can doubt that contemplates the present growing condition of the Church in Mississippi, and believes in the promises of God to his faithful people? There are at present in this diocese four officiating Clergymen, and five congregations. Within the last three years there have been sixty-five baptisms, thirty marriages, twenty funerals; the number of communicants is fifty. The services of the Church are here regularly and steadily performed; the Sacraments rightly and duly administered; and the children instructed in and examined on the doctrines and duties contained in the Catechism, as set forth in the Book of Common Prayer. It is also deemed proper to observe, that in no case are the Rubrics of the Church here departed from; and while the Clergy most ardently and earnestly urge the necessity of a holy life, devotion to God, and faith in the merits of the Saviour, as the surest foundation of all Christian hope, they also regard a strict conformity to the prescribed offices of the Church, as the best security to the continuance of that "unity of spirit, and bond of peace," bequeathed to the Apostles by the Chief Shepherd and Bishop of the Church. There are, within the limits of this diocese, several flourishing villages, where it is thought Churches might be organized, could Missionaries be found who would devote themselves to such an undertaking.

During the three years last past, Churches have been erected under the committee of the Domestic and Foreign Missionary Society at St. Louis and Detroit. Missionaries, most of whom are labouring with highly encouraging prospects, have been sent to St. Augustine, Pensacola, and Tallahassee, in Florida; and to Tuscaloosa in Alabama: a settlement of the Oneida Indians in Michigan has been taken under the care of the Society. With respect to the domestic operations of the Society, the Committee have been forcibly impressed with the effect which has been produced by the visit to Tennessee and Kentucky, of the Bishop of North Carolina; its effect in enlarging

our acquaintance with the true condition of that interesting region, and in disclosing to us the extensive and touching demands which are made from thence for the services of the Church. Could such visits be made more frequently, and extensively, and leisurely, it is obvious, that while a most favourable impression would be made in behalf of the Church, a mass of information would be collected which would be invaluable. It is, therefore, with the most lively satisfaction, we have heard, that a proposition is now before the Board of Directors, to invite one of the Bishops to visit the valley of the Mississippi, with a reference to this object; and that it is contemplated, that on his return, he shall make it his especial business to awaken throughout the southern Atlantic states a more extensive and active interest in behalf of this Society. It is evident that a spirit of active philanthropy is abroad in the world. The highest dignitaries of the Church are seen, at one time, traversing mountains to visit distant and scattered members of their spiritual flocks; at another, collecting around them the children of the forest, who have been reclaimed from Pagan darkness through their instrumentality, and dispensing to them Christian counsel and blessing; and again standing up before the highest and most solemn council of the Church, and pleading in behalf of the Missionary cause. We may not feel prepared to embark in the support of the Domestic and Foreign Missionary Society of the United States, but we must be willing to bid it God's speed. Careful, in the first place, to give it such a form as will recommend it to the favour and patronage of all who ought to be its friends; careful to see that in the conduct of its affairs there is activity in raising the means, caution in selecting the Missionaries, and economy in disbursing the resources; we must then call on all who feel an interest in this object, on all who, loving the Lord Jesus Christ, are constrained by that love to labour for the salvation of those who are afar off, to give it their united, their hearty, and their steady support.

THE EXTRAORDINARY BLACK-BOOK; AND THE REVENUES OF THE CHURCH.

LETTER V.

SOME years have elapsed since an attempt was made to enter into a new composition for the tithes of the parish of Bishopsgate, in the City of London. The value of the tithes was estimated at a very considerable sum, I think 6,000*l.*, by a busy common councilman of the ward. The sum asked by the Rector, Dr. Mant, was considerably below that sum; I think not more than 3,000*l.* The precise sums are, however, of less consequence, because the higher value was, according to the newspapers, maintained by the common councilman; whose chief objection in resisting the claim was, that it was too large a sum for a Clergyman to receive. Let me ask what would be thought of such an objection, in any contract in which a Parson was not concerned? What would a landlord think of a tenant who admitted that the rent was not too high for the farm, but who objected that the

landlord's income was already more than he ought to receive? If such objections were made by the tenants of the Duke of Bedford, or Lord Pètre, or Mr. Coke of Norfolk, would they be considered prudent, or honest, or worthy of any very respectful notice? If it is admitted in the case of the Parsons, will it be found convenient to stop there? May not the Irish, who are now refusing, and instructed to refuse the payment of tithes, look hereafter for some abatement of rents? and has not a declaration already appeared, that they will not pay more than a stipulated sum? I have myself been obliged to listen to passionate declarations on the inordinate wealth of the aristocracy, and on the expediency of extorting, for the public service, all which they may possess beyond a certain amount. The hint which I have already quoted from the Black-Book, is sufficiently open and sufficiently insidious. "One extravagance in society generates another to keep it in countenance. Because we have a King who costs a million a year"—*i. e.* not half a million—"we must have Lords with a quarter of a million, and Bishops with fifty thousand a year; and, as a consequence of all this, a labourer's wages cannot be more than tenpence a day: he must live on oatmeal and potatoes, and have the penny roll not bigger than his thumb." Let the Lords of the soil direct their thoughts to the tendency of this insinuation against the rights of property, in which the law protects them, and to which the envy of the labouring poor is directed. The extravagance and exaggeration of the whole statement hardly needs to be pointed out. It is part of the levelling war of opinion against property; and, although it is rather bold to talk in one page of Bishops with 50,000*l.* a year, and in the very opposite page to calculate, with an appearance of minute exactness, the incomes of the Archbishops at but 26,465*l.*, and those of the Bishops at 10,174*l.*,—although I must say, as I think, that this is a bold assertion, need I to say how the offence is to be removed? By the very simple process of taking from him that has too much, and giving to him that has too little. The poorer man is of course to be the judge, and his judgment the rule of distributing and appropriating the excess. Some will be content to reduce the maximum of property to fifty, twenty, ten, or even five thousand a year, taking especial care not to contract their own incomes. But there are others who will think all these sums very excessive. There are men with one hundred, with fifty, with thirty pounds a year, who will like to make up their deficiencies from the excesses of the class above them. The tenant will appropriate the rent of the landlord; the labourer will not object to the profits of the farmer: and if the amount, instead of the right of property, is to be made the chief subject of consideration, the strongest man will obtain the largest share in the scramble; and when every man's loaf is as big as his fist, instead of being *as small as his thumb*, all will be peace and prosperity, till the children begin a new quarrel for the largest apple, or the ripest cherry.

The landlords, however, with the help of the lawyers, will for a time be able to secure their estates; and the farmers will call upon the yeomanry and special constables to assist them, in the protection of their corn-stacks. It is only the Parsons who are at present required

to render the account of their incomes, and to reckon with the spoiler upon the probable amount of the spoil, and upon the benefits which may be expected from its new appropriation. The editor of the *Black-Book* estimates the revenues of the Church at 9,459,565*l.* Be it so: and let the people, if they will have it, take it all, upon the only condition of a fair and equal division. By the census of 1821, there were nearly twelve millions of persons in England and Wales; and if these all have their share in the assumed property of the Church, each will be benefited to the amount of 16*s.* a year, or a fraction more than one halfpenny a day; *i. e.* when there are no Parsons to be paid—the father of a family, consisting of himself, his wife and three children, will have two-pence halfpenny a day more than he has at present. This would be the effect of abolishing the Parsons. But there are some who would not set the Parsons entirely aside: they would only reduce their incomes to 300*l.* a year each; and they would also have Bishops for the superintendence of the Clergy, with 5,000*l.* a year each. Upon this scheme, if there were but 10,000 parishes in the kingdom, and twenty-six Bishops to be provided for at this rate, it would consume 3,130,000*l.*, and there would of course remain, of the former estimate, a balance of less than six millions and a half to be distributed; which, equally divided, would yield to each person less than eleven shillings a year, and hardly more than two-pence halfpenny, the price of a pint of beer, a week. This would be the effect of reducing the Parsons. But if the revenues of the Church amount to no such sums as are assumed; if, according to the view which I have taken of them, their total amount cannot be shewn to approach the aggregate sum of 4,000,000*l.*, what is the result, but that if the whole of that sum were given up to other uses than the promotion of true religion and virtue, none of the twelve millions of the people would derive a benefit from the confiscation, exceeding six shillings and eight-pence a year, twenty-pence a quarter, not one penny three farthings a week, not one farthing a day. Verily these Parsons are a pretty expense to the country; a nuisance which ought to be instantly abated; and it is wise to cry at the hustings, Hear, hear! and Shame, shame! and Ho! to the spoil! when it is said how these Parsons cripple the energies of the country, and put their hands into the pockets of the poor!

But I have not yet exposed the whole of this grievous burthen. Archdeacon Lyall indignantly exclaims:

The enormous expence of the present establishment! Now supposing it to be as great as is generally stated, yet to whom? I would ask. Not to the poor; that is not pretended. Not to the householders in our large towns; for they contribute nothing to the support of the Clergy, except in the shape of fees for services actually performed. Not to the farmer; for he is quite aware that what he pays in tithes is subtracted from his rent, and would be added to it were there no Church to be maintained. Not to the land-owner; for if the tithes were done away, to-morrow, he cannot be so ignorant as to suppose that they would be made a present of to him. Not to the State, for the tithes never belonged to the State. —*Charge*, p. 17.

While I cordially subscribe to this statement of the Archdeacon, as far as it goes, I am in doubt whether it meets the full extent of the

controversy, in which I am engaged with the editor of the Black-Book, as it relates to the expense of religion to the country, which, in my judgment, amounts to the smallest possible trifle. The composition for tithes is the rent of certain estates, let to tenants at a profit, or they would not be taken. The incomes of the Bishops, Deans, and other dignitaries, which do not consist of customary fees paid chiefly by the Clergy, and the incomes of colleges, and school foundations, are also raised from the rents of estates, whether of tithes, lands, or houses, taken again by their occupiers with a view to profit. The stipends of perpetual curacies are in the nature of a rent-charge—more to the benefit of those that pay, than those that receive. Many of the lectureships and chaplaincies in public institutions, have estates of real or funded property, and are so far no burthen to the public generally. Glebes and parsonage-houses would also impose a rent on the occupier, and on the public the expense of repairs. From the *nine millions and a half*, therefore, at which the editor of the Black-Book estimates the expense of religion to the country, I am entitled to deduct *eight millions and three quarters*, which the Church contributes out of its own estates; and the whole expense which falls upon the public for pew-rents, in extra-parochial or the new churches and chapels, for Church fees and Easter offerings, is less, according to the Black-Book, than three quarters of a million, and is, in truth, less than half a million; and this is all which the public pay towards the maintenance of the Clergy, for work done without value received. This expense, divided among twelve millions of people, will cost each person ten-pence a year; or each family, consisting of five persons, less than one penny a week. But I am told, that

England affords the only grand monument of ecclesiastical wealth remaining to shew the intellectual bondage of men in times of superstition, before the more general diffusion of knowledge and education. Except in this country, the people have everywhere cast off the prejudices impressed upon them during the dark ages, that it was necessary to yield up a large portion of their property and the fruits of their industry to be consumed by a numerous body of idle and luxurious ecclesiastics. The subjoined comparison will shew that the Churches of the Roman Catholic faith present as singular a contrast with their ancient revenues, as with the present enormity of the Church of England opulence,—*Black-Book*, p. 58.

The drift of the subjoined comparison is to shew, that while the Clergy of 201,728,000 Christians, dispersed over the globe, receive but 8,999,000*l.*, the Clergy of the 6,500,000 members of the Church of England receive 9,459,565*l.* It is not stated from whence any of these estimates are taken; and when I see the “Christians in Turkey,” reckoned at 6,000,000, paying 30,000*l.* for each million of hearers, and, in the aggregate, 180,000*l.* for the remuneration of ecclesiastics; and again, “Christians dispersed elsewhere” paying 50,000*l.* for the million, and 150,000*l.* for the mass, I am free to ask whether the cost of religion in the moon, or in the Georgium Sidus, may not be calculated from the same data. The only sum to be worked is: given a guess; required a conclusion. I will not attempt to analyze these calculations: I will offer specimens of them to the reader, only

adding, in the fifth column, the amount of the public revenues of the several countries, as I find them specified in the "Encyclopedia Britannica;" and, in the sixth column, the proportion which the sum charged to the Church bears to the revenues of the State. I shall then offer some correction of the "Comparative Expense of Church of Englandism and Christianity in other countries of the world," and shew that Protestantism, with a married Clergy, is not more expensive than Popery with celibacy.

Name of Country.	Number of Hearers.	Expenditure on the Clergy by Millions of Hearers.	Total Expenditure in each Country.	Public Revenues.	Proportion.
France	30,000,000	£35,000	£1,050,000	£30,000,000	1-28th
Portugal	3,000,000	100,000	300,000	3,000,000	1-10th
Hungary, Catholics	4,000,000	80,000	320,000	2,000,000	1-5th
Calvinists	1,050,000	60,000	63,000		
Lutherans	650,000	40,000	26,000		
Austria	18,918,000	50,000	950,000	4,000,000	1-4th
Denmark	1,700,000	70,000	119,000	1,700,000	1-14th
Sweden	3,400,000	70,000	238,000	with Norway } 1,500,000 }	1-6th
England and Wales	6,500,000		9,459,565		
Corrected under			4,000,000	56,000,000	1-5th 1-14th

Whatever may be the estates of the Church, I am bound to consider that they may be resumed, as it is called. Without, however, adverting at present to the right of this resumption, I will endeavour to ascertain its effects. The principal estates of the Church consist of tithes, and the farmers are the occupiers of the tithes. Whoever may be the owner, as long as the land produces nine-tenths, I conceive it will produce one-tenth or tithe, and that that tenth will have an owner: it will not be thrown to the winds; it will not be given, like the gleaned corn, to the poor. The farmer then, in respect of tithes, will only change his landlord. What he now pays to the Clergyman, he will hereafter pay to some one else. The State, resuming the tithe, will retain the possession, and demand a tax in lieu of tithe; or it will alienate the possession, and the purchaser will become the owner of the tithe, and gather the rent of the farmer. How will the condition of the farmer, or of those dependent upon the farmer, be improved by this alteration? When he has still to raise the tithe, and to pay the composition for the tithe, will he be able to employ more labourers, or to pay better wages, or to spend more money with the shopkeeper, or to give a higher rent for the land? Will the tax-gatherer remit his demand, or delay the payment, or make any deductions or abatement, on account of a deficient crop, a bad season, or any other casualty to which the farmer is subject, and which moves the compassion of all but the tax-gatherer? Does he make such bad terms with the Clergyman, who has only a life-interest in the estate, and whose principle and whose office equally oblige him to shew forbearance, that he hopes to make better terms with the Squire, who has a permanent interest in the impropriation, and all the means and motives of enforcing his demand? When the farmer has heard all that can be said at markets, at fairs, and on the hustings, against tithes and tithe-owners, will he say that

the Parson is a hard master; that he demands more than his due; or that he can in kind, or by composition, take more than his due? The tithe is let at as fair a profit as the rest of the farm; when a tenth is due, a fifteenth is taken, and there are many abatements. And, in spite of all the invectives against the Parsons' rapacity, of the whole sum of 2,583,672*l.* paid for tithes in 1812, 2,117,451*l.*, or twenty-one out of twenty-five parts, was paid by composition: and when a suit in respect of tithes is brought into court, though farmers, and not Parsons, are the jurors, it is seldom that the verdict is in favour of the farmer.

It is hard to believe that the farmers of England are so weak as to imagine, that if the tithes were resumed by the State, the tenant would be relieved from the burthen of tithes, or subject only to a fixed payment, which should never afterwards be increased. If the House of Commons would suffer the Commissioners of Woods, Forests, and Tithes, to be so negligent of the public interest as to let the national tithes below their improved value, is it certain that the landlord will take no advantage of their remissness, and not increase the rent in proportion to the depreciation of tithes, especially as the amount of rent is in all other cases calculated with reference to the expenses or outgoings, as well as to the profits? They who talk of resuming the tithe, are not yet agreed whether the lay-impropriations are to be included in the resumption. If they are exempted, and the editor of the Black-Book contends that they ought to be exempted, as they form no part of public property, all the alleged grievances of the tithe system will remain on one-third part of the lands in England and Wales; and there will be a permanent criterion of the value of tithes, to stimulate the exactions of the proprietors of the lands called tithe-free. It is further necessary for the farmer to understand upon what terms the tithes and other estates of the Church are to be confiscated or resumed. If they are to be surrendered without a compensation, and the claims of the Church are to be simply annihilated, the farmer, in respect of tithes, will remain as he is; but, in respect of religious instruction and consolation, he, with all other classes of the community, will be liable to a new contribution. If the tithes are to be commuted for land, will the economists, or the experienced agriculturists, admit the expedience of taking three, or more than three, millions of acres of the ordinary land of the country out of the hands of the present owners and occupiers, and appropriate them in small and detached allotments, a field from one farm, and a field from another, in the hands of the Clergy, who probably have not the skill, and neither have nor ought to have the qualifications, required for good farmers? If the commutation is to consist of stipendiary pensions to be paid by the State, the pensions must be regulated by the price of corn, or the ecclesiastical order will sink beneath the fair level in which their original property would entitle them to move. And here, again, a tax must be levied, to which the farmer, who has not been relieved from any present burthen, must contribute, as well as all the other orders of society. But I shall be told, that the tithes in the hands of government will produce something towards this tax. I hear a vague rumour of several millions, of which I believe nothing. I am content to place the

subject before the reader in the words of the Letter of R. M. Beverley, Esq. to the Archbishop of York:—

If a question be raised as to the *political* management of Church property, it seems that great benefit might accrue to the State, if a sale of it were to take place, according to some fair and equitable arrangement. Suppose, for instance, that all who now pay tithes to spiritual persons for spiritual uses, should be compelled to purchase a perpetual release by paying a ten years' income of the tithe to government. Thus, if a person paid 100*l.* per annum in tithe, he would have to pay 1,000*l.* to government, and be released for ever from any future payment. Surely the tithe payers would not much complain of such an arrangement; but if the Clergy should complain, I answer, that all the present Incumbents should be allowed to retain their benefices for life, by which means no person in possession would be at all injured. If the Church property be taken at five millions per annum, though some rate it much higher, there would by this scheme be paid fifty millions sterling to government.—*Letter*, pp. 35, 36.

The Incumbents, having their own interests secured, would of course have no reason to complain of the effects of this scheme upon others. But are the honest and honourable gentlemen of England prepared to acquiesce in this "fair and equitable arrangement?" Are they provided on the instant with fifty millions of money, to make this advantageous purchase of a release and redemption that will for ever yield, at the least, ten per cent., without any deduction on the capital invested? And are the government at liberty to abandon a property worth five millions a year, for a sum of money, of which the interest will produce but two? The Church is, at Mr. Beverley's suggestion, to be spoiled of five millions—the State is to gain two, and the landlords three. Most *fair and equitable arrangement!* Surely R. M. Beverley, Esquire, must imagine all men to be as infatuated as himself: and if an Esquire can propose, and imagine that other Esquires will sanction, such a scheme as this, is it quite certain that they will be content with the profits of their speculation, and make no attempt to improve it at the expense of the tenantry?

Mr. Poulett Scrope, in his late Letters to the Magistrates of the south of England, proposes a commutation for a corn-rent, and urges the common objections to the present system.

Commute the tithe. Let there no longer exist a tax *exclusively* levied on the produce of capital expended in the *production of food*. A thousand pounds laid out in weaving cottons pays no such tax. If laid out in growing corn, ten per cent of the gross produce goes to a stranger,—to one who has not sown; ay, even though the sower himself lose by his praiseworthy attempt to increase the food of the community, he must still give up a tenth of whatever produce he does obtain, to the tithe-owner. . . . Remove so absurd, so suicidal a system of taxation, and millions of money, now drugging the money-market, will be invested immediately in improving land, and profitable employment provided for thousands of now idle labourers.—*Letter*, p. 21.

Call on Parliament for a commutation of tithes at their last year's produce, with a reduction proportioned fairly to the subsequent increase of wages. I do not mean a commutation to last ten or twenty years, and then let in the tithe-owner to take the tenth of all that you have spent in improving the land in the mean time: no, no; a *permanent commutation at a corn-rent*. The Clergy cannot complain they are robbed, if they continue to get all that the law at present gives them; they can have no claim in justice, or vested right, to the tithe.

of the money I wish to spend on my farm; and the law which gives them such a right is a law to discourage the growth of food. I defy any one to deny that it is strictly, that and nothing less. A commutation will enable you or me to borrow money at the present low rate of interest, and lay it out on land with the certainty of getting the whole profit to myself, whereas not, if I make eleven per cent. on the capital I annually lay out on my farm, I get but one, and the parson ten per cent. of the produce. You will find, if this is done, very little complaint of want of work for able-bodied labourers. When waste lands may be ploughed and broken up and manured, without paying more tithe than they do in their present state, thousands upon thousands of money will be immediately laid out in improving commons, in adopting a more expensive system of cultivation on lands which will not pay for it under a tithe, but will under a commutation; and thousands upon thousands of labourers, now idle, will be taken into immediate and profitable employment.—*Letter to the Agriculturists*, p. 9.

The intelligent body of magistrates and agriculturists, whom Mr. Scrope addresses, will hardly approve his declamation about a tax upon the production of food, or about laws to discourage the growth of food, which belongs to a very different school and a very different subject; and, in respect of the thousands of labourers to be employed, and the thousands of capital to be expended, and the other visionary advantages which are expected to follow a commutation of tithes, there is reason to doubt whether much land remains to be brought into profitable occupation; whether there is not already enough of poor land under the plough; whether the system of inclosing the wastes and commons has not been carried to its full extent; whether, if the tithes are so injurious as has been alleged, these large inclosures would have been made; whether the tithes are the only, or even the chief, cause of failure; whether lands now free of tithe are in better condition than those subject to tithe; and why, if tithe is the chief impediment to agricultural improvement, there have not been more attempts to purchase the exemption from such tithes as are in the hands of the laity. The tenant will have the sagacity to perceive that it is by their capital that the soil is to be improved; and when it has been improved, and the leases, under which it has been improved, shall expire, will the landlord, notwithstanding his objection to the Parson's share of the improvement, take no advantage to himself, or expect no addition to his rent? Mr. Scrope proposes a permanent commutation for a corn-rent. The basis of this commutation is to be, not the value of the tithe, but the produce of the last year; and by this means the liberal tithe-owner, who exacts but little, will have his reward in continuing to receive but little; and the rapacious tithe-owner, who has gathered the last egg, will continue to prosper by his rapacity; and so long as a commutation upon this basis is in contemplation, it will be the interest of every tithe-owner, and the duty which he owes to his patron and his order, to shew no forbearance, to make no abatements, and to carry every atom of tithe that is due. The commutation, thus arranged, instead of admitting improvement, is to be liable to a reduction proportioned fairly to the increase of wages. I hardly understand the proposition: and I therefore ask, whether it is meant, that when the wages of the Wiltshire labourers are raised from seven to fourteen shillings, the commutation for tithes is to be reduced one-half? Is this what is meant by a permanent

commutation? At present, wages are kept down that the rates may be high, and the composition for tithes be therefore low: hereafter, wages are to be kept up, and the commutation for tithes be therefore low. In short, any cause is to be a just cause, if it does but militate against the Parson. "The Clergy, however, will not complain, if they get what the law now gives them;" and which, be it known to all men, they have never yet received: for if the law gives any tithe, it gives the tenth of the produce; and whatever less than this the clergy may receive, is conceded by their liberality, or extorted from their weakness or their fears.

The objection which Mr. Scrope, with the great body of the agriculturists, alleges to the tithe taken from the tenant's capital and industry, is put, by Major Court, with infinite humour, in a letter to Lord Brougham:—

Permit me, my Lord, to examine into the real merits of this partnership between the landlord and tithe-owner. The landlord cultivates land, and in so doing incurs an expense of 20*l.* for the ploughing, harrowing, harvesting, purchase of seed, &c. and the payment of labour: but by the return of harvest he obtains a produce to the value of 25*l.* He, therefore, according to the laws of partnership and his own simple notions of natural right and justice, offers to his partner his proportion of the profits of 5*l.*, amounting to 10*s.* The tithe-owner says, 'My friend, you have committed a great mistake in your calculation, and you have forgotten that the rights of the Laity and the rights of the Church are the same: I must have, on cultivated land, not only one-tenth of the profits, but also one-tenth of the expense which you have incurred in producing those profits, and the amount of these will be 2*l.* 10*s.*, which I must have for my share of the partnership.' The landlord says, 'I offer to you a just proportion of the whole benefit which I have myself derived from the land; and surely you do not mean to tell me that expense is the same as profit: this would, indeed, be a strange perversion of reason for your demand!' Quoth the tithe owner, 'Do not talk to me of proportions and reason; but go and consult the law, or rather the practice of the law of tithes, and it will tell you that if you had expended 50*l.*, and you had only obtained a return of 25*l.* I should still insist upon 2*l.* 10*s.* as my share of the partnership.'

This was submitted to the powerful mind of Lord Brougham; and if he had condescended to notice it, he would have taught the Major to mark how a plain word would put him down, telling him that he had merely mistaken the profits of the cultivation for the produce of the farm. I am happily no farmer; but nevertheless Mr. Scrope and Major Court appear to me to increase, beyond all reason, the proportion between the capital expended and the return received: nor can I understand how, in Mr. Scrope's statement, the value of the Parson's one-tenth will be materially improved, unless the value of the farmer's nine-tenths are equally improved; neither do I trust to Major Court's hypothesis of a farmer's laying out 20*l.* to receive but 25*l.* in return, unless he means that the 5*l.* is the farmer's profit, at the rate of 25*l.* per cent. on his capital, after all expenses but the tithes are paid. In both cases it is assumed that there is an exact payment of the actual tithe; and it is forgotten that the straw is left upon the ground; and that, in the inclosure of wastes, the payment of tithes is postponed for a period, and, in some instances, commuted. In old lands the farmer takes a farm, to which he brings a certain capital,

consisting, in part, of live and dead stock, and partly of money, which is laid out in draining and other improvements. • In this speculation, after paying for rent, tithes, taxes, and poor-rates, he expects to maintain himself and his family, and, at the expiration of his lease, to have his capital preserved, if not improved, and in a condition to take another farm, or to continue in his present occupation. • Here, then, is no sacrifice of capital to the land-owner or the tithe-owner. Of whatever improvements the farmer makes, he himself has his share; and whether he leaves the farm in the condition in which he found it, or in a better condition, the tithe-owner has no benefit which does not fall to the land-owner in his greater proportion of nine-tenths to one-tenth. If no stock is kept upon the farm, there is no milk and no wool, and, of course, no tithe of milk or wool; if there is no draining and no ploughing, there is no corn, and no tithe of corn. But under such husbandry the Parson suffers loss, the landlord greater loss, and the tenant the greatest loss: his capital is secure, but it is unprofitable. Thus far it is perfectly true that the rights and interests of the landlord and the tithe-owner, of the laity and the Clergy, are the same. In this crisis of her secular interests, the Church is sensible of the advantage which she possesses in the powerful advocacy of Lord Brougham; and supports her cause on the authority of his decision, when he laid it down as clear and indisputable doctrine, that the landholder and the Parson are co-partners in the land, of which the one is entitled to nine-tenths, and the other to one-tenth. I have often thought, that if I were concerned in the collection of tithes, I would argue even with a quaker, and to his conviction, if he were an honest man; not upon the expedience of an ecclesiastical establishment, upon which we should never agree, but upon the simpler question, whether he hired or bought his land subject to a particular payment, enforcing my claim if it were subject, abandoning it if it were not subject. The great fallacy of Mr. Scrope and Major Court consists in supposing that what is spent in one year is spent every year; forgetting that the capital employed in the first years of the tenant's occupancy is intended to return itself with a premium in the course of his lease. It is like taking land on a building lease, under which the builder lays out six or eight hundred pounds on a few feet of ground; not meaning to repeat this expenditure, but to draw from it such a profit during his lease as, at the end of it, will not leave him a poorer man. The only difference in the farmer's speculation is, that he wants the protection of a permanent lease of the tithes, commensurate with his occupation of the land, and in proportion to the expense which he means to incur in its cultivation. At present, he enters into a contract with the Parson as well as with the landlord: with the latter the contract is permanent,—with the Parson it is only contingent, and may be voided by the death or the preferment of the Parson. The tenant's interest in the adjustment of tithes demands a permanent composition, without which he is aggrieved, and has reason to complain.

But it is contended that the Church has no right to the tithes, or any other property over which the State has absolute power. The drift of this argument is, that they are not private but public property, and that—

Tithes, and other profits and emoluments of ecclesiastical livings and promotions, being merely stipendiary payments for the performance of public religious duties, are not distinguishable from the salaries of other public functionaries generally; and, consequently, that the payment of tithes may be regulated and modified at the discretion of the legislature, or may be exchanged for any other mode of providing for the maintenance of the Clergy, which may be deemed more conducive to the advancement of religion and the public good.

I am prepared to admit, that Church property is public property, in such sense as the lawyers speak; I think, of functionary trusts; that it is not, and should not be made subservient to any private ends; that it is charged with certain public duties; that the public has a right to demand and enforce the performance of those duties; and has at various periods interposed, and rightly interposed its authority, in the regulation of those duties. But if it is right that those duties should be performed, and they are performed as they ought to be performed, has the State any right, or lawful power to seize the funds from which the remuneration arises, and which funds never belonged to the State; and, therefore, can in no sense be resumed by the State? An estate may be left for an improper or illegal use, as for the diffusion of infidelity: the law forbids the use. But the State has no control over the fund, which devolves upon the natural heir. So, if the duty is legal, but not performed, as in the case of Hertford College, Oxford, the trust expires, and the fund reverts, not to the State, but to the heir. The State has no claim upon the funds of the colleges in Oxford and Cambridge, which proceeded from private benefactions, and would revert to the heirs of those benefactors. Let this argument be applied to the property of the Church. If one of the old Norman barons had left his estates to his heirs, their claim would have been respected, and any appropriation, which he or they might have made to individuals, would have been confirmed by the law: but, if it was his or their will to leave the estate to certain religious or charitable uses; if the State has from time to time, and in various enactments, recognised these uses; if the original title is indisputable, and the possession has for many generations been undisturbed; is the title therefore void, because it was not left to private but to public uses? "The documents," says Archdeacon Lyall, "are innumerable, which still exist, with the very names of the individuals by whom they were allotted to the Church many hundred years, for the most part, before the land from which they accrue came into the possession of the ancestors of any persons now alive. The Romish Church, in the plenitude of its power, made new and arbitrary appropriations of some of this property: other portions were left to their original use. At the time of the Reformation, those which had not been previously alienated, remained in the hands of their respective possessors: those which had been alienated, the king resumed and distributed,—some arbitrarily to his favourites, others with consideration of the original founders, as the estates of Hedingham Nunnery were given to the De Veres. If the rights of the Church to her estates are to be no more respected, what is the security of the lay-impropriators? In what respect are they possessed of private property? The king did

seize their estates; the king did grant them; and, if the same arbitrary power is to be renewed, the king may reclaim them. Their title is no ancient mystery: they also are chargeable with certain duties, of which in their turn an account may be required: and, here again, the rights of the Church and the landlord are the same; the spoliation of the one will not improve the security of the other.

Even advowsons are now denied to be private property, on the ground that they were originally honorary trusts, which ought never to have been alienated, and which confer no private benefit. And yet, I would ask, whether advowsons, from the Reformation to the present day, have not been, as private property, held, inherited, bequeathed, bought and sold? I would further ask, whether, in the purchase and sale, the price has not been regulated by the value of the privilege which is implied—the wealth or poverty of the benefice to which the advowson is the right of presentation? There is but one answer to these questions: and I proceed to state, that there are nearly 8,000 livings, more than two-thirds of the whole number, in the hands of private patrons, who have purchased an hereditary interest in these advowsons, and the public or private property to which they are attached. Now, if the Church property be resumed, or if it be equalized, will it be said that the patrons, the value of whose patronage is confiscated, suffer no loss? On what principle of right may I take from a valuable living belonging to the Earl of Derby, to augment a small living belonging to Lord Grosvenor, on which I may not be justified in taking a field from the one, and conveying it to the other; or on which I may not be allowed to take the card-purse of the dowager, and the sample-bag of the farmer, and make an equal distribution of the coin and the grain? I will put a case, which occurs under my own observation. The advowsons of two adjoining parishes have lately been sold: the one a vicarage not producing 250*l.* a year, the other a rectory worth 900*l.* or 1,000*l.* The value of these benefices was unquestionably considered in the purchase; the one may have been sold for two, the other for eight thousand pounds: by what principle of law or equity shall 350*l.* be taken from the larger and added to the smaller benefice, unless an adequate compensation is paid by him that receives, to him that abandons the difference?

I desire not, however, to be the apologist of ecclesiastical abuses: I am no admirer of the extreme wealth, or the extreme poverty of the Church; and I have little doubt that the appropriation of her revenues may be improved, and that they may be distributed more equally, and more beneficially. I have no pleasure in the exaggerations, the mistakes, the misrepresentations of the *Black-Book*, on the subject of pluralities: it is a sickening detail, and I have always felt aggrieved and ashamed, that there is any foundation for these reproaches—

————— *Hæc opprobria nobis*
Et dici potuisse, et non potuisse refelli.

Nepotism, favouritism, and private aggrandizement, become not a holy and spiritual profession. Instead of dwelling on this painful thesis, I wish to express my concurrence with Dr. Burton, and as I

am persuaded, with all who have read his very sensible pamphlet, that all the demands for Church reform should aim at practical good; and this practical good would, in my opinion, be consummated by the more constant residence of Bishops in their dioceses, with a division for the convenience of the Clergy, and their more easy access to the diocesans of the larger dioceses; by the residence of the Archdeacons on valuable preferments appropriated to their use, in their several archdeaconries; and by the residence, wherever it can be effected, of the Incumbents in their parishes. The funds required for this purpose must be raised, I fear, exclusively from the Church; and for this purpose I would recommend, that all fines upon the renewal of leases of Church property should be abolished, and that the estates should be let, not for lives, but for terms of years, at the best rents that under the circumstances can be obtained; that all bishoprics above a certain value should pay a large sum per cent. on the surplus; that all dignities requiring residence should pay ten per cent., and all dignities not requiring residence, twenty-five per cent. of their annual income, besides the obligation of making an adequate provision for the Incumbent of the parish out of which the income arises; that all livings between 250*l.* and 500*l.* shall pay two per cent., between 500*l.* and 1,000*l.* five per cent., and above 1,000*l.* ten per cent.; and that, in consideration of these contributions, the payment of first-fruits, tenths, and fees at visitations, should in all cases cease, and be abolished. I would place the funds thus to be raised, under the administration of the Governors of Queen Anne's Bounty, who should make annual returns to Parliament, and, who should apply the funds under their management to the improvement of the bishoprics certified under a certain value, and of all parochial benefices under 250*l.*: and the relief should be administered in annual pensions, not in large sums, except for the purchase of leases of ecclesiastical estates, for the building or purchase of ecclesiastical houses, or in encouragement of donations for the improvement of small livings. I would augment this fund by permitting the sale of all manorial rights belonging to the Church; and I would not object to the alienation of the patronage of small livings in the gift of the Crown or the Church, upon the condition of their immediate augmentation. I would restrict pluralities of benefices, if it were possible, altogether; at least of all benefices exceeding a certain value: and I would further the erection of parsonage-houses, by not allowing the Incumbent to receive more than a certain portion of the profits of the benefice, till a house, or a sum equal to the purchase or erection of a house, should be provided; and in no case should I object to the alienation of tithe, especially of small tithes, in exchange for glebe of adequate value; and I should rejoice in facilitating the means, and reducing the expense, of such exchanges. I need hardly to mention my cordial desire of the immediate renewal of the Bill for the permanent composition for tithes.

I have already occupied too much of your pages to enter into a detailed view of the advantages which I contemplate from these and some similar improvements in the appropriation of the revenues of the Church. They have long been familiar to my mind, and

proceed not from any *panic*, arising out of the present crisis. The best security of Churchmen is to admit the improvements which reason requires and religion approves, and to leave the issue, with earnest prayer, to the blessing of God.

M.

MONTHLY REGISTER.

NATIONAL SOCIETY.

Report of the Weymouth and Melcombe-Regis National Schools.

THE Committee commence their Annual Report by setting before the public the present state of their Schools.

There are at this hour on the books 275 boys and 281 girls, making a total of 556 of both sexes.

Since the establishment of the boys' school, in 1824, to the period of 1831, six hundred and twenty-nine,—and since that of the girls' in 1826, four hundred and eighty-five—have been admitted, making a total of eleven hundred and fourteen of both sexes.

Of all who have left it when the term of their education was completed, there were very few indeed who did not bear away with them a highly creditable character for regular conduct, diligent application, and marked improvement in the religious and *moral* knowledge which is there taught, and impressively inculcated. In their several occupations they have, generally speaking, acquired, and still continue to maintain, the favourable opinion of their masters and mistresses, for good behaviour, industry, and the faithful discharge of their duties. Such are the fruits of the christian principle early instilled into the youthful mind; and such are the advantages which society derives from this excellent institution of the National Church.

After some excellent observations,

which, for want of space, we are compelled to omit, upon the importance of such institutions, from the complexion of the times, the Report concludes:

Your Committee therefore trust,—they are sure,—that the inhabitants of Weymouth and Melcombe-Regis will not relax in this labour of love, but strive with an increase of zeal to perpetuate the existence of that national education, which, while it is the perfection of charity to our poor fellow-creatures, will draw their affections closer and closer to that Apostolic Church, in whose principles their minds have been early formed. There is, after all, but one sort of learning that will be of any value to us, rich or poor, at the last; and this learning is to be had in one school only,—the school of Christ. He is the great Teacher, and one lesson from him is of more consequence than all the doctrines which have ever been taught by the wisest men since the creation of the world. Train our youthful population in the school of Christ, and it will infuse that regeneration into the piety and morals of our people, which may yet avert from us the awakened wrath of heaven. Then, under the protection of the Most High, the Church of England shall yet stand amid the dangers of this evil day; the cherubim of glory shall still cover our mercy-seat with extended wings; and the lamp of God shall not go out in our holy temple.

HURRICANE AT BARBADOS.

THE Barbadian papers are now before us, which detail, in the most heart-rending language, the particulars of the tremendous hurricane with which the colony has lately been visited. As

accounts of the awful convulsion, and its devastating effects, have been published in all the daily journals, it would be needless to repeat them here; but we have a pleasing duty to perform in

announcing the ready assistance which the Society for Promoting Christian Knowledge has afforded towards the reparation of the damage which has been sustained. They have voted a grant of 2,600*l.* for the purpose; and a like sum has been added by the Negro Education Society. These donations, however munificent, will go but a little way in the charitable cause. Every place of worship in the island is either destroyed, or has suffered material damage. The cathedral and St. Mary's chapel have suffered the least injury; the latter has suffered most. Government House is almost a total ruin. Bishop's Court, the episcopal residence, nearly demolished, the dining-room being the only habitable part. King's House much injured. That venerable building, Codrington College, whose massy walls, it was supposed, would have resisted almost any violence of tempest, and which had lately been largely extended for the reception of young students, is now a melancholy heap of ruins. The Principal's house escaped destruction, but has suffered in some degree. Belmont, the residence of Archdeacon Elliot, is totally unroofed. In the cellars and in the arches round the buildings, there is alone shelter from the weather; and there numbers take refuge.

To meet these necessities, we sincerely trust that the subscriptions which are now open will speedily make up the deficiency which the gift of the Societies is unable to supply. The neighbouring colonies have lent their aid, to the full extent of their limited powers, in alleviating the distress of their suffering brethren: and we feel assured that we shall not be outdone at home by our fellow-subjects abroad.

In perusing the journals printed on the Island, the reader will be forcibly struck with the tone of pious resignation and religious gratitude with which the melancholy tidings are conveyed. Amid the general devastation of property, and the vast destruction of human life, the survivors acknowledge the mercies which they have received, and bow with submission to the will of the great Disposer of events. A day of solemn fast has been appointed; and sermons, at which large collections

have been made, have been preached both at Barbados and in the adjacent islands. To animate exertions at home, if any spur be necessary to awaken the benevolence of the British public, we shall subjoin an extract from a Barbadian to a friend in Antigua, dated two days after the calamitous visitation.

"On the morning of the 11th, about one o'clock, I was awoken by the incessant clapping of my windows. I immediately arose, to view the surrounding sky, which presented a very awful appearance. Having made the windows secure, and packed up my clothes, &c., myself and the other gentlemen went down into the drawing-room. We had not been there long, when the wind began to blow most violently: we then thought it safer to go into the cellar, which we did, with as many articles of furniture as we could collect. And here shall I pause to describe the feelings of each individual? This would be impossible;—my own were dreadful. I could only commit myself to the care of a merciful Providence. Huge pieces of timber, tiles, bricks, &c., were continually striking the house, and we expected every moment it would fall and bury us in its ruins. The inhabitants wandering in the street, crying aloud for shelter, added to our fears. Thanks to the Almighty, between five and six the wind abated, and thousands of minds were in some slight degree relieved. The breeze during the whole of the day was strong, but nothing to cause very great alarm. About eleven o'clock I ventured out, and with Mr. De Wald, walked from the Carriage along the bay; not a house, not a wall, not a tree to be seen standing, until we reached the Hon. Mr. Beckles's dwelling, part of which only is injured. Shingles, immense pieces of wood, &c., knee-deep through the streets. In one place the heads of the numberless dead were seen; in another, their arms and legs, in many instances severed from their body; whilst others were carried to and fro on boards. Wives crying bitterly for the loss of their husbands,—mothers weeping for their children,—sons and daughters lamenting the loss of all that was dear to them in life. I then went up to the garrison;

and here my pen fails to describe the scene which presented itself: the barracks almost to the ground, and numbers buried in the ruins. I next proceeded to Bishop's Court; here, too, was ruin and devastation: not a wall standing, except the New Hall. The Bishop, Mrs. Coleridge, and the Rev. Mr. Luckcock, were in the hall: neither his Lordship nor Mrs. C. remembered my name, although I had before been an inmate of the family. They knew my person. The former had nothing on of his own, except an old hat. I met Mr. S. at the foot of Gibraltar hill, (where his residence was situated,) with hardly a rag on his back: backwards and forwards was he wandering; pitiful indeed was the sight. He, from whom we had parted not five days before in comfortable circumstances, was now reduced almost to beggary,—his grandmother, mother, and aunt, (shocking to relate!) hastening to the grave. Cavan's house levelled to the ground; the Archdeacon's escaped with little damage. Government House unroofed, and otherwise materially injured; Boys' Central School slightly damaged, — Girls' entirely gone; every individual within at the time buried in the ruins, but most providentially all have been dug out, and not so much as a limb broken. King's House and Commissary's Quarters are standing, but the iron fence enclosing them totally destroyed. Rev. Mr. Cummins's house still erect, although built of wood. Rev. Mr. Garnet's house almost to the ground; cathedral roof half gone; Commissariat Office has sustained injury. I again reached town. Few houses I found standing uninjured, except Mrs. Pierce's, and Dr. Armstrong's just opposite. Almost every merchant ruined; few of them possess so much as a suit of clothes to walk the streets in: some were seen with trousers only on, others with only shirts and trousers. Every vessel thrown high up into the bay.

"Having seen the greater part of the town, I yesterday morning (the 12th) ventured to go into the country. After having crossed trees and streams of water, I reached Chaplain's Lodge, the residence of the Rev. Mr. Watts. This

was down entirely; the white inmates (Mrs. Watts excepted, who was at the Bishop's,) had escaped with difficulty, and found refuge beneath Mr. Pinder's shattered roof. The house of Mr. Hinkson (the manager of the Society's estate), and other buildings, down. Now, at the top of the hill, what a scene is presented to my view! No St. Mark's Chapel, not a stone to tell where it stood; no Sealy Hall, and, what is still worse, very little of the College was to be seen; the new addition to each wing entirely gone; the hall and the chapel levelled, the foundations only remaining; the library entirely demolished, not a vestige of a book to be seen. No sooner did our worthy and affectionate Principal perceive me viewing our once beautiful building, than he came forth to meet me with tears in his eyes, and scarcely able to utter a word: he shook me by the hand, saying, though feebly, 'Come and weep over our little college, which the Almighty has thought fit to destroy in its very outset, but which, through His assistance, I trust may soon be rebuilt, and yet prove a nursery for the Church. May each of you, yourself and fellow-students, bear your losses with composure; may this visitation from heaven be deeply graven on your remembrance; may it be a useful lesson, and be present with each of you when ascending the stairs of the pulpit. Come, view its ruins, then partake of my scanty meal.' This affectionate and truly friendly address, from one, I may safely say, so greatly revered and regarded by all under his tutoring care, caused me to participate with him in his grief; and we shed tears together over the ruins.

"Were you to ride through the country, you would actually be shocked: the scene generally is changed; it is with difficulty a road into the country is traced. Not a dwelling-house, not a set of sugar-works, and but few pieces of the walls of mills, are to be seen on the road from town to the college, by the way of Kendall's and back again, on the St. Philip's road (two roads, each fourteen miles through the heart of the country). You would scarcely credit the difference every thing presents to what we saw on

our way to town on the 5th inst. Scenes of ruin and devastation are everywhere to be met with. Starvation will soon stare us in the face; the cries for food have already begun. For the last two days the living have been employed burying the dead; this is a most distressing sight: wherever one turns there are coffins to be met with, in some of which two poor creatures are conveyed to the grave. The cathedral, now converted into an hospital for the sick, is another most appalling sight; it is crowded with objects of pity, and the cries and groans proceeding from them during the night are heard even at our lodging at Mrs. Pierce's.

"The Bishop's little chapel, St. Paul's, has one window remaining to shew where it stood. The Governor has called a council for Monday next, to adopt speedy measures for the relief

of the inhabitants generally, as well as to prevent, by application to other islands for supplies, a famine, which every individual is dreading.

"15th August.—Every thing still looks dreadful. Prayers yesterday morning were offered up by the Bishop, in the ground before King's House; by the Rev. Mr. Garnett, in the churchyard around the cathedral; and by other clergymen in different places. The papers give but an imperfect idea of the present state of the island; none but a spectator can form a correct one. That the gale was accompanied by an earthquake, there is not the least doubt, from the appearance of the few walls which are left standing being cracked from top to bottom, also from the roofs of many houses having fallen inwards; whereas the wind in general carries the roof off entirely."

POLITICAL RETROSPECT.

DOMESTIC.—His Majesty's Proclamation has been issued, summoning Parliament to assemble on the 6th of December, for the despatch of business.

The interval since our last Retrospect has been full of events of deep interest. The excitement raised in the minds of the ignorant, by the expectations of benefits to arise from a Reform in Parliament,—and which expectations were, with multitudes, of the most absurd and delusive kind,—upon the rejection of that measure, broke out in various acts of violence in many places, and to an extent perhaps never exceeded in any former period. Nottingham was the first to exhibit and suffer from these disgraceful proceedings. Since then, the same spirit of turbulence has shewn itself at Bristol, Bath, Worcester, and Preston. At Bristol, the approach of Sir Charles Wetherell, the Recorder, to hold the sessions at this place, was the signal for the commencement of tumults of the most destructive kind: the pretext, that as he was opposed to the late measure of reform, he must be incompetent to try the criminals and administer justice. The principle

shews from whence it originated; and the mob, with characteristic consistency, directed their efforts to the destruction of the prisons, the liberation of the prisoners, the establishment of mob law, and its necessary consequence the plunder of property, wherever hands could be laid on it, and the personal danger of every peaceable inhabitant.

The civil powers appear to have been apprised of this intention; and, as far as swearing in an additional number of constables, and going out in a large body to meet and escort the Recorder into the city, to have taken measures to prevent the threatened mischief. Under this protection, Sir Charles Wetherell entered Bristol, proceeded to the Town-hall, and opened his commission, and from thence to the Mansion-house, to dine with the Mayor. Strong indications had been given, during his progress, of the hostility of a numerous mob, which surrounded and followed his escort; but no farther act of violence than that of throwing a few stones had been committed. When the magistrates had entered the Mansion-house, the mob commenced a furious attack upon it; the constables attempted to disperse them, but un-

successfully,—they were driven back, and obliged to take refuge in the Mansion-house. This was assailed, the palisades in front of it being torn up and made the instruments of assault to its destruction. It was carried, and the inmates made their escape with difficulty. A party of constables, aided by a few dragoons, collected and took possession of it again, but without dispersing the mob, till about midnight, when the soldiers, receiving orders to charge, effected their dispersion in a few minutes, and with very inconsiderable injury to the crowd.

The city continued tolerably quiet during the rest of the night; but early on Sunday morning the mob began again to assemble, and, however strange it may seem, *the military were ordered to leave the city.* During that and the two following days, the rioters were literally the masters of the city;—they renewed the attack on the Mansion-house, drank or destroyed a large cellar of wines, the intoxicating effects of which were soon experienced in the increased fury of their operations;—they beset the Mansion-house, attacked and destroyed the prisons, Custom-house, Excise-office, toll-houses, the Bishop's palace, and forty-two other houses. At length, on the Wednesday, a small party of twenty-five dragoons were ordered to act, and they did so with an energy that manifested how easily all the mischief might have been prevented, had decisive measures been at first adopted. Another party of forty dragoons came into Bristol the same afternoon, and by these sixty-five men peace was restored to the city.

The conduct of the Mayor and Colonel Brereton, the commander in the district, has been the object of much animadversion. We only record it as a fact, that in a public meeting of the inhabitants of Bristol, a petition to Government, to institute an inquiry into their public conduct, was unanimously voted, and that a court to examine the Colonel, has been appointed, and is now sitting.

The same spirit has been at work in the metropolis. A meeting, assembled at the Crown and Anchor, but adjourned to Lincoln's Inn fields, to form a political union, was suffered to

pass without interruption; but another, convoked to meet in White Conduit fields, for similar purposes, was suppressed.

CIPOLERA MORBID.—The disease so called, is said to have appeared in Sunderland; and, in consequence, all vessels coming from thence into the port of London are made subject to a quarantine of fourteen days, while the intercourse *by land* is left free and unrestricted! That it is not contagious seems to be very generally admitted.

FRANCE.—The course of events in France has not been remarkable for any political event, save that of the creation of thirty-five new Peers, previous to the discussion in the Chamber of Peers of the bill for the abolition of the hereditary peerage. All these Peers have been created for life only, without remainder to their heirs.

GERMANY has remained tranquil.—A disposition to revolution, which discovered itself in Frankfort, has been quieted by the legitimate authorities, without foreign interference.

HOLLAND AND BELGIUM.—The terms of arrangement between these states, as proposed by the Five Powers, have been accepted by the latter. The King of Holland demands a new Congress to treat upon the basis of that of Aix-la-Chapelle; and assigns the legitimacy of the Dutch government, as a reason why it should be placed on a different footing with that Congress, to the insurgent government of Belgium. He determines to commit no act of warfare, but to maintain his army prepared to act for defensive purposes. On the receipt of this declaration, Sir Edward Codrington was ordered to sail, with eight ships of war, to the Dutch coast. He speedily returned to the Downs with seven of these, it has been said at the request of the British minister at the Hague. He has since resumed his station off Zealand, with his original force.

POLAND.—The gallant Poles are feeling the full weight of Russian vengeance: that court, taught by the recent events the impolicy of their former conduct, are not only treating the country as a conquered one, and enfeebling it by every civil regulation which may enforce submission, but are raising levies of men throughout

the kingdom, who are immediately marched into Russia, and are to form the cordon of troops maintained on the Calmuc frontier, the most unhealthy service to which the Muscovite army is exposed. Here they will be placed remote from home, and where a continual drain of recruits, from their own country, will be needed to maintain their numbers. The gallant general Chlopichi, by sentence of the Emperor, has been degraded from the rank of nobility, deprived of all his estates, banished into Siberia, and ordered to be employed on the public works.

PORTUGAL.—Don Pedro continues preparing for some military expedition, the object of which is presumed to be Portugal. Don Miguel evidently apprehends it, and is providing for his reception; and fears, lest the general feeling should operate in favour of his foe, have produced an alteration in his government. More moderate measures have of late been adopted.

GREECE.—Here all is confusion. —Count Capo d'Istrias has been assassinated at a temple;—the respective chiefs are asserting each his own independence of the others;—Miaulis has burnt the only frigate belonging to the state;—Manna is in a state of insurrection, and Hydra has separated from the main body, to assert its own independence.

TURKEY.—The ravages of the Cholera Morbus in the different parts of this empire have been very severe. In Egypt the mortality is said to amount to four per cent. upon the entire population. Constantinople is visited at the same time by it and the plague, and has suffered from a storm of hail, exceeded in violence by none recorded in history. It occurred on the 5th of October. The two preceding days had been suffocatingly hot, without the slightest breeze to moderate its effects. Towards evening, a noise was heard from the south-west, loud as thunder, but more like a tremendous discharge of artillery. It was soon followed by a fall of hailstones, few in number at first, but which speedily increased to a dreadful storm. Several stones were weighed half-an-hour after it ceased, and then weighed a pound each. Scarcely a tile was left unbroken throughout the whole city, and many roofs were beaten in; many lives lost, and the bruises and broken bones were innumerable. It was followed by five days of cold chilling rain, a terrible aggravation of the sufferings of the inhabitants, who were exposed to all the evils of it from the shattered state of their dwellings. The storm took its direction along the shores of the Black Sea, carrying devastation with it wherever it extended.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCHES.

* The New Church of St. Paul, Bedminster, near Bristol, has been consecrated by the Bishop of Bath and Wells, who preached on the occasion. About 45*l.* was collected. The number of sittings are, in pews, 740—free, 1100.

Christ Chapel, Downend, in the parish of Mangotsfield, Gloucester, has been consecrated by the Bishop of Bristol, who preached on the occasion. Including donations sent, there was collected nearly 90*l.* The number of sittings are, in pews, 251—free, 773. There remains 130*l.* to defray the costs of the Chapel.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Churton, John Frederick ..	Domestic Chapl. to the Right Hon. the Earl of Portmore.
Cooper, George M.	Domestic Chapl. to the Right Hon. the Earl of Burlington.
Cutlibert, W.	Domestic Chapl. to the Earl of Airlie.
Eden, Robert	Chapl. in Ordinary to the King.
Jones, Henry Prowse.....	Domestic Chapl. to Lord Seagrave.
Moore, Thomas	Chapl. to His Royal Highness the Duke of Sussex.
Williams, John	Domestic Chapl. to the Right Hon. Lord Dinorben.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bowden, Hen. Jos. . .	{ Chilton-on-Poldon, C. and Edlington, C. }	{ Somers. }	{ P. of Glouc. B. & Wells }	V. of Moorlinch
Bowen, W.	{ Ewyas Harold, P. C. to Hay, V. }	{ Heref. Brecon }	{ St. David's }	{ Bp. of St. David's Miss Macnamara }
Bricknell, W. G. . .	Hartley Wintney, V.	Hants	Winch.	{ Lady St. John Mildmay }
Catpoys, J. A. G. . .	{ North Waltham, R. to Droxford, R. }	{ Hants }	Winch.	Bp. of Winchester
Cory, John James . .	{ Orton-on-the-Hill, V. with Twycross, C. }	{ Leicester }	Lincoln	Bp. of Oxford
Downes, J. Morgan . .	Llanulid, C.	Brecon	St. David's	V. of Devunnuck
Harbin, Charles . . .	Wheatthill, R.	Somerset	B. & Wells	Mrs. Rhoda Harbin
Hatherell, James W.	Eastington, R.	Gloster	Gloster	A. Hatherell, Esq.
Hughes, John	Preb. in Coll. Church of Brecon	Brecon		Bp. of St. David's
Hughes, John	Coddington, R.	Hereford	Hereford	Bp. of Hereford
Jones, Wm.	Lingen, C.	Hereford	Hereford	Rev. Thos. Wynn.
Lowe, T.	Warrington, St. Paul, C.	Lancaster	Chester	R. of Warrington
Mantell, E. R.	Louth, V.	Lincoln	Lincoln	{ Preb. of Louth in Lincoln Cath. }
Maybery, Charles . .	Penderyn, R.	Brecon	St. David's	Wm. Wynter, M.D.
Morton, James . . .	{ Preb. in Cath. Church of and Holbeach, V. }	Lincoln		{ The King, this turn, by promotion of Dr. Maltby }
Partridge, John Ant.	{ East Wretham, R. and West Wretham }	{ Norfolk }	Norwich	Wyrley Birch, Esq.
Phillipotts, Wm. J. .	{ Lelant Uny, V. with St. Ives, V. and Towednack, C. }	{ Cornwall }	Exeter	Bp. of Exeter
Phipps, Edw. Jas. . .	Devizes, St. John, R.	Wilts	Salisbury	Lord Chancellor
Powys, Thomas A. . .	Sawtry, St. Andrew, R.	Hunts	Lincoln	Arth. Annesley, Esq.
Rabett, Reginald . .	{ Thornton, V. with Bagworth, C. }	{ Leicester }	Lincoln	Lord Visc. Maynard
Stacy, Daniel Geo. . .	Hornchurch, V.	Essex	P. of New C.	New Coll. Oxf.
Thelwall, —	Oving, R.	Bucks	Lincoln	Lord Chancellor
Thomas, Edward . . .	Llancauan, V.	Glamorg	Llandaff	Lord Chancellor.
Thompson, Marm. . .	Brightwell, R.	Berks	Salisbury	Bp. of Salisbury
Vernon, Robert . . .	{ Hexthorpe, R. to Gratton Flyford, R. }	{ Oxford Worcest. }	Vernon Worcest.	Mrs. Vernon Earl of Coventry
West, James John . .	Winchelsea, R.	Sussex	Chich.	{ Sir Wm. Ashburn- ham, Bart. }
Whitehead, Robert . .	Hensingham, C.	Cumb.	Chester	Earl of Lonsdale
Wynn, Thomas	Colwall, R.	Hereford	Hereford	Bp. of Hereford.

CLERGYMEN DECEASED.

By the arrival, at Portsmouth, on Friday, Nov. 25, of the E. I. C. ship, *The Success*, which sailed from Madras on the 17th of July, we have the melancholy tidings of the death of Dr. Turner, the *fourth* Bishop of Calcutta; an event which occurred during the discharge of his episcopal duties in the interior of the country.

Burford, J. W. D. D. . .	Pelham, V.	Herts	London	Bp. of London
Clarke, Jas. Chas. . .	{ Regist. of Hereford and Colwall, R. }	Hereford	Heref.	Bp. of Hereford
Copner, Cornelius . .	{ Naunton Beauchamp, R. & Worcester, St. Peter, V. with Whittington, C. }	Worcester	Worc.	Lord Chancellor
Ellicott, John	{ Exton, V. and Hornfield, sin. R. and Lavendon, V. with Brayfield, C. }	{ Rutland Bucks }	Peterbro Lincoln	{ D. & C. of Worcester Sir G. N. Noel, Bt. }

Name.	Preferment.	County.	Diocese.	Patron.
Evans, David	{ Llangan, V. and St. Chrg. V.	{ Carmar	{ St. Dav.	{ Preb. of Llangan in St. David's Cath.
Fallowfield, Thomas .	Hebburn, C.		Northum. Durham	J. L. Phillips, Esq. R. of Bothall
Hockin, J. Pearce . .	Waddington, R.		Hereford Hereford	Bp. of Hereford
Hole, Thomas	{ Ashton, R. and Garsbeham, R.	{ Devon	{ Exeter	{ Rev. T. Hole Sir A. Chichester, Bt.
Huntley, Richard . . .	Bokwell, R.	{ Gloster	{ Gloster	{ Rcv. R. Huntley
Janson, Richard	with Leighton, C.	{ Chester	{ Chester	{ V. of Gt. Budworth
Jones, Wm.	{ Holmpton, R. and Welwick, V.	{ E. York	{ York	{ Lord Chancellor.
Newton, Benjamin . .	Preb. in Coll. Church of	Brecon		Bp. of St. David's
Ramsden, R. D.D. . .	Grundsburgh, R.	Suffolk	Norwich	Trin Coll. Camb.
Sanford	Publow, C.	Somerset	B. & Wells	
Truman, W.	Christon, R.	Somerset	B. & Wells	{ Heirs of Sir J. Smith, Bart.
Tyson, W. R.	Thurcaston, R.	Leicester	Lincoln	Banman, Coll. Camb
Walond, R.	{ Treas. of Cath. Church of & Weston-under-Pen- yard	{ Hereford	{ Hereford Heref.	{ Bp of Hereford

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

The nomination of the Rev. Charles William Stocker, D.D. late Fellow of St. John's College, as a Public Examiner in *Literis Humanioribus*, has been unanimously agreed to.

Thomas Garcier, S.C.L., the Hon. Robert Liddell, B.A.; Henry Ker Seymour, S.C.L.; Thomas Dyke Acland, B.A.; Francis Leyborn Popham, B.A., and Walter Wrottesley, B.A.; have been admitted Actual Fellows: and Henry Denison, and Fitzharding Berkeley Portman, Probationary Fellows of All Souls' College.

George Casson, B.A. of Brasenose College, and Exhibitioner on Mr. Hulme's Foundation, has been elected a Fellow of that Society.

I. F. Secretan Gabb, B.A., T. Burch Llewelyn Browne, B.A.; Thomas French, Commoner; A. Gardner, Commoner, and James Owen, Commoner, of Jesus College, have been elected Scholars of that Society.

Edward Meyrick has been elected a Scholar of Corpus Christi College, on the Wiltshire Foundation, and Charles Richmond Tate, a Scholar on the Hampshire Foundation.

DEGREES CONFERRED.

DOCTOR IN DIVINITY.

Samuel Hinds, Queen's Coll.

BACHELORS IN CIVIL LAW.

John R. Kenyon, Fell of All Souls' Coll.
Wm. Reginald Countenay, late Fell. of All Souls' Coll. Grand Comp.

MASTERS OF ARTS.

Thomas C. Parr, Christ Ch. Grand Comp
Gerrain Laire, Christ Church.
Chas R. Littledale, Stud. of Christ Ch.
Rev. Edward Grimmer, Magdalen Hall.
Rev. Wm. Harding, University Coll.
Rev. Jenkin Hughes, Jesus Coll.
Rev. John Phelps, Schol. of Jesus Coll.
Rev. Geo. Fort Cooper, Wadham Coll.
Rev. John Cobbold Aldrich, Lincoln Coll.
Rev. Courtenay J. C. Bulteel, Balliol Coll
Rev. James Fry, St. Edmund Hall.
Henry Norris, Balliol Coll.
William Pennesfather, Balliol Coll.
Salisbury Everard, Balliol Coll.
Alexander Allan Franklyn, Exeter Coll.
Hon. Wm. Henry Spencer, Christ Ch.
Rev. Jas. Hen. Leigh Gabell, Christ Ch.
John W. Wall, Fell. of New Coll.
Rev. Jas. Thos. Bennet, Balliol Coll.
John Pearson, Balliol Coll.
Edward Bagnal, Magdalen Hall.
Thomas Drewett Brown, Worcester Coll.
John Clerveaux Chaytor, Worcester Coll.

BACHELORS OF ARTS.

C. Wm. Orde, University Coll. Gr. Comp.
Walter Sneyd, Christ Ch. Grand Comp.

Hon. S. Herbert, Oriel Coll. Grand Comp.
 Hon. Gustavus C. Talbot, Christ Church.
 Charles Henry Barham, Christ Church.
 Hon. Edw. Harbottle Grimston, Chr. Ch.
 Henry Hogarth, Magdalen Hall.
 George Murray, Magdalen Hall.
 Thos. Chas. Vaughan, Magdalen Hall.
 Thos. W. S. Grazebrook, Brasennose Coll.
 Edward H. Dymocke, Brasennose Coll.
 John Frederic Lees, Brasennose Coll.
 Edward James, Brasennose Coll.
 James Muckalt, Queen's Coll.
 Henry Wells, Queen's Coll.
 John Hext, Exeter Coll.
 William Hocker, Exeter Coll.
 James W. Scott, Exeter Coll.
 Charles Grevile Prideaux, Balliol Coll.
 William Mallock, Balliol Coll.
 John E. E. Wilmot, Balliol Coll.
 George Cox, Fell. of New Coll.
 Wm. Fortescue, Fell. of New Coll.
 James Cotton Powell, Trinity Coll.
 Essex Holcombe, Jesus Coll.

James Jones, Jesus Coll.
 Harcourt Aldham, Worcester Coll.
 Henry S. Dyer, Worcester Coll.
 Edward Rolles, Pembroke Coll.
 John Kingdon, Pembroke Coll.
 Francis Thomas, Pembroke Coll.
 Anthony Buller, Oriel Coll.
 Francis Jervoise Ellis, Merton Coll.
 Hen. Farnbury, Oriel Coll. Grand Comp.
 John Dewhurst, Worcester Coll.
 John S. Dolby, Lincoln Coll.
 Charles H. Barling, Lincoln Coll.
 Joshua Brooke, Exeter Coll.
 Beresford Lowther, Exeter Coll.
 West Wayet, Queen's Coll.

MARRIED.

At Torquay, the Hon. Charles Rodolph Trefusis, M.A. Fellow of All Souls' College, to the Lady Elizabeth Kerr, daughter of the late, and sister of the present, Marquis of Lothian.

CAMBRIDGE.

ELECTIONS.

The Rev. John Graham, D.D. Master of Christ's College, has been elected Vice-Chancellor of the University for the year ensuing.

At a Congregation, R. W. Rothman, Esq. M.A. Fellow of Trinity College, and the Rev. Henry Arlett, M.A. of Pembroke College, were appointed Classical Examiners of the Questionists not Candidates for Honours.

Charles Robert Beauclerk, Esq. M.A. Junior Fellow of Caius College, has been elected a Senior Fellow; William Haughton Stokes, Esq. M.A. Perse Fellow, a Junior Fellow; and George Budd, Esq. B.A. a Perse Fellow of that Society.

The Rev. James Fendall, M.A. of Jesus College, has been elected a Fellow of that Society.

Thomas Briggs Dickson, Esq. M.A. of Emmanuel College, has been elected a Fellow of that Society upon the Foundation of Mr. Gillingham.

PRIZES.

The Seatonian Prize (for the best Poem on "*David playing the Harp before Saul*,") has been awarded to the Rev. T. E. Hankinson, M.A. of Corpus Christi College; and the successful poem is, in the opinion of the Examiners, of such merit as to entitle its author to receive 100*l*.

The subject of the Norrisian Prize Essay for the ensuing year, is, "*The Intent and Use of the Gift of Tongues in the Christian Dispensation*."

GRACES.

Graces to the following effect have passed the Senate:—

To appoint Mr. Evans, of Trinity, Mr. Kennedy, of St. John's, Mr. Isaacson, of St. John's, and Mr. Thirlwall, of Trinity, Examiners for the Classical Tripos in 1832.

To appoint Mr. Carrs, of Trinity College, Mr. Arlett, of Pembroke College, Mr. Rothman, of Trinity College, and Mr. King, of Corpus Christi College, Examiners of the Previous Examination in Lent Term, 1832.

To appoint Mr. Hanson, of Caius College, Mr. Challis, of Trinity College, Mr. Stokes, of Caius College, Mr. Barrick, of Queen's College, Mr. Field, of Trinity College, and Mr. Biley, of Clare Hall, Examiners of the Questionists in January, 1832.

To re-appoint a Syndicate to confer with the Provost and Fellows of King's College, respecting the laying out of the ground in front of King's College, and the Public Library, and to report to the Senate before the end of next Term.

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

Rev. Edmund Day, Sidney Sussex Coll.
 Comp. Vicar of Billington, Yorkshire.

MASTERS OF ARTS.

Rev. Chas. Jas. Shaw, Trinity Coll.
 Rev. Percy Gilpin, Christ's Coll.
 Joseph Gattey, Sidney Sussex Coll.

John D. Walford, Trinity Coll.
Robert Stevenson Ellis, St. Peter's Coll.
Rev. Jas. Thos. Campbell, Queen's Coll.

BACHELORS IN CIVIL LAW.

Edward Farrer Acton, Trinity Hall
Peter Laurie, St. Peter's Coll.

BACHELORS OF ARTS.

Joseph Wm. Charlesworth, St. Peter's Coll.
John Leigh-on Figgins, Queen's Coll.
George Watts, Queen's Coll.
Jelinger C. Symons, Corpus Christi Coll.
Henry Matthew, Sidney Sussex Coll.
John Wood, Trinity Coll. Comp.
Richard Charles Ward, Trinity Coll.
Thomas Wharton, St. John's Coll.
William Henry Bond, Queen's Coll.
James Hammod, Queen's Coll.
Henry Wm. Askew, Emmanuel Coll.

PHILOSOPHICAL SOCIETY.

A meeting of the Philosophical Society was held on Monday evening, Nov. 14, the Rev. Professor Sedgwick, the President, being in the chair. Various books, presented to the Society, were announced, and some other objects, among which were three models of staircases of new construction, presented by M. D. Lassaulx, of Coblenz. A paper was read, by Professor Airy, on some new modification in the phenomena of Newton's rings. It was observed, that in the question concerning the explanation of these rings, by Newton's theory of fits of easy transmission and reflexion, and by the rival theory of undulations, the leading difference is, that, on the latter supposition, the portions of light reflected from both of the surfaces containing the thin plate of air are concerned, and the rings are produced by the interference of these portions; while, in Newton's theory, the light reflected at the second surface alone produces the colours which are observed. Professor Airy remarked, that, in order to decide between these two theories, it might have occurred to the disputants,

that an *experimentum crucis* would be found, if we could procure a kind of light which is capable of reflexion from one of these surfaces, and not from the other. So long as both the surfaces are of glass, this elimination of one of the portions of light is not possible; but if a lens be laid in a surface of metal, and the light incident be polarized light at the polarizing angle, the rings ought to disappear, if the doctrine of undulations be true, while, on the other supposition, they would still be seen. By these, and similar considerations, Professor Airy was led to predict certain peculiarities in the phenomena of the rings of thin plates of air contained between glass and metal; one of which peculiarities is, that, by varying the angle of incidence, the rings would first vanish, and then re-appear with complementary colours. The phenomena thus predicted were in all respects confirmed by an appeal to experiments; and the paper read contained a description of these, and an exposition of the mathematical calculations by which their details are deduced from the doctrine of undulations. Professor Airy stated also, that his reasonings lead him to predict further, that if the Newtonian rings are thus formed by a plate of air contained between two substances, one of high and one of low refractive power, they will, in the course of the changes of the angle of incidence, vanish at a certain angle, then assume a complementary character, vanish again at another certain angle, and then reassume their original colours: these two critical angles being the polarizing angles of the two substances. The author stated, that he had not yet had an opportunity of procuring substances, by which he could verify these predictions.—The beginning of a paper was also read by Professor Henslow, containing a description of a hybrid plant, of which the parents were the *Digitalis Purpurea* and *D. Lutea*. After the meeting, Professor Sedgwick gave an account, illustrated by sections, of the geological structure of Caernarvonshire.

NOTICES TO CORRESPONDENTS.

If the Clergy, on accepting additional preferment, would, when announcing it, at the same time say what they have resigned, it would prevent the otherwise unavoidable error, into which we may occasionally fall, of verbally making them large pluralists.

In order to complete the Letters on the Black-Book, and the Account of the American Churches, with the present volume, and to annex the Title and Index, we have given an extra sheet.

Our Index of Books will be given in a succeeding Number.

"A Subscriber to the Society," "H. S." "E. D." and "Clericus," shall be duly attended to.

"D. J. E." shall hear from us.

We regret that "*Omicron*" came too late, or the very just and deserved testimonies of respect and esteem for the late Bp. of Chichester should have been inserted. His Lordship needed only to have been known to be beloved.

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